THE BOOK GENESIS

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1. “In the beginning God created the heaven and the earth.”

We are two distinct creations — Gen 1:1 is the original perfect creation (possibly trillions of years ago). Then the unthinkable happened

- Katabole (Greek for “casting down / overthrow,” not “foundation”) explains the gap between 1:1 and 1:2. Satan (Lucifer) rebelled, war in heaven followed, and the ancient world was judged and flooded (2 Pet 3:5–6).
- Evidence: fossils, coal/oil, marine fossils on mountains, Grand Canyon, submerged cities → remnants of the pre-Adamic world.
- Typology: The gap foreshadows redemption — God planned the new from the ruins of the old.

Dispensational link: Prefigures the entire redemptive arc (old → new).

2. Genesis 1:2 – The Earth “Became” Formless and Void

Verse: “And the earth was [Hebrew hayah = became] without form (tohu) and void (bohu); and darkness was upon the face of the deep.”
Key Interpretation:

- Not the initial creation state (Isa 45:18 says God did not create it void).
- Cataclysmic judgment after Satan’s revolt — waters of the deep (abyss / thowm) flooded both earth and the two heavens.
- “Al-paniym thowm” = “because of the face/appearance of the deep” → sin’s consequence.
- Three nouns of judgment: tohu, bohu, darkness (death / Satan’s domain).
- Evidence cited: 2 Pet 3:5–7 (ancient world perished by water, distinct from Noah’s flood); sedimentary layers, mass extinctions.

Typology: The ruined earth = our fallen state; the Spirit moving on the waters = God’s redemptive intervention.

3. Genesis 1:3–2:3 – The Seven Days of Restoration (Not Original Creation)

Key Interpretation:

- Seven days = restoration / re-creation of a ruined world, not the first creation.
- Parallels the seven dispensations of human history (your notes explicitly map them).

Creation Day	**Event**	**Dispensational Parallel**
Day 1	Light (Christ / Word)	Conscience
Day 2	Waters divided (heaven/earth)	Human Government
Day 3	Dry land + vegetation	Promise (Abraham)
Day 4	Lights in heaven	Law (Israel as light-bearers)

	(sun/moon/stars)	
Day 5	Fish & birds	Grace (Church called from nations)
Day 6	Land animals + Adam	Tribulation
Day 7	Rest	Millennium

- 1:3 “Let there be light” = God’s light piercing Satan’s darkness (foreshadows Christ’s redemptive work).
- 1:26–28 “Let us make man” = prophetic of the second Adam (Christ).
- 1:31 “Very good” (not perfect) — restored but still bearing the scars of the old.

Typology: The 7 days are the blueprint for the whole Bible — new from the old.

4. Genesis 2:4–25 – The Toledoth Tablets & Adam’s Account

Key Interpretation:

- Toledoth (colophons) = 11 “these are the generations” phrases → Genesis is a compilation of ancient clay tablets signed by eyewitness authors (God, Adam, Noah, etc.). Moses compiled them.
- Tablet 1 (God): Gen 1:1–2:4a (Elohim).
- Tablet 2 (Adam): Gen 2:4b onward (Jehovah Elohim) — personal perspective, not second creation account.
- Garden in Eden (east) = protected enclave in a hostile cursed world.
- Two trees (1:4 ratio in Hebrew gematria) → Tree of Life (grace / Christ) vs. Tree of Knowledge of Good & Evil (law / self-effort).
- Rivers (unnamed central river + 4 named) = 1:4 pattern again (God’s life flowing to the four corners).
- Adam’s rib → Eve = typology of Christ & the Church (Eph 5:31–32).

Typology: Adam = first Adam (earthy); Christ = last Adam (heavenly). Eve taken from Adam’s side = Church born from Christ’s pierced side.

5. Genesis 3 – The Fall

Key Interpretation:

- Serpent (nachash = enchanter) = Satan using earthly wisdom.
- Eve ate from the wrong tree (knowledge of good/evil = law/self-improvement).
- Adam knowingly joined her (type of Christ voluntarily becoming sin for us).
- Curses: ground cursed for Adam’s sake (not because of him — curse predates Adam).
- Cherubim + flaming sword guard the Tree of Life = Christ (seraphim/cherubim typology).

Typology: Fall = old creation’s death; promise of the Seed (Gen 3:15) = first gospel (Christ crushes serpent’s head).

6. Genesis 4–5 – Cain/Abel to Noah

Key Interpretation:

- Cain (acquired) = works / self-righteousness; Abel (vanity / vapor) = faith offering (bloody).

- Cain’s line ends in judgment; Seth’s line leads to Christ.
- Enoch (7th from Adam) “walked with God and was not” = type of rapture / end of old creation.
- Genealogy (10 generations Adam–Noah) = two opposing sets of 10 (aleph = 1, picturing unity amid division).

Typology: Abel’s blood still speaks (Heb 11:4) → Christ’s blood. Cain = religious self-effort that kills the righteous.

7. Genesis 6–9 – The Flood & Noah’s Covenant

Key Interpretation:

- Sons of God (angels) + daughters of men → Nephilim giants (pre- and post-flood).
- 120 years = grace period before judgment.
- Ark = Christ (tebah = word/box; sealed with pitch = ransom/kopher).
- Flood = global (covers all mountains); parallels Gen 1:2 judgment but preserves a remnant.
- Post-flood: meat permitted, rainbow covenant (no more water judgment — next is fire).

Typology: Ark = salvation through water (baptism type); Noah = preacher of righteousness (2 Pet 2:5).

8. Genesis 10 – Table of Nations

Key Interpretation:

- 70 nations from Noah’s 3 sons (Japheth enlarged; Ham’s line subservient; Shem carries God’s name).
- Sets stage for Babel.

9. Genesis 11:1–32 – Tower of Babel to Terah

Key Interpretation:

- Unified rebellion (one language, one city, one tower “with top in heaven”) = human attempt at godless unity.
- God confuses language → scattering = start of Human Government dispensation.
- Peleg (“division”) born ~101 years post-flood.
- Genealogy leads to Terah → Abram (true firstborn spiritually).

Typology: Babel = false unity (bricks/mortar = works); contrasts with Abraham’s call out of Babylon to the true city (New Jerusalem).

Overall Schematic Framework in Your Notes

- Big Picture: Old creation (Gen 1:1) ruined by Satan → gap judgment → 7-day restoration → 7 dispensations → new from old (Christ the last Adam).
- Central Thread: Everything points to Christ (typology on every page).
- Key Repeating Motifs: 1:4 ratios, 7 dispensations, toledoth tablets, water/fire judgments, new-from-old.

10. Abraham’s Calling & Journey (Gen 12:1–13:18)

- Calling (12:1–4): God calls Abram from Ur/Haran to unknown land (Canaan). Promises: great nation, blessing, name great, all families blessed through him. Abram (75) obeys with Lot/Sarai. NT ties: Abraham model of faith (Rom 4; Gal 3; Heb 11); seed = Christ (Gal 3:16).
- Typology: Ur = old world; Haran = Law/world; Canaan = new creation/heavenly Jerusalem. Abram as spiritual firstborn (over Nahor); Sarai as half-sister/wife = Israel (bride) + Church (sister/family). Delay in Haran/Terah’s death not disobedience but pattern (spiritual firstborn inherits).
- Shechem (12:6–7): First altar; God confirms land to offspring. Canaanites present. Oak of Moreh (“teacher”) = divine revelation/grace (later: idols buried, Josh 24; new covenant hidden in Law). Typology: Church (new covenant revealed; Joseph rejected here; city of refuge; Joshua’s covenant; woman at well, John 4).
- Bethel/Ai (12:8): Second altar; “house of God” + “ruin/life.” Typology: Church as God’s house (2 Cor 5:1) + life to world. Jacob’s ladder later (Gen 28); contrasts Babel tower.
- Egypt Sojourn (12:10–13:4): Famine → Egypt; Sarai as “sister” (half-truth); Pharaoh takes her; plagues; Abram enriched, expelled. Return to Bethel. Typology: Egypt = trial (Great Tribulation/Jacob’s trouble); Sarai = Israel (enslavement) + Church (sister/exalted). Plagues = deliverance. Lot reappears = Israel’s reemergence post-Church age. 400/430 years begin (affliction from Isaac’s weaning; full from Abram’s call).
- Separation from Lot (13:5–18): Conflict over land/livestock (Canaanites/Perizzites present). Abram defers; Lot chooses Jordan (Egypt-like, worldly). God reaffirms land/offspring to Abram (dust = Christ + believers). Abram at Hebron/Mamre oaks; altar. Typology: Abram/Sarai = Church/faith; Lot = carnal/unbelieving Israel (Law/old nature). Hebron (“fellowship”) = Church now/Millennium later. Sodom warning = judgment on unbelief (Law/works).
- Key Patterns: Spiritual firstborn (Abram over Nahor/Lot); altars mark claim/revelation; wealth/faith (tents, not cities); 400/430 (strangers/sojourn → Exodus/Millennium).

11. Battle of Kings & Melchizedek (Gen 14)

- Kings’ War: 4 kings (carnal powers) vs. 5 (Sodom et al.); Lot captured. Abram rescues with 318 trained men; defeats to Hobah. Typology: Abram (Christ) triumphs over Satan’s powers (cross, Col 2:15). 12/13 = rule/change/unity in Christ. 4 kings = earthly/Satan; 5 = grace. Lot (Israel under Law) ensnared.
- Melchizedek (14:18–20): King of Salem (“peace”), priest of God Most High; bread/wine; blesses Abram; Abram tithes. Typology: Christophany/pre-incarnate Christ (Heb 7). King of righteousness/peace; eternal priesthood (no genealogy); new

covenant (bread/wine, Last Supper). Superior to Levitical (Abraham tithes → Levi tithes indirectly). Abram refuses Sodom's spoils = faith in God's provision.

- Psalm 110 Tie: Christ as Priest-King (Melchizedek order); rules amid enemies; footstool (Day of Lord). Unites roles separated under Law.
- Eliezer/Lazarus/Boaz: Abram's steward (Gen 15) = Holy Spirit/Christ managing Church (oikonomia/dispensation). Damascus ("blood") tie to Paul/conversion. Typology: Temporary heir (Church) before Isaac (reborn Israel). Lazarus (Luke 16/John 11) = Christ/remnant; rich man = Israel under Law. Boaz = Christ redeeming Israel (Millennium); first kinsman = hidden Christ/Church.

12. Covenant & 400/430 Years (Gen 15–16)

- Covenant (15): God promises land/heirs (stars/dust); Abram believes → righteousness (Rom 4). Animals halved (old/new creation clash); birds undivided (Spirit). Smoking pot/flaming torch = judgment/Spirit. 400 years affliction (Isaac weaning → Exodus); 430 total (Abram's call → Law). "Fourth generation" = Moses (Amorites' iniquity full). Typology: Deep sleep/darkness = mystery/grace interlude. Land from Egypt river to Euphrates (10 nations judged). Promises via faith/seed (Christ), not works.
- Hagar/Ishmael (16): Sarai gives Hagar (Egyptian) to Abram; Ishmael born (flesh). Hagar flees; angel (Christophany) at Beer-lahai-roi ("Living One sees me"). Return/submit; Ishmael "wild donkey" (contentious/natural Israel). Typology: Hagar = Law/Sinai/present Jerusalem (bondage); Sarah = grace/heavenly Jerusalem. Ishmael = flesh/natural Israel (persecutes Isaac/Church). 400 years start at Isaac weaning (Ishmael mocks/expelled). Allegory (Gal 4): Two covenants; Church = Isaac (promise).

13. Covenant Renewal, Egypt Pattern, Separation (Gen 17–21)

- Circumcision/Name Change (17): Abram → Abraham ("father of multitude"); Sarai → Sarah ("princess"). Everlasting covenant; land to offspring. Circumcision (8th day) = new creation/spiritual (Col 2:11). Typology: Letter "he" = breath/Spirit (new life). 99/100 = lost sheep/kingdom entry. Hebron ("fellowship") = Church now/Israel later.
- Mamre/Oaks (18): Three visitors (Lord + 2 angels); promise Isaac; Sarah laughs (faith/joy). Typology: Grain offering (unleavened) = Christ/devoted life. Sodom judgment imminent = end of old; Isaac birth = new.
- Sodom/Gomorrah (18:16–19:38): Abraham intercedes (50→10 righteous). Angels rescue Lot; Sodom destroyed (fire/sulfur). Lot's wife (salt pillar) = looking back/Law. Daughters → Moab/Ammon. Typology: Sodom = unbelieving Israel/Law (judgment examples: Deut 29; Isa 1; Rev 11:8). Lot = veiled Israel (saved as by fire). Zoar ("small") = grace remnant. 5 cities (4 destroyed) = Law; remnant spared. Ties to Church (Rehoboth-like space) vs. Israel (Sodom-like).

- Egypt/Abimelech (20): Abraham in Gerar; Sarah as sister; Abimelech warned in dream. Typology: Gerar (“dragging/grinding”) = Law’s monotony. Sarah protected; wombs closed/healed = Church barrenness under Law ends. Abimelech (“my father king”) = Law principles.
- Isaac Birth/Weaning (21): Isaac born (Abraham 100); circumcised (8th day). Weaned (~5); great feast. Ishmael mocks → expelled with Hagar. Typology: Isaac = promise/reborn Israel/Church seed. 400 years from weaning (affliction). Ishmael = flesh/natural Israel (blessed but subordinate). Beersheba (“oath well”) = new covenant water.
- Treaty/Eliezer (21:22–34): Abimelech/Phicol recognize God with Abraham; treaty at Beersheba (7 lambs = oath). Typology: Law (Abimelech) acknowledges grace; wells = Word (contested/opened). Abraham plants tamarisk = new life beside waters.

14. Testing & Sacrifice (Gen 22)
- Isaac Offered (22): God tests; “Take your son, your only son whom you love.” Abram to Moriah; Isaac carries wood (cross); questions lamb. God provides ram (substitute). Angel stops; reaffirms promises (stars/sand; gate of enemies; nations blessed). Typology: Abraham = Father; Isaac = Christ (resurrection faith; Heb 11:17–19). Moriah = temple site (later Solomon; 2 Chron 3:1). Ram in thicket = Christ entangled in Law (crown of thorns). 3rd day = resurrection. Abraham’s obedience = model (faith/works, James 2).
- Nahor’s Line (22:20–24): Milcah bears 8 to Nahor; Reumah 4. Typology: Natural line (Nahor) blessed alongside spiritual (Abraham/Isaac). Ties to Rebekah (Bethuel).

15. Sarah’s Death & Machpelah (Gen 23)
- Sarah Dies (127; Hebron): Abraham mourns; buys cave of Machpelah from Ephron/Hittites (400 shekels silver). Typology: Sarah = old Israel (visible/natural; 127 = earthly half-kingdom). Machpelah (“double”) = Church (firstborn double portion; heavenly/earthly). Hebron (“fellowship”) = Church now (refuge; High Priest rules, not king). Cave = rest (patriarchs await resurrection; Heb 11:13). Ephron (“fawn/dust”) = death/Satan; Abraham pays full = grace, not gift. Field/trees = complete possession. Ties to Field of Blood (Acts 1; Judas/Israel’s “death” → Church inheritance).

16. Rebekah & Eliezer (Gen 24)
- Bride for Isaac: Abraham’s unnamed servant (Eliezer type) seeks wife from family (not Canaanites). Swears by thigh (procreative power/new creation). At well (Nahor’s city); prays for sign (woman waters camels). Rebekah (Bethuel’s daughter; Nahor/Milcah line) fulfills: beautiful, virgin; waters servant + 10 camels. Gifts (gold ring half-shekel = forehead/thoughts; 10-shekel bracelets = arms/works). Family agrees; Rebekah consents (“I will go”). Isaac meets in field (Beer-lahai-roi); takes to Sarah’s tent; loves/comforted. Typology:

Servant = Holy Spirit/Christ (hidden; ploni almoni). Rebekah = reborn Israel (new covenant bride). 10 camels = Word (10 commandments → grace). Well = living water (new covenant). 7 years? No—immediate; but 20 years total with Laban later = 2,000-year grace. Leah/Rachel later = old/new Israel. Isaac comforted post-Sarah = Israel post-old covenant.

17. Abraham's Death; Ishmael/Isaac Lines (Gen 25:1–11)
- Keturah's Sons: 6 sons sent east with gifts (secondary; Isaac inherits all). Typology: Secondary lines blessed but subordinate (like Ishmael/Esau).
- Death (175): Gathered to ancestors; Isaac/Ishmael bury at Machpelah. God blesses Isaac at Beer-lahai-roi. Typology: Promises continue via Isaac (spiritual seed).

18. Ishmael/Esau; Jacob/Esau Birth (Gen 25:12–34)
- Ishmael's Line: 12 princes; dies 137; camps from Havilah to Shur. Typology: Natural Israel (fruitful but contentious; "wild donkey").
- Jacob/Esau: Isaac prays; Rebekah pregnant (twins struggle). God: "Two nations; older serves younger." Esau (red/hairy; hunter) first; Jacob (quiet; heel-grabber) second. Esau sells birthright for stew (despises it). Typology: Esau = natural/unbelieving Israel (flesh/Law; Edom/Seir = red/earthly). Jacob = spiritual/Church (faith; supplants). Birthright double portion = heavenly + earthly (Church now; Israel later). Weaning/400 years tie here.

19. Isaac in Gerar; Wells; Esau's Wives (Gen 26)
- Famine/Gerar: Like Abraham; Rebekah as sister; Abimelech. God: Stay (not Egypt); bless/seed/land. Isaac prospers (100-fold); reopens Abraham's wells (Esek/dispute; Sitnah/strife; Rehoboth/space; Beersheba/oath). Typology: Gerar = Law's grinding. Wells = Word (contested/opened by faith). 100-fold = resurrection/faith. Abimelech treaty = Law acknowledges grace. Esau's Hittite wives = distress (natural Israel's alliances).
- Key: Isaac between Canaan/Egypt = Church in world (not fully Law, not fully free). Rehoboth ("broad place") = new covenant freedom.

20. Jacob's Deception; Flight; Bethel Dream (Gen 27–28)
- Blessing Theft: Isaac (blind/old) blesses Esau (game); Rebekah/Jacob deceive (goat skins/clothes; stew). Isaac blesses Jacob (dew/rain; nations serve; brothers bow). Esau weeps; gets lesser blessing (sword; serve but break yoke). Typology: Jacob = Church (steals/supplants via faith, not works). Esau = natural Israel (Law/works; hates but later reconciled). Blessing via voice (spiritual), not appearance. Rebekah sends Jacob to Laban (20 years = 2,000 grace).
- Bethel Dream (28): Ladder (stone heap to heaven); angels ascend/descend; God reaffirms land/seed. Jacob: "House of God/gate of heaven"; pillar/anoints; vow (tithe if protected). Typology: Ladder

= Christ (John 1:51); Church access to heaven. Stone = Christ (firstborn); oil = Spirit. Luz (“crooked”/almond) → Bethel = detour/grace (new creation awakening). 20 years with Laban = grace era.

21. Jacob with Laban; Wives/Sons; Flight; Reconciliation (Gen 29–33)

- Leah/Rachel (29–30): 7 years for Rachel; tricked with Leah (older first). Another 7 for Rachel. Concubines (Bilhah/Zilpah) bear sons. Leah: Reuben (see son), Simeon (heard), Levi (joined), Judah (praise), Issachar (reward), Zebulun (dwell), Dinah. Rachel: Joseph (add), Benjamin later. Typology: Leah = old Israel/Law (tender eyes; fruitful but unloved). Rachel = new/Israel (beautiful; barren then fruitful). Sons: 4 (Leah) = Church body (Reuben=Son; Simeon=hear; Levi=join/priest; Judah=praise). 2 (Bilhah)=Dan (judge)/Naphtali (wrestle). 2 (Zilpah)=Gad (overcome)/Asher (happy). Later 2 (Leah)=Issachar/Zebulun = reward/dwell. Joseph = firstborn/Church. Mandrakes = rivalry (Leah’s reward). 20 years = grace detour.
- Flight from Laban (31): God calls return; Rachel steals teraphim (hidden gods = grace truths). Laban pursues 7 days (Tribulation type); covenant at Galeed/Mizpah (watch; heap witness). Typology: 20 years = 2,000 grace. Teraphim = hidden Christ (Church). Laban (Aramean/10 tribes type) reconciled. Jabbok wrestle (32): Jacob → Israel (prince with God/men); thigh touched = new creation (old man crippled). Peniel (“face of God”).
- Esau Reconciliation (33): Jacob fears; divides camp (2 = Church double). Gifts; bows 7x. Esau embraces; weeps. Jacob to Sukkot (shelters; Feast type = Millennium) then Shechem (buys field; altar El Elohe Israel). Typology: Esau = natural Israel (reconciled post-Church). 400 men = earthly. Sukkot = temporary (grace/Millennium). Shechem = grace entry/firstborn (Joseph rejected; new covenant).

22. Dinah/Shechem; Return to Bethel (Gen 34–35)

- Dinah Incident (34): Shechem (Hamor’s son) violates Dinah; wants marriage. Deception: Circumcise city. Simeon/Levi slaughter males (3rd day pain); plunder. Jacob fears backlash. Typology: Shechem = Church (grace; circumcision fails fleshly). Dinah = Church blessed first. Massacre = cost of false union (Law). 3rd day = resurrection/new life. Later: Idols buried under oak (35:4); Bethel renewal.
- Bethel Return (35): Idols/earrings buried (Shechem oak); altar. Deborah (nurse) dies (old generation/Church “death”). God renames Jacob Israel; reaffirms. Rachel dies birthing Benjamin (near Bethlehem; “son of sorrow” → “son of right hand”). Typology: Bethel = Church (heaven open; ladder). Rachel = old Israel (dies); Benjamin = remnant/Millennium entry. 3 appearances at Bethel/Shechem = Church (1st), rapture (2nd), Israel rebirth (3rd). Machpelah burials = rest awaiting resurrection.

23. Esau’s Line; Transition to Joseph (Gen 36–37)

- Esau/Edom (36): Dukes/princes; Amalek (perpetual war, Ex 17:16). Typology: Natural/unbelieving Israel (red/earthly; reconciled later).
- Joseph’s Dreams (37): 17; favored (long robe = glory/firstborn). Dreams: Sheaves bow; sun/moon/11 stars bow. Brothers hate (kill plot; sell to Ishmaelites/Midianites for 20 silver). Coat in goat blood; Jacob mourns. Joseph to Egypt (Potiphar). Typology: Joseph = Christ/Church (firstborn; dreams = grace era). Brothers = Israel (hate/reject; Dothan = Law). Shechem = grace (first stop; rejected). 20 silver = 2,000 grace. Ishmaelites/Midianites = other Abraham lines/10 tribes receptive. Joseph “dead” but alive = resurrection. Foreshadows rejection, exaltation, reconciliation.

Overall Schematic Themes (Abraham–Joseph)
Dispensational Flow:

- Promise (Abraham): Faith/seed (Christ); altars claim land; Egypt pattern (trial → riches/deliverance).
- Law Interlude: Hagar/Ishmael; 400/430 years (affliction/stranger).
- Grace Detour (Church): Jacob/Laban (20 yrs); Joseph (firstborn; dreams; “death”/exaltation in Egypt). Shechem/Bethel = Church symbols (grace entry; heaven open; idols buried).
- Future Israel: Esau/Ishmael reconciled; Benjamin (remnant); Rachel “death” → new life. 33 yrs post-reveal (patience like Church’s 2,000).
- Numbers: 2/20/200 = grace detour (2,000 yrs); 3 = promise/resurrection; 4 = old creation/Law/cross; 5 = grace; 7 = completion; 8 = new creation; 10 = Word; 12/13 = rule/unity (firstborn double); 17 = resurrection; 33/40 = patience/kingdom; 100/127 = kingdom/earthly half; 400/430 = affliction/sojourn → Exodus/Millennium.

Typology Grid (Key Figures/Places):

Figure/Place	**Old/Natural**	**New/Grace/Church**	**Future Israel**
Abram/ Abraham	Natural line (Nahor)	Spiritual firstborn; faith model	Seed (Christ) fulfills
Sarai/Sarah	Old Israel (visible)	Sister (Church)/bride (reborn)	Dies → Rebekah (new)
Lot	Carnal/Law	—	Unbelieving Israel (saved by fire)
Ishmael	Flesh/natural Israel	—	Blessed subordinate; reconciled
Isaac	Promise child	Resurrection faith	Reborn Israel
Jacob/Israel	Supplanter (old)	Wrestles → prince (Church)	Reborn nation (Millennium)
Esau/Edom	Natural/red/ earthly	—	Unbelieving → reconciled

			remnant
Joseph	Favored; “dead”/exalted	Firstborn/Church (dreams; Egypt)	Kingdom type (reconciliation)
Shechem	Defilement/ rejection	Grace entry; Church (firstborn; new covenant)	Idols buried; Joseph bones
Bethel	—	House of God; ladder/heaven open (Church)	Renewal; Israel rebirth
Egypt	Bondage/Law	Trial → riches (deliverance)	Sojourn pattern
Hebron	Burial/rest	Fellowship; refuge (High Priest)	David rules first (Millennium prep)
Machpelah	Old burials	Double (Church firstborn)	Await resurrection
Wells	Contested (Law)	Opened (grace/Word)	Living water (new covenant)

400/430 Years Schematic (Your table expanded):

- 430 Total: Abram’s call (75) → Exodus/Law (Gal 3:17). 215 Canaan + 215 Egypt.
- 400 Affliction: Isaac weaning (~5; Ishmael mocks) → Red Sea. Typifies old creation end (Tav=400); extends to grace/Tribulation.
- Doubling: Joseph’s 7+7 (plenty/famine); Leviticus doubles. Egypt = dual blessing/curse.
- Fulfillment: Unfulfilled by Joshua/David (Heb 4:8); awaits Millennium. Joseph = Christ bridging rift.

Conclusion: From Abraham’s call, Genesis unfolds God’s redemptive plan: faith (Abraham) → Law interlude → grace detour (Church via Joseph/10 tribes) → Israel’s future rebirth (Benjamin/Esau reconciled).
Shechem/Bethel = Church (grace entry; heaven open; firstborn).
Egypt/400 yrs = trial → deliverance. Dreams/“two” = grace mystery.
Joseph = Christ/Church (rejected/exalted; dreams fulfilled in Egypt/world).
All points to Christ (Seed); Church inherits now (heavenly); Israel later (earthly/Millennium). Promises via faith, not works (Rom 4).
Rapture ends grace;
Tribulation reveals; Armageddon judges;
Millennium fulfills land/seed.
This builds directly on your notes (e.g., Shechem typology, 400/430, firstborn, Egypt pattern, Melchizedek/Eliezer). Let me know if you want expansion on Joseph (37+) or a visual table!

Genesis 37 ends with Joseph sold into Egypt;
Genesis 39 resumes his story directly.
Genesis 38 is deliberately inserted as an interruption, creating a “breach” or pause that typologically points to the current dispensation of grace.

The narrative then resumes with Joseph's rise, imprisonment, exaltation, and family reconciliation, ending with his death and the promise of return to Canaan.
The overarching theme is the firstborn right: who receives the double portion, the blessing, the rule, and the ultimate heir (ultimately pointing to Christ).
This plays out in tension between Joseph (type of the exalted, hidden, grace-era firstborn with heavenly blessings, linked to the 10 tribes/Ephraim/Church) and Judah (type of the earthly kingly line, the sceptre, and the future visible kingdom/Millennium for the 2 tribes/remnant of Israel).

Genesis 38:
Judah and Tamar – The "Breach" (Perez) and the Hidden Line of the King

- Timing and Placement: Occurs "at that time" when Joseph is sold (Gen 37:36; 39:1). The chapter interrupts Joseph's story for decades (Judah's marriage, sons' births/deaths, Tamar's wait, twins' birth). This deliberate wedge highlights a pause in God's visible plan with Joseph while advancing the kingly line through Judah.
- Key Events:
    - Judah separates from his brothers, marries a Canaanite (daughter of Shua), fathers Er, Onan, Shelah.
    - Er and Onan die; Tamar is denied Shelah.
    - Tamar veils herself at Enaim ("double spring/fountains") on the Timnah road, appears as a prostitute; Judah sleeps with her, gives seal, cord, and staff as pledge.
    - Judah fails to find her; later condemns her for pregnancy but recognizes his items and declares her "more righteous."
    - Twins born: Zerah (hand with scarlet thread first, then withdraws – "dawning/shining," linked to kingdom); Perez ("breach/gap/breaking forth") emerges first.
- Typological Import of the Firstborn and Breach:
    - Perez as breach: Represents the interruption/dispensation of grace (the Church age, ~2000 years). The expected order (Zerah/kingdom first) is breached; the Church emerges as the "gap" before the full kingdom. Parallels Jacob's 20-year "breach" with Laban and other biblical pauses.
    - Firstborn tension: Judah's line produces the king (Matt 1:3 – Perez → Hezron → … → David → Christ). Yet Joseph holds firstborn rights (double portion, rule). The chapter shows how the kingly heir comes through Judah despite moral failure and Canaanite ties, while the broader blessings shift.
    - Tamar as believing remnant: Veiled at the "double spring" (two fountains = double oath/promises; Church of the firstborn). She receives Judah's attributes (seal/oath, cord, staff/sceptre/power) – the promises given to the remnant/Church, not the main Jewish line (Shelah as post-exilic Judah refusing Messiah). Judah never "knows" her again after; the remnant (Church) separates.

- Adullamite Hirah: Friend from Adullam (“righteous/hidden people until eternity”; cave of refuge). Links to David’s band at Adullam (1 Sam 22:1–2 – outsiders in distress joining the anointed king; type of Church outside the camp with Christ). “Ploni almoni” (“such and such”/anonymous) ties to hidden heritage, Boaz/Ruth redeemer themes, and the man with the water jar leading to Passover (Luke 22:10) – pointing to hidden Christ/Holy Spirit and the Church’s heritage.
- Overall: Genesis 38 explains why the king comes from Judah (despite the pause) while Joseph’s story (blessings, rule) continues. It sets up the split: 2 tribes (Judah/Benjamin + Levi remnants) for the throne; 10 tribes for firstborn blessings now realized in the Church.

Genesis 39–41

Joseph’s Humiliation, Imprisonment, and Exaltation (The Other House and Rise)

- Gen 39: Sold to Potiphar (two households: private house with wife = law-bound 2 tribes/Judah; prison = captive “other house”/10 tribes/Church in grace). Joseph succeeds, flees Potiphar’s wife (leaving garment – type of Christ leaving the old covenant/Jewish nation), imprisoned. God prospers him as overseer in prison.
  - Typology: Christ rejected by “wife” (law/Judah), goes to “other fold/sheep” (John 10:16 – 10 tribes/Gentiles/Church backbone). Prison = positive captivity in Christ (Eph 3:1; 4:1; Heb 13:13 – “outside the camp”); believers as prisoners provided for, with Christ/Paul as head (followers of Paul as of Christ, 1 Cor 11:1 etc.).
- Gen 40: Butler (wine – 10 tribes/Church, restored in 3 days) and baker (bread with birds – 2 tribes, hanged). Dreams point to 3 days (resurrection pattern).
- Gen 41: Pharaoh’s doubled dreams (7 fat/7 lean cows; 7 full/7 thin ears) – 7 years plenty + 7 famine (doubled for certainty; ties to Daniel’s 70th week: 3½ peace + 3½ tribulation, plus extensions). Joseph interprets, exalted at 30 (signet, robe, chain, second chariot, new name Zaphenath-Paneah, marries Asenath, fathers Manasseh/Ephraim). Stores grain; rules Egypt.
  - Typology: Joseph = Christ (rejected → exalted, preserves life). Rise = Church’s position in grace (hidden wisdom, provision amid famine). Ephraim (“doubly fruitful”) and Manasseh (“forgetting”) – Church gets firstborn blessings among Gentiles/10 tribes. 7+7+66 (Joseph dies at 110 from age 30/44 rule) halved typologically to 3½+3½+33 patterns in end times.

Genesis 42–45:

Reconciliation – Testing, Benjamin, and Revelation

- Brothers (10) come for grain (famine); Joseph recognizes them, accuses as spies, tests with Benjamin (full brother, Rachel’s son –

type of remnant/reborn Israel at second coming). Simeon held; silver returned (grace).
- Second trip with Benjamin; Joseph weeps, seats them by birth order, gives Benjamin 5x portion.
- Cup in Benjamin's sack (divination cup/almond link – new life/watchfulness); Judah pleads as guarantor.
- Climax (Gen 45): Joseph reveals himself ("I am Joseph" – parallels Christ's revelation to Israel). "God sent me… to preserve a remnant… great deliverance." No revenge; provision in Goshen. Brothers terrified then reconciled.
    - Typology: First visit (no Benjamin) = grace era (Church from 10 tribes, remnant "missing"). Second with Benjamin = Israel's repentance at end of 70th week/Day of the Lord (Zech 12–14 mourning, looking on pierced One). Perez/breach resolved; Zerah (kingdom) follows. Remnant theme (small faithful group preserved by grace/faith, not works).

<u>Genesis 46–50:</u>
Settlement in Goshen, Blessings, Deaths, and Promise
- Jacob (Israel) goes to Egypt; meets Joseph, weeps; blessed Pharaoh; settles in Goshen ("best land," rain-blessed, shepherds' haven – type of provision outside main system).
- Jacob adopts/adjusts blessings: Ephraim before Manasseh (crossed hands – younger/Church gets precedence; "multitude of nations" = fullness of Gentiles/Church).
- Gen 49: Tribal blessings (Reuben unstable; Simeon/Levi scattered; Judah sceptre until Shiloh; … Joseph fruitful bough over wall with heavenly blessings; Benjamin wolf).
    - Firstborn theme resolved spiritually: Joseph gets double/excellent blessings (heavenly + deep); Judah keeps kingly line.
- Jacob dies (united feet – 2+10 tribes unite); buried in Machpelah (resurrection hope).
- Joseph reassures brothers (God meant evil for good); dies at 110, bones preserved for exodus (resurrection/return to land).

The Overall Import of the Firstborn and Structure
- Joseph vs. Judah: Joseph receives firstborn rights (double portion, rule in Egypt, heavenly blessings via Ephraim/Manasseh – 10 tribes/Church as "13th"/hidden). Judah retains sceptre/kingly line (Christ from Perez/Judah). The insertion of ch. 38 shows the kingly heir preserved amid Joseph's "death"/exile, while Joseph's blessings flow to the "other house" (grace/Church) during the breach.
- Typological Timeline:
    - Joseph sold/pit = Christ's humiliation/death.
    - Prison = grace era (Church as prisoners in Christ, from 10 tribes, "outside camp").
    - Exaltation at 30 = Christ/Church position now (provision amid world "famine").

    - Brothers' visits = grace (first, no Benjamin) then end-times repentance (second, with Benjamin/remnant).
    - Goshen = Church provision/blessing amid world system.
    - Deaths + bones = resurrection hope; new covenant (bread/wine, forgiveness, unity).
- Firstborn Resolution: Not Esau/Jacob only, but Joseph/Judah tension. Church (Joseph/Ephraim line) gets heavenly firstborn blessings now (double, multitude of nations, over the wall of law). Visible earthly kingdom/sceptre waits for Judah/Israel's remnant at second coming (Perez breach closes; Zerah/kingdom dawns). Paul integrates this (Rom 9–11: remnant by faith/grace; olive tree; fullness of Gentiles before Israel's fullness; no replacement but grafting/unity in Christ).
- Why the Structure?
  Genesis ends absorbed in Joseph (firstborn blessings realized in grace/Church/10 tribes), yet interrupted by Judah (kingly line to Christ). It foreshadows division (2 vs. 10 tribes), hidden Church age (Samaria/Joseph/Ephraim), and ultimate unity under Christ (new covenant, one Shepherd – Ezek 37; Eph 2).

It reveals a coherent salvation history as reflected in the Book Genesis: rejection → breach/grace → provision → testing → revelation → blessing → resurrection hope.
The firstborn is ultimately Christ, who unites both lines (heavenly priestly rule now in Church; earthly kingly in Millennium).
Perez depicts the gap we live in; the twins show order reversed yet both fulfilled in God's time. The narrative masterfully suspends Joseph to highlight Judah's line, then resumes to show blessings flowing through the "breach" to a greater, hidden firstborn reality – the Church – while preserving the kingly promise.

Genesis 1:1 - How can a six-year-old chess prodigy hold their own against grandmasters, scarcely glancing at the board? Is this simply a rare convergence of genetics, an evolutionary anomaly, devoid of the Divine? Far from being "freaks," we humans possess profound gifts: innate aptitudes that draw us to the Bible, urging us to seek God with open hearts. Babies process foreign languages they heard in utero much like their mother tongue, researchers discovered according to an article in Scientific America. The splendour of nature itself beckons us toward our sacred calling, awakening a quest for purpose in this life.
At its core, the Book of Genesis stands as our most ancient chronicle, illuminating the tapestry of past, present, and prophetic future. It stirs the soul like no other. Yet, in a world shadowed by Satan's sway, who tries to dumb us down, from the day we are born.

Genesis 1:1

'In the beginning God created the heaven and the earth.'

The opening verse of the Bible, Genesis 1:1, stands as one of the most profound declarations ever penned. This succinct yet majestic statement has anchored the faith of countless believers across the ages. Yet, its deeper meanings and interpretations have sparked intense debate and contention, particularly when viewed through the lens of modern science and evolutionary theories.

As we explore this verse and the chapters that follow in Genesis, we uncover a profound weave of theological, historical, and scientific threads —urging us to engage our minds and hearts with both critical discernment and unwavering trust in the origins of the cosmos and humanity's role within it. These words carry immense depth, often scorned or dismissed by evolutionists.

The Word of God, however, remains utterly infallible—the unshakeable anchor of our existence, revealing itself with flawless coherence. This chapter will either solidify our trust in the sacred Scriptures or lay bare the absurdity of mocking God's masterful act of creation. Professing belief in the Bible from Genesis to Revelation is simple enough, yet true faith frequently falters at the very outset.

Genesis 1 unveils a divine restoration of a once-fallen heaven and earth—from a chaotic state in the distant past, predating Adam's formation—to the ordered world we experience today.

Notably, the Book of Genesis depicts two distinct creative episodes. The initial one is captured in the concise declaration of Genesis 1:1, while the second unfolds methodically across

(plural) of the heaven and of the earth when they were created, in the day that seven days in the ensuing verses. That is precisely what the Bible affirms:

'These are the generations the LORD God made the earth and the heaven,' Gen. 2:4

The Bible provides no exhaustive, in-depth chronicle of the primordial "beginning" when God first created the heaven and the earth, yet it offers meticulous details about the subsequent creation that spanned seven days.

These opening words of Scripture demand a thoughtful response: if we dismiss God's infallible Word at the outset, the entire tapestry of its pages will soon fray, leaving us adrift without any firm foundation.

Genesis 1:1 succinctly captures God's original creation—likely occurring trillions of years ago —culminating in a resounding punctuation mark that invites us to pause. This vast interlude forms the Bible's opening "mystery," a profound time-gap that, once acknowledged and understood, allows the verses to flow seamlessly into one another. Embracing this perspective resolves the myriad conflicting theories and interpretations that fuel endless debates. In essence, God recreated our world over those seven days, positioning it as a pivotal bridge between the "ancient world" of antiquity and the promised "new heaven and earth" yet to come.

Scripture opens with this deceptively simple yet eternally profound declaration: In the beginning, God created the heaven and the earth. Yet many modern Christians assume Adam's creation followed immediately

upon this event, thrusting us into a thicket of unresolved questions. Nor does it make sense to dilute the literal language of Genesis merely to harmonize with the world's embrace of evolution. Some propose stretching each "day" into millions of years as a concession to evolutionary timelines—a contrived accommodation that strains the text beyond recognition.

At the opposite pole, those who outright reject evolution cling to a young-earth view, positing the planet at roughly 6,000 years old. But this stance falters when confronted with the immense sedimentary layers spanning innumerable years or eons; proponents often sidestep the issue with a dismissive shrug, offering no substantive explanation. Such dilemmas are entirely unnecessary. It is a profound misconception to insist that God fashioned the heaven and earth in those seven days—the Bible itself does not endorse this myth. Consider the forensic evidence unearthed in our time: fossils entombed deep within the earth's crust, demanding an explanation.

We can incontrovertibly demonstrate today that the earth is ancient, potentially trillions of years old. Did death truly enter the world only with Adam and Eve's fall some 6,000 years ago? Vast coal and oil deposits, forged from plant matter that accumulated in ancient swamps over eons, challenge this notion—some subterranean coal seams stretch up to 190 feet thick. How, then, do we account for such phenomena?

We inhabit a restored earth, for the original creation did indeed fall into chaos, and there's little novel about our present domain. We inherit the curses of that fallen realm, sustained by the assurance that God, through our Lord, will ultimately redeem it all.

Ours is an "upside-down world," riddled with enigmas that cry out for illumination. How do we explain marine fossils—such as those of ancient whales—embedded thousands of feet above sea level, or the submerged ruins of vast cities and pyramids at ocean depths, evoking legends like Atlantis? Heightened discernment is essential. The majestic Grand Canyon was not sculpted by the gentle trickle of a modest river but stands as a testament to cataclysmic floods that reshaped the planet. Unrivalled torrents of water eroded towering mountains, gouging out these colossal chasms. Any reading of Genesis that fails to grapple with this overt evidence—deliberately left by God—falls woefully short. Are we truly attuned to the Spirit's voice? Not if we've forfeited trust in the Bible's integrity, particularly the venerable 400-year-old King James Version.

Ask the average Christian on the street, "What did God create first?" and the knee-jerk reply is almost certainly "light.”

'And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.’

Gen. 1:3-5

The Christians who answered 'light' are wrong, for the following reasons. Let’s study Genesis 1:2 and read it again. Before God said, 'let there be light,' several things already existed. Most notably it is the earth, the waters, the 'deep,' and the darkness. They already existed on the first

day, so light was not the first thing God created. The first thing God created was the 'heaven and the earth.' Gen. 1:1
Genesis 1:2 implicates the geography of the earth billions of years after the 'heaven and earth' were created, doomed and way before Adam. God intervened in Genesis 1:3 envisioning Christ redemptive work for us, redeeming or saving us from a fallen earth and heaven.
Genesis 1:3 commences with of a seven-day restoration of our earth and heaven. More precisely, it was the Divine work of God forming a world from the previously fallen 'heaven and earth'.
When Genesis 1:3 says, 'let there be light,' it is the light that shone in the previous created world that was doomed and swamped by water. It simply says that God allowed His light to penetrate the darkness that was caused by Satan. In fact, the physics for 'light' was already in place back in verse 1:2. The 'darkness' of Genesis 1:2, merely indicates an absence of light, in time and space.
The consensus today's evolutionist is that God sculpted the earth from a previous shapeless fiery ball or the primordial soup that sparked the big bang theory. Miraculously life on earth appeared. Then God turned on the lights when he said; let there be light. It is absurd. The only logical and yet Biblical assumption is that the seven days of Genesis, is a restoration from the ruins caused by Satan's prior revolt. We need to take God at His word. The only foundation or footing we have is the truthfulness of the Scripture and we need to trust what we read. By and large the world feels comfortable with the Big Bang theory, believing that trillions of years ago, the universe exploded from a dense and yet burning nucleus. This unparalleled forceful explosion swept the fragments in all directions. The thrust of that blast propels our heaven and earth into an endless vacuum. To them the idea to create is like an artist who randomly jolts paint across the canvas, believing it is modern art. In the beginning God did create the world and we can acquaint ourselves with its great beauty.
What happened in the rift between verse one when God created the heaven and the earth and verse two when the earth 'became' without form and void? It isn't spelled out in the Book Genesis. The great interlude could have continued trillions of years, and the Bible doesn't tell us. It is not totally silent, but instead it explains something that happened during the great interval, between the creation of the heaven and the earth and the time when the heaven and earth were 'without form and void.' v. 2 There was some sort of a rebellion in heaven.
The Devil is not always named the Devil.
Originally in Genesis 1:1 he was Lucifer, the 'son of the morning' Isa. 14:12 or the 'anointed cherub.' Eze. 28:14 He was perfect from the day he was created, until iniquity was found in him.
'How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.' Isa. 14:12-15

He attempted to 'ascend the throne and be like the Most High' but he will be cast down. I believe that there was war in heaven, and it did affect our world as afterwards it became 'without form and void'. That can be traced to the word ‘katabole’ in the New Testament meaning the 'throwing' or 'casting down' of the earth.
Satan's rebellion ended making God's creation void, having no form. That is why 'in the beginning' God allowed this 'setback' as He had everything planned to recreate the old, to finally create the new creation from the old. God knew that Satan and his fallen angels would lure Adam and Eve to sin, and throughout the ages, mankind had to suffer. So, back in the beginning, between Genesis 1:1 and 2, God secured and planned our redemption until Satan's final fall in the flames of fire. The New Testament quotes it frequently.
Let us return to Genesis 1:2 and read it with fresh eyes. Before God proclaimed, "Let there be light," a host of elements already existed: the earth itself, the waters, the deep, and pervasive darkness. These were present on the first day, proving that light was not the inaugural act of creation. The very first was the heaven and the earth, as stated unequivocally in Genesis 1:1. Verse 2, by contrast, sketches the earth's geography possibly trillions of years after that initial creation—doomed, desolate, and far predating Adam.
In Genesis 1:3, God intervenes, foreshadowing Christ's redemptive work for humanity: a divine rescue from a fallen heaven and earth, mirroring our own salvation.
Genesis 1:3 marks the onset of a seven-day restoration of our heaven and earth. More precisely, it depicts God's sovereign work in reshaping a world from the wreckage of the prior, fallen "heaven and earth.” When the verse declares, "Let there be light," it refers not to a novel creation but to light from the original world—now doomed and submerged in waters—piercing through the gloom.
God simply permitted His light to breach the darkness inflicted by Satan. Indeed, the very physics of light was already embedded in the fabric of verse 1:2. The "darkness" described there signifies merely an absence of light within that temporal and spatial void. Today’s evolutionary consensus paints God as a cosmic sculptor, moulding the earth from a shapeless, fiery orb or the primordial soup of the Big Bang—a miraculous spark of life, followed by God "turning on the lights.”
This notion is patently absurd.
The sole coherent, biblically faithful interpretation is that the seven days of Genesis represent a restoration from the ruins wrought by Satan's primordial revolt. We must take God at His Word. Our only sure foundation is the unerring truth of Scripture; we must trust its plain testimony. The world, meanwhile, clings comfortably to the Big Bang theory: trillions of years ago, the universe erupted from a dense, searing nucleus in an explosive cataclysm, hurling fragments outward in a relentless surge. This primordial blast, they say, hurtles our heaven and earth through an infinite vacuum. To them, creation resembles an artist flinging paint haphazardly across a canvas and dubbing it "modern art.” Yet in the

beginning, God truly did create the world in all its splendour, inviting us to marvel at its exquisite beauty.

What transpired in the chasm between verse 1—where God created the heaven and the earth—and verse 2, where the earth "became" without form and void?

Genesis does not enumerate the details. This grand interlude may have spanned trillions of years, and the Bible leaves it largely unchronicled. Yet it is not utterly silent; it alludes to an event during that vast interval, between the pristine creation of the heaven and earth and their descent into formlessness and emptiness (v. 2). A rebellion erupted in the heaven. The adversary is not always called the Devil. In the original Genesis 1:1, he was Lucifer, the "son of the morning" (Isaiah 14:12) or the "anointed cherub" (Ezekiel 28:14)—perfect in his creation until iniquity took root within him.” How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isaiah 14:12-15).

He sought to usurp the throne and rival the Most High, only to be hurled down. I am convinced there was war in heaven, and its fallout ravaged our world, rendering it "without form and void.” This echoes the New Testament's "katabole," denoting the "throwing down" or "casting out" of the earth. Satan's rebellion left God's handiwork void and formless. Thus, "in the beginning," God permitted this cosmic setback, having already ordained a path to renewal: recreating the old to birth the new from its ashes. He foresaw how Satan and his fallen angels would entice Adam and Eve into sin, dooming humanity to epochs of suffering. Therefore, in that primordial gap between Genesis 1:1 and 1:2, God laid the groundwork for our redemption—a divine blueprint enduring until Satan's ultimate defeat in the flames of fire. The New Testament echoes this truth time and again.

The interlude between Genesis 1:1 and 1:2 finds its explanation in the Greek term katabolē, which has been regrettably mistranslated as "foundation" in many renderings. In the King James Version, the English word "foundation" appears 23 times, drawn from either themelios (denoting a structural base or groundwork) or katabolē. This distinction is crucial, for it unveils a deeper biblical truth often obscured by translators. On the surface, it seems eminently reasonable—and indeed scriptural—that God wrought mighty works before the "foundation" of the world, long predating Adam's formation. We know the Eternal One existed before any "beginning," as the very foundation of creation. Consider, for instance, the well-known verse where "foundation" derives from katabolē: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). Here, God's electing grace precedes not just Adam but the cataclysmic events that reshaped the cosmos.

The Greek katabolē itself breaks down into two roots: kata, a preposition signifying "down," and bolē, from ballō, meaning "to throw" or "to cast.”

Thus, katabolē literally conveys "a throwing down" or "a casting down"—evocative of hurling a ball forcefully to the ground. Many scholars rightly note that this imagery aligns with laying foundations: stones or mortar "thrown down" to establish a base. Yet Scripture needs no human gloss; it interprets itself with crystalline clarity. We must delve into these "core words" like katabolē to grasp their full weight, emulating the noble Bereans: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Let us now trace the Apostle Paul's use of "foundation" to illuminate this truth.

‘Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.’ Rom. 15:20

‘According to the grace of God, which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. . . . For other foundation can no man lay than that which is laid which is Jesus Christ. Now if any man builds upon this foundation gold, silver, precious stones. . .’ 1Cor. 3:10-12

‘Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God.’ Heb. 6:1

‘For he looked for a city which hath foundations, whose builder and maker is God.’ Heb. 11:10

The above are not all the occurrences of the word ‘foundation in the New Testament, but they are sufficient for our purposes. In each of the above verses, the word foundation is not translated from the word katabole – not even once. The Greek word used in the above verses is ‘themelios,’ rightly translated as foundation as we understand it. We can study all the other references to the word themelios in the New Testament: The noun themelios, occurs in Luke 6:48, 49; 14:29 Acts 16:26 Rom. 15:20. 1Cor. 3:10, 11, 12. Eph. 2:20. 1Tim. 6:19. 2Tim. 2:19. Heb. 6:1; 11:10. Rev. 21:14, 19. They are not coupled with the word 'world or the earth.’

The Gap Theory and Restoration

"In the beginning God created the heaven and the earth"—is the cornerstone of Scripture, emphasizing its infallibility amid modern scientific and evolutionary challenges. It weaves human wonder (e.g., child prodigies as divine gifts, innate language processing in infants, nature's splendour) with a call to trust God's Word over Satan's "dumbing down" influences, positioning Genesis as an ancient chronicle bridging past chaos, present restoration, and future renewal.

Core Interpretation:

- Original Creation and Cataclysmic Fall: Genesis 1:1 describes God's initial, perfect creation of the heavens (plural: atmospheric, stellar, and divine realms) and earth, potentially trillions of years ago. A vast, unchronicled "interlude" follows, marked by Lucifer's (Satan's) rebellion (Isaiah 14:12-15; Ezekiel 28:14), leading to war in heaven and the earth's "casting down" (katabole) into chaos—"without form and void" (Genesis 1:2). This pre-Adamic destruction submerged the "ancient world" under waters, explaining geological evidence like marine fossils on mountaintops, thick coal seams, oil deposits, and cataclysmic formations (e.g., Grand Canyon via floods, not gradual erosion). Global myths (Atlantis, golden ages) and Enoch's prophecies echo this lost, sinless epoch.

- Seven-Day Restoration, Not Initial Creation: Genesis 1:3–2:4 details a subsequent seven-day re-creation or restoration of a habitable world from this ruin, culminating in Adam's formation ~6,000 years ago. Elements like earth, waters, deep, and darkness pre-existed in 1:2, proving "light" (1:3) was not first created but God's redemptive light piercing Satanic darkness—foreshadowing Christ's salvation. This resolves tensions: the earth is ancient (contra young-earth views), yet literal days fit without stretching into eons (contra

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Linguistic and Scriptural Depth: Katabole vs. Themelios

- Key Word Study: The Greek katabole (often mistranslated as "foundation of the world") means "casting down" or "overthrow" (from kata "down" + ballo "throw"), evoking destruction, not construction. New Testament uses (e.g., Ephesians 1:4; John 17:24; Hebrews 4:3, 9:26) place God's election, Christ's glory, and redemption before this pre-Adamic cataclysm, not before a positive "foundation." Contrasted with themelios (true "foundation," e.g., 1 Corinthians 3:10-12; Ephesians 2:20; Hebrews 11:10), denoting stability like a house on rock (Matthew 7:25; Luke 6:48). Septuagint examples (e.g., Job 16:15; Proverbs 7:26; Isaiah 26:5) reinforce katabole's destructive context (sieges, breaches, judgments).
- Redemptive Arc: The gap reveals God's eternal plan: foreseeing Satan's lure of Adam/Eve, He orchestrated restoration as a "theater" for Christ's dominion (Genesis 1:26; Psalm 8; Hebrews 2:6-8). Parables (Matthew 13:35) and prophecies unveil "dark sayings of old" from this era. Believers inherit a kingdom prepared pre-overthrow (Matthew 25:34), with the Church as Christ's Body judging angels (1 Corinthians 6:3). The world groans in curse (Romans 8:19-22), awaiting millennial reign and new creation—mirroring Job's greater restoration.

Critiques and Call to Faith

- Rejects Compromises: Evolution's "Big Bang primordial soup" is absurd artistry; young-earth ignores eons of evidence; old-earth dilutes literalism. Common errors (e.g., "light" as first creation) stem from ignoring 1:1–2's sequence.
- Urgent Appeal: Dismissing Genesis unravels Scripture; true faith demands Berean scrutiny (Acts 17:11) and King James fidelity. Embrace the mystery: a restored earth inherits ancient curses but promises redemption. God invites awe at creation's beauty, urging open-hearted pursuit of Him over worldly theories.

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Linguistic and Textual Analysis

- Hayah: Appears 3,502 times in the Old Testament, primarily as "became," "come to pass," or "come to be" (e.g., Genesis 2:7: man became a living soul; Genesis 19:26: Lot's wife became salt). Only here mistranslated as "was" to fit creation-from-chaos views, ignoring context and Isaiah 45:18 ("He created it not tohu [in vain/to be empty], he formed it to be inhabited").
- Tohu and Bohu: Denote desolation/judgment, not original state. Used together only thrice, always for divine ruin:

Reference	Context
Genesis 1:2	Earth's post-cataclysm chaos.
Isaiah 34:11	God's "measuring line of tohu" and "plumb line of bohu" over Edom (wasteland of thorns, owls; no survivors, Obadiah 1:18).
Jeremiah 4:23–26	Judgment on Israel/Jacob: Formless earth, trembling mountains, fleeing birds, ruined cities—mirroring ancient fall.

- Tohu Alone: 20 occurrences, often "confusion/wasteland" under judgment (e.g., Isaiah 45:18 rejects God creating tohu).
- Darkness and the Deep: No life possible; thowm (35x, negative) evokes Satan's lurking abyss (seas/graves hiding ancient dead/fallen angels). Flood parallels Noah's (Genesis 7:11) but cosmic, swamping second heaven (stars obscured until day 4).
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The Three Worlds and Scriptural Framework

Drawing on 2 Peter 3:3–7, 10, 13 and Revelation 21:1, the Bible outlines three eras, with Genesis 1:2–3's seven days as restoration (not initial creation) of the second world from the first's ruins. Scoffers "willingly forget" the ancient flood (not Noah's, which spared

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World	Description	Fate/Judgment	Key Verses
First (Ancient)	Pre-Adamic, idyllic (Genesis 1:1); inhabited (possibly by humans/angels); perished in water, leaving fossils/emptiness.	Flooded/ destroyed (katabole).	2 Peter 3:5–6; Genesis 1:2.
Second (Current)	Restored ~6,000 years ago; repopulated "after their kind" (no evolution); cursed, groaning like pregnancy (Romans 8:19–22).	Fire; elements melt (passes away).	2 Peter 3:7, 10; Genesis 1:3–2:3.
Third (New)	Righteousness dwells; no sea/abyss/death; from old's ashes, greater glory.	Eternal renewal.	2 Peter 3:13; Revelation 21:1.

- Not Noah's Flood: No impact on upper heavens (sun/moon/stars unchanged); "standing out of water and in the water" (2 Peter 3:5) depicts cosmic submersion. Noah's preserved life/animals; ancient world fully perished.
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Demons, Nephilim, and Pre-Adamic Life

- Demons: Disembodied spirits from ancient world's humans (lost bodies in cataclysm), craving possession (Mark 5:12–13; Luke 9:42). Derived from Greek daimon ("knowing one"), rooted in mythology echoing real events—idolatry mediators, lowest in Satan's hierarchy (Ephesians 6:12; 1 Timothy 4:1; 1 Corinthians 8:4–5). Promote false religion (Acts 17:22); bound in Tartarus (2 Peter 2:4; Jude 6) for final judgment (Revelation 20:13: "sea gave up the dead").
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- Redemptive Bridge: Current world as "pregnancy" birthing new creation via Christ's death/resurrection (Romans 5:12 focuses on human sin/death, not earth's original curse; 1 Corinthians 15:45–49 contrasts first/second Adam). Adam formed from fallen dust, destined to sin/mortality (Genesis 3:19; Romans 6:23)—yet typifies Christ, who subdues creation (Genesis 1:28; Psalm 8). Sin's roots pre-Adam (Satan first sinner); thorns/death predate Eden (world already hostile).
- Verbs of Divine Work (Isaiah 43:7; 45:18):

Verb	Meaning	Usage in Genesis
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- Analogies: Jericho rebuilt at sons' cost (Joshua 6:26; 1 Kings 16:34—Abiram/Segub = "exalted father/son," paralleling Christ's curse, Galatians 3:13); Rahab as remnant saved from fall. World "good" but not perfect (1:31); Satan claims dominion (2 Corinthians 4:4), but God redeems via cross (1 Corinthians 2:8). Scoffers ignore truths (2 Peter 3:3–5), but Berean study reveals puzzle's completion: Old dies for new's glory (Ephesians 2:7).

This interpretation harmonizes Scripture/science/history, rejecting Big Bang/evolution/young-earth compromises. It

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Linguistic and Textual Analysis

- Hayah: Appears 3,502 times in the Old Testament, primarily as "became," "come to pass," or "come to be" (e.g., Genesis 2:7: man became a living soul; Genesis 19:26: Lot's wife became salt). Only here mistranslated as "was" to fit creation-from-chaos views, ignoring context and Isaiah 45:18 ("He created it not tohu [in vain/to be empty], he formed it to be inhabited").
- Tohu and Bohu: Denote desolation/judgment, not original state. Used together only thrice, always for divine ruin:

Reference	Context
Genesis 1:2	Earth's post-cataclysm chaos.
Isaiah 34:11	God's "measuring line of tohu" and "plumb line of bohu" over Edom (wasteland of thorns, owls; no survivors, Obadiah 1:18).
Jeremiah 4:23–26	Judgment on Israel/Jacob: Formless earth, trembling mountains, fleeing birds, ruined cities—mirroring ancient fall.

- Tohu Alone: 20 occurrences, often "confusion/wasteland" under judgment (e.g., Isaiah 45:18 rejects God creating tohu).
- Darkness and the Deep: No life possible; thowm (35x, negative) evokes Satan's lurking abyss (seas/graves hiding ancient dead/fallen angels). Flood parallels Noah's (Genesis 7:11) but cosmic, swamping second heaven (stars obscured until day 4).
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The Three Worlds and Scriptural Framework

Drawing on 2 Peter 3:3–7, 10, 13 and Revelation 21:1, the Bible outlines three eras, with Genesis 1:2–3's seven days as restoration (not initial creation) of the second world from the first's ruins. Scoffers "willingly forget" the ancient flood (not Noah's, which spared

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World	Description	Fate/Judgment	Key Verses
First (Ancient)	Pre-Adamic, idyllic (Genesis 1:1); inhabited (possibly by humans/angels); perished in water, leaving fossils/emptiness.	Flooded/ destroyed (katabole).	2 Peter 3:5–6; Genesis 1:2.
Second (Current)	Restored ~6,000 years ago; repopulated "after their kind" (no evolution); cursed, groaning like pregnancy (Romans 8:19–22).	Fire; elements melt (passes away).	2 Peter 3:7, 10; Genesis 1:3–2:3.
Third (New)	Righteousness dwells; no sea/abyss/death; from old's ashes, greater glory.	Eternal renewal.	2 Peter 3:13; Revelation 21:1.

- Not Noah's Flood: No impact on upper heavens (sun/moon/stars unchanged); "standing out of water and in the water" (2 Peter 3:5) depicts cosmic submersion. Noah's preserved life/animals; ancient world fully perished.
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The corresponding verb (themeliou) occurs in Matt. 7:25. Luke 6:48. Eph. 3:17. Col. 1:23. Heb. 1:10 and 1Pet. 5:10. Only once is the verb themeliou coupled with the word earth. Heb. 1:10 Thus the Hebrew word ‘themelios’ is properly translated as foundation.
The Greek term themelios finds vivid illustration in Matthew 7:25, where our Lord describes a house built upon a solid foundation: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” The tempests raged, yet they proved powerless to dislodge its unyielding base. If we anchor our lives on Christ, the immutable Rock, no upheaval can shake us.

As Luke 6:48 elaborates, the builder first digs deep into the soil to expose the bedrock, then erects the structure upon it—a labour that yields enduring worth. In the beginning, God Himself laid the foundations of the heaven and the earth (Hebrews 1:10). Note the plural "heaven," echoing the primordial act of Genesis 1:1. This passage draws from Psalm 102:25, where David reflects "of old" on how those foundations were established. The earth stands immovable, fixed in its place—though we may have been taught otherwise by prevailing views.

Katabolē: A Closer Examination

Having explored the Hebrew and Greek nuances of "foundation" through themelios, we now turn to katabolē.

This noun appears several times in the New Testament, with its verbal form kataballō conveying action.

Upon scrutiny, these terms bear no resemblance to the stabilizing sense of "foundation"; rather, katabolē is best rendered as "casting down" or "overthrow"—a disruptive hurling into ruin. We will examine these words in depth, beginning with Matthew 13:34-35: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation [katabolē, or casting down] of the world.” This prophecy fulfils Psalm 78:2: "I will open my mouth in a parable: I will utter dark sayings of old.” When we align these passages, the parables emerge as those "dark sayings"—encompassing the enigmatic wisdom of Proverbs and beyond. Divine history transcends the surface; the term katabolē hints at upheavals "of old," unveiling layers beneath the superficial.

The world was indeed "cast down," signifying the "ancient world" that Peter warns of: a realm created, corrupted, and ultimately obliterated—yet overlooked by many Bible students (we will revisit this shortly). Peter alludes to epochs predating Adam's formation or the state described in Genesis 1:2.

In the beginning, God created the heaven (plural): the first, where birds soar through the skies; and the second, adorned with stars and celestial bodies. By biblical definition, "world" encompasses the earth we tread, along with these first and second heaven— all forged as part of "the old," eons before Adam's advent. This "ancient world" perished beneath the waters, only for our present earth to emerge from those depths during the seven days of Genesis 1.

What was once sea floor became dry land as the ancient realm sank into oblivion. Sedimentary layers bear stark witness to this cataclysm, though science grapples in confusion over its mechanics. Cultures worldwide echo this lost epoch: in Greek lore, as Plato chronicled in Atlantis; or as the "golden age," an idyllic, sinless paradise where labour was unnecessary and harmony reigned. Not all history is chronicled in ink. Consider Jude 1:14, which cites Enoch as a prophet whose words were preserved by the faithful, though the full scope of his prophecies eludes us today. Folklore across civilizations similarly attests to this "ancient world.” These truths

are affirmed not only by God but, astoundingly, by Satan and his dominion.

In Matthew, we discern that the mysteries of our redemption in Christ were known long before Adam—hidden gems now revealed. Which secrets were veiled? The parables of Matthew 13, illuminating David's words in Psalm 78:2. We are graced to uncover them: God ordained a plan for our world before Adam, culminating in the "casting down" of the ancient realm due to its sin. He judged it decisively, yet wove in the blueprint for redemption through Christ. We reap the harvest of that eternal design.

His decree in Genesis 1:3—"Let there be light"—signals His readiness to restore the fallen cosmos. This light is the Word of God Himself, illuminating every subsequent event as part of the redemptive arc toward renewal. As Matthew 25:34 declares: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation [katabolē, or casting down] of the world. “The kingdom awaiting us was prepared before the ancient world's overthrow—not devised on the "last day," but etched in divine purpose prior to Adam's creation. When God formed Adam, He declared, "Let them have dominion. . . over all the earth" (Genesis 1:26)—a prophetic glimpse 4,000 years forward to Christ, the second Adam, who will reign supreme. Where there is a kingdom, a King must rule: commencing on earth in the Millennium and expanding to enfold the new heaven and earth. Matthew's Gospel heralds this kingdom unequivocally, fulfilled in Christ, who is no enigma on the matter.

To Adam, God foreshadowed the true Ruler who would govern with justice —even over the seas' fiercest creatures and every living thing. David pondered this "Man" in Psalm 8, and Hebrews 2:6-8 identifies Him unerringly as Christ, the sovereign over creation. Fallen humanity could never subdue the world in righteousness. God recreated our world to stage the perfect theatre for Christ's redemptive work: the set prepared, the actors arrayed, the narrative poised to unfold.

Luke 11:50 underscores this timeline: "That the blood of all the prophets, which was shed from the foundation [katabolē, or casting down] of the world, may be required of this generation.” I
t spans from the world's overthrow, when prophets perished—likely those of the ancient world, their "blood" a poignant emblem of that era's judgment. John 17:5 echoes the plea: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world [katabolē, or was cast down] was.” Which world?

The event predates Noah, unfolding long before Bethlehem's manger. Christ relinquished His glory in incarnation to redeem the prior fallen realm; our restored earth, risen from waters, pales in splendour beside the original perfection.

This sin-cursed domain dims God's glory, yet He envisioned renewal: reclaiming the sunken ancient world's majesty, forging a new heaven and earth whose radiance surpasses all.

The "casting down" marred divine glory, as did the subsequent restoration —yet His transformative work in us proclaims His grace, rendering the new creation a testament to His character. Our world labours in agony,

like a woman in travail (Romans 8:19-21). It groans under the curse, its life imperilled—potentially at the cost of the Child, Christ. This vivid metaphor captures God's redemptive labour as depicted in Romans 8: the "pregnancy" ignited at Genesis 1:3, its pangs persisting until the old order dissolves in fire on the final day. Our Lord's death and resurrection exemplify this: He surrendered all in His crucifixion to birth the new, rising on the third day as the "firstborn" of creation's renewal—invested with splendour eclipsing even the pre-cataclysm glory. Job's saga mirrors it: despoiled in chapter 1, yet restored in the finale to greater abundance than before his trials.

John 17:24, in the Lord's high priestly prayer, affirms: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation [katabolē, or casting down] of the world.” God's love for the Son—and, by extension, for us—predates the earth's overthrow.

Jesus endured every human frailty: persecuted yet not abandoned; cast down [kataballō] yet not destroyed (2 Corinthians 4:9).

To render "foundation" here would render the verse nonsensical. Verse 8 precedes: afflicted but not crushed, perplexed but not in despair. Affliction isolates, chastisement overwhelms—yet Paul clung to hope through Christ's sustaining power.

A "cast down" world might decay utterly, but from its ruins sprang redemption's plan. Katabolē evokes devastation and overthrow, alien to any constructive "foundation.” Paul was hurled down, buoyed by the light of God's Word.

John 3:16 balances peril with promise: belief in Christ averts perishing, decay, and death, granting eternal life. Thus, Ephesians 1:4—"According as he hath chosen us in him before the foundation [katabolē, or overthrow] of the world"—signifies our election in Christ before the ancient world's cataclysm, as Genesis 1:2 attests to heaven and earth in chaos.

Ephesians and Colossians teach that the Church—His Body—was a hidden mystery, now unveiled. God chose us in Him, embracing all believers therein. To join the elect? Simply receive Christ by faith, dissolving debates on predestination. God's will draws us to Him; our response seals it. The Bible's core message urges acceptance of Christ, rendering us chosen. Simple faith redeems. God selected Christ first—for His unwavering fidelity to the Word—before the world's casting down. Our choice aligns us with that eternal decree; we were not elected post-cataclysm but predate it in divine foreknowledge.

Why, then, the seven-day recreation if God foresaw sin's triumph? The logic unfolds: Before the ancient fall, He determined who, by faith, would inherit a grander promise. No ambiguity shadows His blueprint. Paul's grasp of katabolē versus themelios shines in Ephesians 2:20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” This is the trustworthy themelios laid by apostles and prophets.

Hebrews 4:3 reinforces: "For we which have believed do enter into rest, as he said. . . although the works were finished from the foundation [katabolē, or casting down] of the world.” God's designs for our world were sealed while the ancient realm endured, pre-overthrow.
Christ's redemptive details were etched in eternity; today's world unfolds per His script, time-bound as we are. The third heaven—God's domain—transcends chronology, encompassing our dispensation's truths before our birth.
We are chess pieces in His grand strategy: without Christ, adrift like storm-tossed vessels. From eternity's vantage, we were chosen before Genesis 1:2, to magnify His grace—our 2,000-year wait but a fleeting moment. Hebrew Scripture's timelessness reveals this: time holds no sway. Isaiah 61:1-2 exemplifies a 2,000-year prophetic gap, seamless to God who beholds all at once.
Prophets, rapt to heaven, viewed our era's redemption and Christ's return —Moses and Paul among them, gaining crystalline vision. Ascend a mountain, and the landscape unfolds omnidirectionally, mirroring God's aerial perspective. Through faith's eyes, we pierce time's veil (the fourth dimension), discerning eternals. Thus, prophetic writings confound unbelievers—spanning epochs in single chapters—but fortify believers who perceive the layers. Hebrews 6:1 juxtaposes the terms starkly: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying [kataballō] again the foundation [themelios] of repentance from dead works, and of faith toward God.” Translating both as "foundation" strains credulity. Themelios here denotes the bedrock of repentance and faith; katabolō warns against "casting down" or neglecting Christ's doctrines and the apostles'. This is one of three instances where katabolē defies tethering to "world foundations," as translators imply—proving its flexibility beyond cosmic origins. Revelation 12 (Sarah's conception of Isaac) offers another. The verse urges: Do not dismantle the rock-solid base in Christ; probe not its firmness anew.
Faith rooted there, demands progression, building upon it. To abandon midway—like pouring cement then quitting for lack of funds—is folly. At life's juncture, we must transcend elementary doctrines (baptism, earth's origins) for the superstructure: heavenly truths. Mull not frailties; fix on Christ above. Stagnation defies God's intent; advance! Paul cautions in 1 Corinthians 3:10-15: Build wisely on the foundation—nothing flimsy or flammable. Consistency demands rendering katabolō in Hebrews 6:1 as "not casting down" or forsaking salvific teachings. Erect upon the laid base; do not abandon it, lest progress stall.
Hebrews 9:26 clinches the sufficiency: "For then must he often have suffered since the foundation [katabolē, or casting down] of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” No annual repetition, as under Old Testament priests —His oblation is consummate. Some deem it antiquated, deficient today; how misguided! Paul insists: One perfect suffering suffices, extending even to ancient world's denizens. He restores its lost splendour to God. Once burdened with the old creation's curses in humiliation, Christ now triumphs in heaven, our flawless Advocate.

- Hebrews 11:11 ’ By faith even Sarah herself received the ability to ‘conceive.’
It proves elusive to fully discern the authentic biblical sense of the word "conceive.” The intent is not that Sarah positioned Isaac upon the earth's foundation or the land itself. This passage suggests not merely that Sarah bestowed seed, but that she "cast it down" to the ground—an idiosyncratic phrasing evoking the expulsion of the foetus and placenta. Such an act aligns more with the instincts of the animal realm than with human experience.
The focus lies not on her "giving seed" but on hurling it earthward. Isaac, her offspring, prefigures Christ: just as he was "cast down," so the Savior was thrust into our world. The true Isaac endured suffering vicariously for our redemption; He who knew no sin became sin for us, shouldering the curses of this fallen domain (2 Corinthians 5:21). Behold Abraham's near-sacrifice of Isaac—a poignant allegory of God offering His Son on our behalf, as elaborated in Hebrews 11:17. The authentic Isaac was cast down, made sin in our stead, yet now He reigns exalted in the supreme exaltation of heaven. We must peer beyond the surface: the verse's profound essence transcends Isaac's nativity, illuminating instead the humiliation and oblation of our Lord.
1 Peter 1:18-20 illuminates this eternal vista: the blood—Christ's life essence—secures our ransom, a purpose foreordained before the "casting down" [katabolē] of the ancient world. Even Christ's present ministrations on our behalf were divinely anticipated, with every prophecy destined to materialize in the finest detail. God foresaw our contemporary world not as a mere aftermath of Adam's transgression—nay, Adam is integral to salvation's architecture, devised prior to the world's overthrow.
Each mention of Adam in Genesis beckons us toward the veritable Adam: Christ, the last Adam (1 Corinthians 15:45), who shall consummate God's every decree. The term "last times" encompasses the epoch from Christ's resurrection to the climactic day of divine reckoning. John the Baptist heralded, "Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29)—ushering in those last days forthwith.
Under the Old Covenant, the Lamb's identity remained shrouded; with His manifestation, the veil parted. Let us entrust our faith to Him who surged from the uttermost depths to birth a new creation from the ashes of the old, fallen order. Revelation 12:10 resounds: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down [kataballō], which accused them before our God day and night.”
This passage reaffirms katabolē's essence: here, the world is not the object of downfall, but Satan himself—hurled in ignominy. Far from exalting him, the scene portrays his abject debasement upon the earth, the harbinger of his consummate ruin, steeped in mortification.
The Church shall assume the prerogatives once usurped by Satan, governing the world and even adjudicating angels (1 Corinthians 6:3). As he plummets, we ascend to heaven; bereft of his accusing role, he will wreak unparalleled tribulation upon the terrestrial sphere.

Revelation 13:8 and 17:8 declare: "Whose names were not written in the book of life from the foundation [katabolē, or casting down] of the world.” God withheld the world's overthrow until His redemptive schema stood consummate; the beast and every unbeliever were manifestly omitted from the chosen. Commentators frequently invoke the Septuagint, that venerable Greek rendition of the Hebrew Scriptures (our Old Testament), crafted circa 285 BC. Its genesis traces to Alexander the Great's vast conquests, which enthroned Greek as the Jews' lingua franca, estranging many from their Hebrew heritage. This translation served as a lifeline for those adrift from their mother tongue. I cite the Septuagint as an indispensable conduit linking the Old Testament's Hebrew to the New Testaments Greek.

Fascinatingly, the verb kataballō recurs throughout the Septuagint, affording us insight into its pristine connotation antedating the New Testament. Observe its deployments in select Old Testament passages: Katabole in the Septuagint:

- They 'slew' him there with a sword. 2Chron. 32:21
- Behold, he 'breaketh down' and it cannot be built again. Job12:14
- He 'breaketh' me with breach upon breach. Job16:15
- She hath 'cast down' many wounded. Prov. 7:26
- Like a city that is 'broken down,' and without walls. Prov. 25:28
- The lofty city he 'layeth it down.’ Isa. 26:5;
- They 'shall destroy' the walls of Tyrus, and 'break down' her towers. Ezek. 26:4

Without doubt it can be said with each occurrence of the word 'katabole' in the Septuagint, it transmits the notion to ‘overthrow’ and it has nothing in common with the word ‘foundation.’
It is to throw something down forcefully, and not a throwing down in the sense of laying a foundation. And what is more, each occurrence comes in a context of either a siege, a battle, judgement or destruction which further convinces me it has nothing to do with the word 'themelios.’ or the laying down of any foundation. Yes, the word ‘katabolle’ is associated with the ruin of the ancient world.

Genesis 1:2

Summary of Genesis 1:2
"And the earth was (Hebrew: hayah) without form (tohu) and void (bohu); and darkness was upon the face of the deep"—is a pivotal verse revealing divine judgment on a once-perfect creation, not its initial state. It upholds the King James Version's fidelity, critiques modern translations for omitting "and" (indicating sequence post-Genesis 1:1) and mistranslating hayah as "was" instead of "became." The 102 "acts" in Genesis 1:1–2:3, linked by repetitive "and"s, depict restoration, not original creation. The earth (and first/second heavens) became chaotic due to Satan's pre-Adamic rebellion, engulfed in a cataclysmic flood from subterranean waters ("the deep" or thowm, abyss). This "gap" interlude (trillions of years?) explains fossils, coal/oil deposits, marine fossils on mountains, and mass extinctions as

remnants of an "ancient world" inhabited by pre-Adamic life (e.g., dinosaurs), now buried. Darkness signifies death/Satan's domain (1 John 1:5), with "al-paniym thowm" implying "because of the appearance/face of the deep"—judgment triggered by sin's abyssal consequences.

'And the earth was (Hebrew: hayah) without form and void; and darkness was on the face of the deep'
The 34 verses from Genesis 1:1 to 2:3 contain 102 separate "acts," and each act is set off with the letter "and." It is an important word, and it is carried like a lamp all through God's creative work. It says what happens next, as each verse is coupled with the previous one. The letter "and" is very frequent and repetitive, and I will mention another example in the Book of Genesis. When Abraham offered his son Isaac, it says: "And they came to a place which God had told him of; and Abraham built an altar there, and laid wood in order, and bound Isaac his son, and laid him on the altar" (Genesis 22:9).
In this one verse, the word "and" occurs five times. We can easily say "and then," as a child who tries to explain how things happened. The first word "and" of Genesis 1:2 explains what followed after God created the heaven and the earth. It is wrong to imply that the 102 separate acts of God depict how He created the heaven and the earth in Genesis 1:1. Sadly, many newer translations omit the word "and" altogether, too cleverly twisting the meaning of the text. One such translation says: "Now the earth was empty, a formless mass cloaked in darkness. . ." —making us think that God created it like that! How misleading. The following word of the verse is "earth," and we must not think of the planet earth.
A planet is a star orbiting our earth, as all the other stars. It is a heavenly body. If the earth is in the heaven, why do we need to go to heaven? The earth has a solid foundation. This verse explains what happened to a once-perfect earth, and it was spoiled after it was created perfectly. Not only the earth but also the two heaven were created, but they were caught in the dispute, and they became void—but not the third heaven where God is seated." And the earth was (Hebrew: hayah) without form and void; and darkness was on the face of the deep" (KJV).

Now we have the much-disputed Hebrew word "hayah" ("became"). The meaning of this verse hinges on that word, and certainly today it causes a great difference of opinion. In the English language of today, it is difficult to understand the real meaning of the word "hayah." From the context, it seems the world was not created void. It became void after God created it. In the past, many theologians decided amongst themselves to translate the word hayah not as "became" but as "was." They settled it amongst themselves, and in no way will their decisions unsettle my belief.
The only Hebrew we have is found in the Old Testament, and to ascertain the real meaning of the word is to study all the occurrences of the word in the Bible. Then we will discover the real meaning.
The word hayah is found only once in this verse and not twice. This is the first occurrence of "hayah" in Scripture. Apart from here, the translators correctly translated the verb "hayah" in the Bible as "to become," but not in this verse! Why not? There is no grammatical reason not to. Scholars have identified 3,502 occurrences of this word in the Old Testament.

The structure of the verse hinges on that word, and if we do translate it properly, then it will resolve many arguments. If we study the word "hayah" in any Hebrew lexicons, we will discover the real meaning of the word. By studying the word using Strong's Bible Concordance, we will quickly realize what "hayah" means. As you can see, the verb "hayah" does not only mean "to be.” In fact, it also means "to become," "to come to pass," "to come to be.”

I will mention a few examples: We are told that "man became (hayah) a living soul" (Genesis 2:7). I glanced at 15 different translations, and each of them used the word "became"
In the process of time, it came to pass (hayah) that Cain brought an offering of the fruit of the ground to the Lord" (Genesis 4:3).
"And it came to pass (hayah), when man began to multiply. . .” (Genesis 6:1).
"And it came to pass (hayah) after seven days that the waters of the flood were (hayah, came to be, became) upon the earth" (Genesis 7:10).
"But his (Lot's) wife looked back from behind him, and she became (hayah) a pillar of salt," etc. (Genesis 19:26).
Returning to Genesis 1:2, the Book of Isaiah makes it clear that God did not create the earth "tohu" or void, and by reason the verb "hayah" can be translated correctly as "became.”
The accurate translation of Genesis 1:2 will be: "But the earth became (hayah) without form (tohu) and void; and darkness was on the face of the deep.” In fact, the NIV suggests that as an alternative, Genesis 1:2 can also be translated as "became.” I.e. , "Now the earth became (NIV margin) formless and empty.”

No other translation has this footnote. It is misleading to think that in the very beginning, God did create our earth as a void, empty space, but there is a valid argument.
Compare the Book of Isaiah with Genesis and decide if God did create the heaven and our earth void:
"For thus saith the Lord that created the heaven; God himself that formed the earth and made it; he hath established it, he created it not in vain (tohu), he formed it to be inhabited: I am the Lord; and there is none else" (Isaiah 45:18).
"And the earth was without form (tohu), and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2).

In Genesis 1:1, God did create our earth, and it was a far cry from being empty or void. Heading onward, we can deduce the earth did not only become "tohu" or formless, but it also became empty. Arguably, we can say that the earth was emptied, as it was filled with God’s glory. Our earth was inhabited. Then, for some reason, it became formless and empty. That's why God had to put things in order again, and the reason for the seven days when the earth is filled again. Today, we discover fossils like dinosaurs and date them back to some millions or trillions of years ago.

Critics of the Bible say that the mere proof of the fossils discredits the Bible. Awkwardly for them, nothing can disprove the Bible. The Bible tells us that in the beginning—probably some trillions of years ago—God created the heaven and the earth.

This earth was not empty, as many try to teach us, and neither was it formless. For God didn't create it like that. Instead, it became formless and empty. God does not tell us which animals did inhabit our earth, but they were dinosaurs, mammoths, etc. 2 Peter 3:3–7, 13

I will substantiate my argument with Scriptures from the New Testament. 'Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly forget: that by the word of God the heaven were of old, and the earth standing out of water and in the water, by which (i.e. water) the world that then was (or as the Greek reads: 'the then world') perished, being flooded by water. But the heaven and the earth which are now by the same word are kept in store, reserved for fire until the day of judgement and perdition of ungodly men. . . . . Nevertheless we, according to His promise, look for a new heaven and an earth in which righteousness dwells.'

Peter speaks of a flood, and it was not Noah's flood. It must be a cross-reference to Genesis 1:2, as there is no other alternative. If that is true, then the Scriptures wish to draw our attention to something very significant, and many don't understand what the Apostle Peter is trying to teach us. Undoubtedly, the ancient world that God created in the distant past was magnificent (Genesis 1:1), but with its demise, it was plunged into the deep, dark waters.

The seven days following Genesis 1:3 represent God restoring the heaven and the earth, and He repopulated the world with living creatures, including Adam and Eve. There is a time gap between the first two verses of the Bible. This time gap is not greatly detailed in the Book of Genesis. However, it is the very first "mystery" found in the Bible. Peter asserts that there was a world long ago.

Firstly, I will give the reasons why 2 Peter 3:5–7 is not a reference to Noah's flood.

- We need to ask ourselves: When the earth got flooded in Noah's time, did it change anything in the upper heaven? Would a flood on the earth have any effect on the sun, moon, or stars? The obvious answer is no. The heaven—or the sun, moon, and stars—of Noah's days are the same as ours. It is clear that Noah's flood had no effect on the upper heaven. The flood at Noah's time was confined to the earth's surface or our atmosphere. And even though the Bible speaks about the "windows of heaven" being opened and water pouring down (Genesis 7:11), it relates to the clouds in heaven, or the first heaven. Keep in mind that the Bible speaks of three heaven (2 Corinthians 12:2). Again, note the differences in the phrases "the heaven that were of old," before the great waters of 2 Peter 3:5–7, and the "heaven and earth which are now," after the waters of 2

Peter 3:5–7. If Noah's flood did not swamp the upper heaven, then this verse must be speaking about a flood far greater than Noah's flood. The flood the Apostle Peter was speaking of can only relate to Genesis 1:2.

Notice that in this passage, the earth is supposed to be "standing out" of the water and "in" the water. In our English language, it advocates that previously the waters engulfed our world, and our world did rise from them. The immense flood of the waters did flood the heaven as well, and there was no light. The literal wording of this passage does not portray a flood confined to the earth's surface. This passage defines a deluge that engulfed the solar system, flooding also the "second" heaven, of the three heaven.

Try to draw this mental picture: Think of a dark and ruined solar system with water engulfing everything. That is what Genesis 1:2 is speaking about.

Where would those waters come from? I believe they are beneath the earth's crust. Certainly, there must have been lots of stars in the heaven that were "of old," and if the cosmos had gone dark and the stars died, then it’s due to the massive placement of water. If it’s true, then possibly all the previous stars were lit up again. That is exactly what happened on the fourth day. But before the recreation of the earth and the heaven can begin, God had to do something with all the water in the heaven (Genesis 1:2). That is why the Bible says the waters were divided (Genesis 1:6–7).

'And God made the firmament and divided the waters which were under the firmament (heaven) from the waters which were above the firmament: and it was so.’ Gen. 1:7

The Apostle Peter alerted us of a 'world that then was' and it perished in a deluge, and it was not Noah's flood; as it did not make our world void, but it simply flooded the earth and the ungodly men. 2Pet. 2:5 Also, since all the animals were preserved by Noah, God didn't have to re-create the animals after the flood of our dispensation Noah. In contrast to 2Peter 3:6, the previous ‘ancient world’ perished. The word 'but' in 2Peter 3:7 makes a contrast between 'the world that then was' and the world that appeared, or the world that is now. ('The world that was then’ perished, as it was flooded by water, but the heaven and the earth which are now are different).

Moreover, 2Peter 3:13 tells us that the world that is now will be succeeded by a new heaven (plural) and a new earth i.e. by a new world. Also study Revelation 21:1.

From all the above, it is clear that the Bible speaks of three worlds.

- The first world, 'the world that then was', did perish as it was flooded by water.
- The second world, is the world we do inhabit today, and it is 'reserved for fire' and it awaits a time to be judged, 'in which the heaven will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be consumed.’ 2Pet. 3:10

- The third world is yet the future, and it will replace the world of today.

Genesis 1:2 pictures a totally dark world that is "without form and void.” Roughly 6,000 years ago, there were no signs of anything living on the surface of the earth. Now, common sense tells us if nothing was alive at that moment in time, then nothing would have survived from the previous old world.
The literal wording of Genesis 1:2 rules out the possibility that anything (or anyone) living today could have progressed from anything that existed before the seven days. Every living creature today was created during the days of Genesis. This is why the specific phrasing of "after his kind" or "after their kind" is said to emphasize our Lord's restored work. There is no room for evolution. Satan has been around for a long, long time, and the earth's crust and the many fossils are proof of this. They record a great cataclysm of events and mass extinctions, and it proves our earth's original fall in the distant past. This knowledge is vital, as it will make us understand the core of our existence: why we were placed here after all, and why we need to be saved from this corrupt world. Unbeknown to many, God does address them, and the "god of this world" fights hard to suppress the truth.
Have you ever wondered why the darkness is mentioned in Genesis 1:2 when the Scriptures say that God is light and in Him there is no darkness? (1 John 1:5)
Where did Satan come from, and when did he turn against God? He was in the Garden of Eden, and in enmity with God, even before Adam and Eve transgressed. So why is there no mention of Satan's fall anywhere in the Genesis narrative? Actually, it is found in the books of Isaiah and Ezekiel, and later we will discuss them in greater detail.
And the earth became without form (tohu) and void (bohu), and darkness. There are three substantive nouns: namely, without form, void, and darkness. The expression "without form and void" is found twice more in our Bible.

1. "The desert owl and screech owl will possess it; the great owl and the raven will nest there. God will stretch out over Edom the measuring line of chaos (tohu) and the plumb line of desolation (bohu)" (Isaiah 34:11).

A plumb line is a cord from which a metal weight is suspended, plummeting down to the earth's centre of gravity. The measuring line or plummet is used when God constructed the great wasteland. We need the measuring line and the plummet if we build a house, and here God constructs chaos, desolation, or a ruin.
God had a plan, and He Himself constructed this ruin over Edom, a people who rejected Him. The following verse says there will be no king to rule the country, and all its leaders will disappear. Simply put, God will devastate the country. Thorns, nettles, and brambles will overrun her strongholds. Edom will become a haunt for jackals, a home for owls. The chaos or "tohu" will cause a wasteland devoid of any life. The palaces of

Edom used to be crowded with people, but after the day of the Lord, they will become desolate. That is verified in Obadiah 1:9, 18. There will be no survivors in the house of Esau once God constructs the wasteland.

2. "My people are fools; they do not know me. They are senseless children; they have no understanding. They are skilled in doing evil; they know not how to do good. I looked at the earth, and it was formless and empty; and at the heaven, and their light was gone" (Jeremiah 4:22–23).

In this chapter, the judgment is not centered on Esau but also his brother Jacob, the unbelieving Israelites. They are senseless people and constantly do wrong. God compares their fall to the fall of the ancient world. He looked at the land, and it was formless and empty, and even the heaven was involved as there was no light. The following verses say: "I beheld the mountains, and indeed they trembled, and all the hills moved back and forth. I beheld, and indeed there was no man, and all the birds of the heaven had fled. I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down in the presence of the Lord, by His fierce anger" (Jeremiah 4:24–26).
Here all life disappears, and we find both the words "tohu" and "bohu.” There were no men or birds in the sky, and all the cities were torn down. If we break down a building, we do it stone by stone, and it is done meticulously. The Scripture also points us to Jerusalem, as no stone will be left on another after the day of the Lord. The plans were drawn, and the judgment was executed. God will judge all the other nations of the world, as Israel is a clear example to all the other nations of the world. What happens to Israel will befall the other nations of the world. When Israel crumbles, Edom will also crumble. The land will be a desert, and the Lord planned this, and He will tear down the old to bring about the new. If we aim to cling to the old, the Lord will tear them down; the remnant returning to Israel will vacate the desolate land to return and rebuild the new from the old. Only three times do we find both the words "tohu" and "bohu" together, and each one is related to God's judgment. It is similar to the curtain that used to hide the inner Sanctuary at the temple of God on Mount Moriah. God designed the curtain to screen the Ark of the Covenant, but when our Lord died on Calvary, He Himself tore the curtain He once designed. Altogether, the word "tohu" is found 20 times in the Bible, and they include the three previous verses, including the following notable verse: "For thus says the Lord, who created the heaven—He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited" (Isaiah 45:18). In this verse, the translators had great difficulty translating the word "tohu" as "without form" or "waste.” Many did translate the verse as:” He did not create it in vain," or
"He did not create it to be empty, but formed it to be inhabited.”
In clear Hebrew, it literally says that God did not create the world as a wasteland or "tohu.” The reason for all the different translations is that the translators reject the notion of the recreation of a once-fallen earth. They believe that our world used to be a "lost planet" spiralling around the sun,

and the only time God did intervene Himself with our earth is in the famous seven days

The earth was cloaked in darkness. In this verse, there are three basic nouns: namely, "tohu," "bohu," and darkness. No life is possible, and darkness communicates death. Similarly, light is life, as Christ is the Light of our world (John 8:12).
Darkness "was" upon the face of the deep. The word "was" is written in italics, so in Hebrew it's not there. According to the correct Hebrew lexicon, the words are "al-paniym thowm." The true meaning of the word is never rendered correctly, as they ignore the word "al," which can be translated as "because." It can also be translated as "above" or "over." Literally, it says that the earth became without form, void, and dark because ("al"). . . I will name a few examples where the word is used. The word "al" needs to make us ponder why God did judge our world. I will name a few examples where the word is found: "And he named the place Massah and Meribah because of the quarrel of the sons of Israel" (Exodus 17:7).
"And I will pronounce my judgment on them concerning all their wickedness" (Jeremiah 1:16).
"But the anger of Elihu. . . burned: against Job his anger burned because he justified himself before God" (Job 32:2).
The word "al" gives the reason for their behaviour or actions.
Similarly, we may ask why the world went void and dark? It is because of the appearance of the waters or the deep.

The following Hebrew word is "paniym" (face), and it is generally translated as "face, countenance, or appearance." It is similar to glancing at the countryside or to view the landscape. In general, the word "paniym" is ignored, as it causes great confusion. At best, we need to translate it to convey the real meaning of the verse.
The reason why the word is omitted is that the translators thought the word was insignificant. To use an example, I can either say I saw the "expression or the face" of my brother, or I saw my brother. In this saying, the word countenance or "paniym" has no meaning, but in Genesis 1:2 it has. We can translate Genesis 1:2 as:
"And the earth became formless, void, and dark because of the appearance (face) of the deep."
We need to notice the similarity between the words "tohu" and "thowm," as in Hebrew they are very alike. God was annoyed when He noticed the effect sin had on our earth. He noticed the face of the deep, the "abyss" or the "fountains of the deep."
Those gloomy words are locked in the word "thowm."
The abyss or the fountains of the deep were swamped by a great flood of water. The immense waters did swamp our earth, but also with the flood in Noah's time. That is when "the fountains of the deep" unleashed their great powers (Genesis 7:11; 8:2).
In the Bible, the deep or the abyss is similar to the word "sea." The sea is the abyss, and it is flooded by the waters. The word "sea" in the Bible

involves everything that is hidden beneath the deep waters, even if its surface is glittering and inviting.
Beneath the oceans lurks the working of Satan. The word "thowm" is found 35 times in the Old Testament and it has a negative connotation.
To recap, if anything becomes noticeable, it compels a countenance, and even when God revealed Himself to us, it says we will know Him from countenance to countenance.
“So Jacob called the name of the place Peniel: ‘For I have seen God face to face, and my life is preserved’" (Genesis 32:30).
We notice the mirror effect of the water or its countenance, and yet we are ignorant of the "deep" or what is lurking in the deep waters.
In general, the word "surface or the face" can easily be omitted to only mention the sea. The waters hide and cover the deep or the greatest depths of our world. The deep expresses the abyss or whatever is beneath the earth, and it includes the grave to bury the dead. The deep has to do with Satan, as today some of his followers were thrown into the abyss. The remains of the "ancient world" are swallowed by the deep, and it teaches us that the complete old world did sink to the greatest of depths.
We ought to study Revelation 20:13 more carefully, as different people are judged: "And the sea gave up the dead which were in it; and death and hell delivered up the dead.”

- The first great multitude are the condemned or those who lived before the creation of Adam. They are the dead people rising from the sea, and they are not the ones who were drowned in the sea, e. g., in a shipwreck. At the bottom of the oceans, we find traces of our previous fallen world. Tartarus will be found here. In the past, many fallen angels were judged, and they were cast down to the realms of death. They did submit themselves to the rule of Satan, and now they need to wait until the final judgment is procured. Paul also mentioned them when he said that we will judge the angels. They had a preliminary judgment with the previous flood (Genesis 1:2; 2 Peter 3:5–6), but they are currently waiting for their final sentence. I am certain that they were jointly responsible with Satan for the fall of the "ancient world.”

- The second great multitude of people to be judged are the unrighteous people who lived on earth since the creation of Adam.

"And death and hell delivered up the dead which were in them.”
Later in the Book Revelation, we do read that the "sea" will not persist (Revelation 21:1). God will rid the world of all the splinters of the old creation! This includes the abyss or the realm of the dead. I am certain that in the new creation there will be oceans, but beneath them will not lurk the "dead.” The message of the Scripture is not to tell us how all this came about, but the Bible engrosses us on how the "ancient world" did recover, to eventually generate a completely new heaven and earth. From the old will emerge the new, and our world is the steppingstone between

the heaven and the earth of Genesis 1:1 and the complete new heaven and earth after the "last day.” From the old will evolve the new.
The people may respond today saying, "We never heard of him before.” The Bible has a message to those who say, "We are ignorant of this.” Peter said in the last days scoffers will say from the distant past, or since the world was first created, nothing changed. They are the Christians or theologians who did study God's promises.
We never need to doubt the Bible or put it to discussion. They sneer at the promises of His coming, but they do believe in the fathers as Abraham who died. Peter said they "deliberately forget" (2 Peter 3:5), meaning that certain things they simply wipe from memory and never give it a second thought. They blocked their consciousness, and many truths will simply escape them. They were acquainted with the truths as shared to us by God, but today they are brushed aside. We do neglect them if we blind our eyes to the true realities, or simply reason, "We need to leave them in the hands of the Lord.”
They reason it’s best to be left alone until the last day when everything will be revealed to us. This is true, but then our faith will never grow, and it will falter. We need to chase the truth, and once we find it, it is like finding the last "piece" of a giant puzzle. We simply need to accept them and not close our eyes to them. The people who lived in Peter's time did oppose the idea of a previous heaven and earth that did succumb to the waters. Peter spoke of the floods in Genesis 1:2, but not the flood of Noah's time. We have no excuse to be ignorant of the "ancient world," as our world is riddled by many unanswered questions. We can answer the many riddles like the origin of the many great coal deposits and the oil that fuels our vehicles! The Bible does alert us of the "ancient world," and we have no excuse to ignore it. Normally, Christians are not bothered thinking God created the earth from the primordial soup that evolved from a fiery nucleus. It exploded with a big bang, and its force is still driving the universe in all directions. One such splatter of the explosion happened to be our earth! Our earth is like a raisin caught in a raisin loaf that keeps growing. This theory was respected by the ancient Greek gods. The truth is that God did create a perfect heaven and earth, and He did judge the old due to sin, with the initiative to create a total new heaven and earth. The translators do read Genesis 1:2 and somehow, they try to make us believe that the "ancient world" was created in turmoil. Sadly, today Christians are tricked into thinking this, twisting the truth. Similarly, with child baptism, many church leaders agree there is no Scripture to mandate it; but sadly, they continue with their "traditions," being too afraid to tell the truth.
We are called to uphold the truth, and endless arguing is pointless. The earth succumbed beneath the tremendous weight of the waters, and the enormous pressure on the earth's crust caused the formation of coal and even the diamonds. Diamonds are in fact a lump of carbon. It takes millions of years for it to form naturally, and they are formed when carbon is compressed beneath the extreme pressure of the earth's crust. Early on the second day, when God recreated our world, the complete second heaven with all its stars was flooded by waters, and only the waters were

visible. Miraculously on that day, all the waters did escape into the fountains of the great deep to clear the heaven. The previous flood was far greater than the floods as in the time of Noah.
Peter spoke of the previous heaven and the earth (2 Peter 3:7), and the scoffers are oblivious that both the heaven and the earth succumbed to God's wrath, and that in future it will be consumed by fire. They refuse to believe the first judgment and similarly the one to come.
Today, Christianity refutes the idea of the recreation of the world, and their arguments against such a theory are:

- They argue if such a judgment did happen in the past, there ought to have been humans on earth long before Adam. They claim that before the creation of Adam, no life on earth was possible, as God said: "And He has made from one blood every nation of men to dwell on all the face of the earth" (Acts 17:26). He only intended the earth to be inhabited by men. This suggests that before Adam no people lived on earth. The word "men" is translated from the Greek word anthrōpos, meaning the offspring of Adam. This verse is not conclusive, as it merely says that all humankind today is genetically linked to Adam. Before the time of Adam, people did walk on earth, and in no way are we related to them. We need to be reminded that in Hebrew the word Adam means "red" or from the earth, and in no way is he related to the people who previously walked on earth.

- The next argument is that Eve was the mother of all who died? "Adam named his wife Eve, because she would become the mother of all the living" (Genesis 3:20).

They infer that before Adam no people lived on earth, and this verse confuses many. It simply says that Eve is the mother of each person "living" today, and by no means is she the mother of all the dead or to those who did walk on earth. At present, no one from the "ancient world" do stroll our earth. Some believe that besides the family of Adam and Eve, other people do inhabit our earth, and they also cite the sons of Cain, who supposedly did not drown in Noah's flood. This may sound confusing, but the Canaanites spoken of by Joshua were from the country of Canaan, and they are not the sons of Canaan who killed Abel. I feel the above arguments are no valid arguments against the recreation of the previous fallen world.
Adam is usually translated as "men," but this is wrong, as the word means "red.” The word "Adam" in Genesis 2:5 is translated as adamah, as we are moulded from a previous fallen world. Our "beginnings" are nothing to be proud of. When the Bible does speak of the son of Adam or ben Adamah, we immediately need to think of the risen Christ, as He is the real Son of Adam who will rule the world. To be part of Him is to be part of a far greater heritage. In Hebrew, the word Adam simply means "red," but in all the translations of the Bible, it is always translated as "man" and never "red.” In Greek, the language of the New Testament, the word for man is "anthrōpos," and it is equivalent to the Hebrew word Adam, and it only

speaks of Adam's natural offspring. Besides Adam, the Bible also speaks of the demons (evil spirits) and the giants or Nephilim who walked on our earth. This sounds as if it came from Greek mythology, but this should not surprise us, as the word "demon" comes from Greek mythology. A famous Bible commentator, E. W. Bullinger, verifies this. He writes concerning the Greek word daimon and says that the New Testament word originates from pagan Greek mythology, and they are spirits having an inferior deity. This word was used by the Greeks to describe their mythological gods, like Zeus and Hermes. Do you remember that's what the people of Lystra thought Paul and Barnabas were? (Acts 14:12) The Greeks used to worship many gods, and most believed their gods were superhuman beings. Basically, they believed that their gods came down to earth and intermingled with humans, thus they were born heroes. I believe that Greek folklore is rooted in a real, dramatic event in the past. Somehow, they tried to capture the ancient truths. The Bible unclouds Greek mythology, explaining exactly what happened. When men began to multiply and the daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married the ones they chose. Then the Lord said,
'My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.' The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown. Gen. 6:1-4

In Hebrew, the name "Nephilim" means giants. The union of the "sons of God" and the daughters of men produced a race of giants, with Goliath as an example. This fact disproves the theory that the term "sons of God" refers to the righteous people born of Seth. This theory surmises that Seth's line married a pagan people. However, why would this union produce giants and heroes? If believers married unbelievers, it would not create giants and heroes.
I can understand why the term "sons of God" can be interpreted as meaning believers; after all, that's what we are called. However, it is important to understand the word "son" and it should be read in the context of that particular time. It seems clear that the Book of Genesis is a compilation of the writings of the Patriarchs. This would explain why Genesis contains so many different writing styles; unfortunately, it caused unfair criticism of the authorship of Moses. However, Moses simply used the writings of the Patriarchs to compile his book. He used the exact same words the Patriarchs used. If we want to understand the term "sons of God," it is better to compare that saying with a similar saying from a book that was written close to the time of the Patriarchs. We have such a book, as the Book of Job, written during the patriarchal period. The term "sons of God" is cited three times in the Book of Job: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6).
Here we find that the sons of God were angels, and Satan is numbered among them.

“When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7). This scripture is written in a literary technique called Hebrew parallelism, which means that the identical thing is said in two different ways. This means that the "morning stars" equate to the "sons of God.” Satan was once called the morning star (Lucifer), identifying himself with the angels. He was among the morning stars that sang for joy when God created the universe. All the angels are also called the sons of God. It seems clear then that the term "sons of God" as used in the Book of Genesis would suggest angels, since Job used similar words.

So Genesis 6 is saying that the angels came and had sexual interaction with the human race. Someone might object by saying, "But Jesus said that angels do not have sex, so how could the term sons of God be referring to angels?"

Let’s look at the passage carefully where Jesus discussed this: "Jesus replied, ‘The people of this age marry and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can never die; for they are like the angels. They are God’s children, since they are children of the resurrection’" (Luke 20:34–36).

The way Luke puts the words of Christ is that we as humans will be like the angels because we will never die, not because we can never marry. However, in the Book of Matthew, it appears different: "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven" (Matthew 22:30). Someone may argue, angels can’t marry, so the "sons of God" could not be the angels, because "the sons of God" did marry.

Before, someone debates this point, they need to note that only the "angels in heaven" don’t need to marry. There is no mention of the angels who were physically cast out from the third heaven. In the newly created heaven, we are eternal, and there is no need for any marriage to produce offspring. So, I don’t think that Jesus’ teaching about marriage and the angels in heaven has any bearing on the incident in Genesis 6.

In Scripture, we also read of the angels who were bound in hell with chains. Jude 6 says: "And the angels who did not keep their positions of authority but abandoned their own home—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

Some teach that the "angels" are the third of the angelic forces to be cast out from heaven during the war in heaven. If that is true, then they are no longer on the earth, because according to this Scripture, they are bound with chains and kept in darkness.

According to Peter, they are in "hell" (2 Peter 2:4).

The word "hell" as found in this passage is the Greek word Tartarus, which means prison. If the fallen angels did go to prison, then who are the evil spirits we are fighting today? According to Jude, those angels abandoned their previous dwelling. There is a big difference between abandoning one’s home and being kicked out of one’s home. The war in heaven depicts Satan’s angels as being kicked out of heaven. They did not abandon the third heaven willingly. No, they were hindered by defiling it. So this scripture could not be referring to the war in heaven. The phrase

"abandoned their own home" could also suggest they "disrobed themselves.” The angels that Jude refers to are certain fallen angels who committed the sin by abandoning their celestial bodies and chose to live in bodies like ours, having corrupted flesh, so they could have sex with the daughters of men.

Jude obviously had those angels in mind, because he associates the angels with the perverted people of Sodom and Gomorrah: ". . . these (angels) He has kept in darkness, bound with everlasting chains for judgment on the great Day. In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion" (Jude 6–7). Notice that Jude says, "In a similar way.” Then he continues to define the sexual perversion of Sodom and Gomorrah.

In other words, he says that the perverted people at Sodom and Gomorrah dishonoured their bodies with the fallen angels. He clearly links the fallen angels with sexual perversion. When the Apostle Peter wrote about the same angels, he coupled them to the times of Noah, at the time when the sons of God came to the daughters of men.

‘For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgement; if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven other;’ 2Pet. 2:4-5

In Peter's first letter he writes about these angels, whom he calls spirits: ‘For Christ died for sins once for all, the righteous for the unrighteous to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built.’ 1Pet. 3:18-20

Jesus preached, or literally decreed, to the spirits in prison who disobeyed Him during the days of Noah. Many Christians erroneously assume that the "spirits" refer to the people who died during Noah’s time. But more commonly, the word "spirit" refers to angels, not humans, although humans are spiritual beings. Besides, why would Jesus single out the group of deceased humans in Noah’s time to preach to them? Why not spread the message to all the dead? Some say, "Because those people in Noah’s day didn’t have a chance to hear the Gospel, so Jesus gave them another chance.” But this doesn’t agree with the Word of God. 2 Peter 2:5 describes Noah as a "preacher of righteousness.” The people who lived during the time of Noah were familiar with his teachings. I believe that the spirits in Noah’s day, whom Christ preached to, are a clear reference to the fallen angels who fornicated with the daughters of men. This could, in my opinion, be the only logical and sound scriptural explanation. The Apostle Peter did talk about events long before Adam was born, and it is clear, as Peter says, many rejected the message of repentance. Wicked men who descended from the angels did live on earth, and the Bible is clear about this, but it is not spelled out or taught explicitly. When we study the demons in the KJV, we will discover that the word is wrongly written as "devils.” The English word "demon" is derived from the Greek

word "daimon," and they are evil spirits. The devil is Satan, and he cannot be two different devils.

When Satan’s name is wrongly written in the plural, it denotes the demons, an often-mentioned topic in the New Testament. In Greek, the demons are considered superior to our human race, but they aren’t supernatural—they are spirits and thus unnoticeable. The meaning of a spirit is that they are invisible, and it could be God, Christ, or the angels, and if they are evil, they are equated to the demons. Fallen angels have their own celestial bodies; therefore, they have no need to reside in any of our bodies. Yet the evil demons always seek bodies that will succumb to them; and, if need be, they will even settle down in animals.

"So all the demons begged Him, saying, 'Send us to the swine, that we may enter them.’ And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand), and the herd ran violently down the steep place into the sea and drowned in the sea" (Mark 5:12–13).

It is easy to assume that the "evil spirits" are the "demons," as they are named in the same verse. “And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father" (Luke 9:42).

The evil spirits are also mentioned as an explanation of the word "demon.” The word "spirit" does not imply much, as it could refer to anything, and the word "demon" is more difficult to grasp. The word "demon" is derived from Greek mythology, which predates the New Testament. First, we have the word "demon," then the Greek New Testament with the Septuagint. The Bible takes a word from Greek mythology and uses it in Scripture. In Greek, a demon is referred to as a "daimon," stemming from the root word "daio," meaning "to know," and hence it means "the knowing one.”

In the "ancient world," conditions were idyllic, and the people were destined to live forever, but due to the "battle of the gods," as explained in Greek mythology, the seasons developed on earth, along with death. The men were cursed and died, losing their bodies but not their spirits. They continued living on earth without a body; in other words, they are disembodied spirits, that is, they once had bodies but lost them. This explains why they hunt for bodies. They crave to dwell in human bodies. Demons are spiritual agents that promote idolatry. The idol itself is nothing, but every idol has a coupled demon to provoke idolatry.

They became the mediators between the "gods" and the people. They communicated with both as they came from the "previous world.” They are the lowest among the gods and are not angels. They used to be men but are now spirits. Demons are disembodied spirits, and our Lord warned us about them. Surely, He doesn’t leave us in a vacuum without telling us where they came from.

There used to be great civilizations on earth, and today they are trapped beneath the sea. To explain this, we need to study Genesis 1:2, not Noah’s time. The demons are considered religious, and Paul often warned us that they sow errors among men, seeking to seduce believers (1 Timothy 4:1). In the hierarchy, they are the lowest and are known as the spiritual forces of wickedness (Ephesians 6:12). Satan directs our fallen world, and it

might have been the reason for the cataclysm of both the heaven and earth in Genesis 1:2.

It is no fairy tale when Satan took our Lord aside on earth and offered Him the kingdoms of our world. With the recreation of our world, Satan was quick to claim his kingdom, but God also had His plans. It is blasphemous to think that God lost the battle with the recreation of the world, but He did lose some of His glory.

Everything He lost will be returned to Him in far greater splendour, making a final end to sin. In no way will Satan seek to destroy his rule and grip on our world; he will cling to the old as long as possible. With Christ's resurrection, the new heaven and earth commenced, and nothing of the old will remain. Everything will be consumed by fire, and Satan will vanish with the old. Many may question why God didn't create the new creation before He created Adam. The reason is us, as in the dispensations to come, we will be a testimony of His righteousness (Ephesians 2:7).

He had us in mind, and to procure this, Jehovah Himself had to die on the cross to cause the final demise of Satan. Satan never wanted to end it this way, and if he had understood the detail of God's Word, then he never would have caused the crucifixion, which ultimately allowed Christ's resurrection from the dead (1 Corinthians 2:8).

Now he knows his rule will end, but quietly he still lingers with the idea that he can improve our world. The easiest way to explain the rationale of our world is to regard it as a pregnancy. God did recreate the world, and it is likened to a pregnancy. The mother is our world, and it will die at the expense of the son or the new creation (Romans 8:19–22).

It is wrong to question why God had to recreate the world; the obvious answer is to create the new from the old. Satan never had the notion to devastate the "ancient world," a time when all the people died on earth, at a time when the angels continued living as a medium between the gods and men. They used to be gods but have no body, being the lowest in Satan's hierarchy. Paul also mentioned them and equated the knowledge of the idols with the knowledge of demons (1 Corinthians 8).

Literally speaking, one of the Greek words for religion is a "service to the demons." Paul addressed the people of Athens and told them in all respects they were very religious (Acts 17:22; 25:19).

Without doubt, Satan is now the "god of this world" (2 Corinthians 4:4) and the mighty prince of the power of the air (Ephesians 2:2). Originally, he was not known as such but as an anointed cherub (Ezekiel 28:14). Satan revolted against God (Ezekiel 28:11–19; Isaiah 14:11–16).

It caused men on earth to sin, and sin is equated to death. Then the world (heaven and earth) became void, and that was the beginning of God's plan of salvation. The old had to give way for the new. He involved Himself when the Spirit of God moved over the waters, and He said, "Let there be light." With the light came life, and following this, the recreation of our world. The earth that rose from the waters on the third day is the same earth God created in the beginning. The land was not created but simply rose from the waters of the abyss. He formed the earth, and He did not create it. When God recreated our world in seven days, He said it was good but not perfect (Genesis 1:31).

It pleased His purpose, and in the Garden of Eden, the enemy was outside in a hostile earth, and Adam was protected within the confines of the garden. Adam had to cultivate and keep it tidy (Genesis 2:15). It was essential, as the world outside was "no garden," and he had to rule the world, as it was not subservient to him. Adam failed because he was from the earth, and he died as he was formed from a previously fallen world (1 Corinthians 15:45–49). We may again query why Adam sinned. It is because he was created from a previously fallen earth. Adam died as he was moulded from a once-fallen earth, and to the fallen earth he will return. “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return" (Genesis 3:19).

No word is said about his sin, and in the end, his humble beginning did end in his death. God knew that Adam would sin, and He was not caught unaware; He knew this even before He created him. The penalty of Adam’s sin is not that the earth got cursed, but only that he became mortal, as the wages of sin is death (Romans 6:23). His sin did not curse our world, as this happened long ago with the cataclysm mentioned in Genesis 1:2. It is wrong to argue that at the moment when Adam and Eve sinned, the behaviour of the animals changed, or the lions started to hunt their prey. The appearance of the weeds, the nasty thorns, and thistles has nothing to do with Adam, and thinking this merely places us on a pedestal. We, as Adam, need to bear the consequences of our fallen world, but once we believe in the risen Christ, we will be rewarded with everlasting life.

Fundamentally, the first Adam was cursed, but whenever we read of him in the Book of Genesis, we should reflect on the second Adam, not the first. The first Adam is a "mould" of the One to come. The first Adam will never subdue the world or have dominion over it, but he will be fruitful and multiply (Genesis 1:28).

The true purpose of our world is to produce the "second Adam," who is the real Messiah to save His people. When Adam sinned, why was he told to leave the garden? The reason is that in the garden was the cherub who guarded the tree of life. If he had eaten its fruit, it would have made him eternal, and he would forever bear the frailties of his sin. As part of Christ, we eat from the true spiritual tree and are blessed with its fruits, even though we live on earth. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

This verse is often quoted, making us think that Adam caused sin to spoil our world. The word "world" in this verse is balanced with the entire human race. This verse relates to the truths that affect each person on earth, not the truths related to all of God’s creative work. Romans chapter 5 continually compares the blessings we have in Christ to the harsh reality of each individual who refuses Christ. Long before Adam was born, sin stained our earth and the created heaven. Satan was the first sinner, and Adam continually faced a hostile world. From the old and fallen earth will emerge the new, and no place will be found for the "old," as it will be consumed by fire. It is likened to a woman in labour, as the old will die to

produce the new. Our world is pregnant, and that is the reason for its strange behaviour. We were created on the sixth day, made from the old to become part of the new. The Bible ends with the message that the new is born (Revelation 2:11; 21:1) at the expense of the old. Due to sin, our world is vain and empty (Romans 8:20). That is the meaning of the Hebrew word Abel (Genesis 4:2).

All we know of Abel is that he brought an offering to God and died. His life was void, and he died, but in his place, Seth was born. In Hebrew, the name Seth means the "other seed." The "old," or Abel, epitomizes the old creation that will die to produce the new creation via the seed of Seth. Our creation is empty and has no volume or future. Our confidence is to be freed from a sinking earth. Everything we see will vanish, and if we refuse Christ, the only prospect we have is death. The whole creation groans, and I agree with Freud that natural life is sustained by procreation. The true rationale of our world is to produce the new creation, likened to Rachel, who died once Benjamin was born (Genesis 35:16–19).

Our world will exist for 7,000 years or until the last day, and then the old will be gone forever. Our Lord had to die, and similarly, our world will die at the expense of the new. The core of our world's problems is not when Adam sinned, but rather, the roots of our sin are traced to the "world of long ago." When we study Genesis 1, it concludes that our earth was moulded from things created earlier. The chapter uses three different verbs to detail God's creative work:

Bara – meaning to create (found in Genesis 1:1, 21, 27; 2:3–4). It refers to creating Adam or the whales in the sea from nothing.

Yatsar – mainly translated as "formed" (Genesis 2:7–8).

Asah – a neutral word, usually translated as "made" or to be busy, complementing things (Genesis 1:7, 11–12, 16, 25–26, 31; 2:2–4).

The word "bara" is to create something from nothing, "yatsar" is to shape something from the old and ancient earth, and the matter may also have been created from nothing. In this context, "asah" is to complement or augment His design. The Book of Isaiah quotes two verses that explain all three words: "Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him" (Isaiah 43:7). These are three verbs involving those who are called by His name: it says they were created from nothing, formed from the dust of the world, and complemented by His deeds. "For thus says the Lord, who created the heaven, who is God, who formed the earth and made it, who has established it, who did not create it in vain (tohu)" (Isaiah 45:18).

In the beginning, God created the world (both heaven and earth, Genesis 1:1), and later, on the fourth and fifth days, He formed it. Only on the fifth and sixth days do we have mention of God's creative work. God shaped the old, fallen earth to recreate it as we know it today, and from Genesis 1:3, God used the remnants of the old creation to allow the seeds of the old creation to germinate, filling our earth. Today, Jericho is a great example of what happened in the past. The city is positioned close to the Dead Sea but is not swamped by the deep waters, as both Sodom and Gomorrah were, because God withheld His judgment. After Joshua destroyed Jericho to the ground, he warned Israel: if any person

endeavours to rebuild the city, he will be cursed. Through this history, God vividly reminds us that the work He is presently doing for us in Christ is scorned. “Cursed before the Lord be the man who rises up and rebuilds this city, Jericho. At the cost of his firstborn shall he lay its foundation, and at the cost of his youngest son shall he set up its gates" (Joshua 6:26). Today, Jericho is vibrant and the deepest place on earth, or the abyss, proving that someone ventured to rebuild its foundation upon the burial place of his youngest son. This history is remarkable, as God rebuilt our fallen earth, or Jericho, at the cost of the Lord Jesus, who died on the cross. He succeeded, and the glory He once had will be returned to Him. It was costly, and this venture was at His expense; He was cursed for us to redeem us from this world: "Cursed is everyone who hangs on a tree" (Galatians 3:13).

Our world was judged, but surprisingly, God recreated it in seven days, at the expense of His firstborn or youngest Son, who is none other than our Lord. In 1 Kings 16:34, the two sons are named on whom the foundation of Jericho is laid: "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest, Segub, according to the word of the Lord, which he spoke by Joshua the son of Nun. “The two sons were named Abiram, meaning "the exalted one is my father," and Segub, meaning "to be set on high or exalted.” The two sons have a similar meaning. God’s initiative to recreate our world and create Adam to live upon it is despised by Satan, as he considered this involvement a weakness on God’s side. If He had left the world, He would have demonstrated His righteousness, but instead, He humbled Himself to recreate our world. His decisive plan is to procure a remnant from the fallen earth, and we, as Rahab, are saved from Jericho. Rahab pictures the remnant from our fallen world.

Whenever Jericho is referred to in our Bible, it should remind us of God re-creating our once-fallen world. During the time of the New Testament, our Lord regularly visited Jericho, and whenever He left the city, some people followed Him. Examples include the two blind men (Matthew 20:29–30) and Zacchaeus, who was the chief among the publicans. The publicans were Roman tax collectors, loathed by the Jews, but our Lord Jesus visited his house. The people called from Jericho are a clear picture of us today, as we are "called from" the previous fallen world.

Summary of Genesis 1:3

This text interprets Genesis 1:3—"And God said, Let there be light: and there was light"—as the inaugural act of restoration in a post-cataclysmic world (per the Gap Theory from prior verses), where God's Word pierces Satanic darkness over flooded heavens and earth. It emphasizes God's infallibility and progressive self-revelation, rejecting scientific skepticism in favour of scriptural trust. Elohim (God) speaks light into existence not as novel creation but as divine intervention, foreshadowing Christ's redemptive light—affirming believers' fellowship in truth over darkness.

This verse bridges chaos to order, mirroring salvation: God's Word (Christ) turns darkness to light, inviting worship "in spirit and truth" (John 4:24) for eternal fellowship.

‘And God said, let there be light: and there was light.’
In the opening verses of our Bible, we recognize God as Elohim. Some point out that the name is written in the plural, ending with "im," but we must not be mistaken, as the name Ephraim, the son of Joseph, also ends with "im.” The masculine plural ending does not suggest "gods" when referring to the true God of Israel, as grammatically He is "One" or singular. Those who believe in the Trinity argue that the word Elohim hints at plurality within the Godhead. Elohim is a uniplural noun, which can indicate an object in either the singular or plural sense. For example, the word "deer" can mean "one deer was at the lake" or "many deer are in the woods.” Even if Elohim is written in the plural, it is a form of wordplay, as with the name Ephraim.
Similarly, the Bible speaks of "heaven," and even when written as such, we know there are three heaven. There is one God, and He created the heaven and the earth. The Jews refused to believe in three gods, and we, too, must agree with them. Anyone who truly studies Scripture will surely believe in the one and only God. The word Elohim occurs more than 2,500 times in the Hebrew Bible, with meanings ranging from "god" in a general sense (Exodus 12:12, referring to the gods of Egypt) to a specific god (1 Kings 11:33, the god of Moab). It frequently refers to Jehovah as the "Elohim" of Israel. It can also encompass demons, other supernatural beings, the spirits of the dead brought up at the behest of King Saul (1 Samuel 28:13), and even kings and prophets (Exodus 4:16).
Genesis 1:2 mentions "Ruach Elohim," or the Spirit of God. When we encounter God in Scripture, He is initially known as Elohim, followed by the Spirit or the Word, as in verse 3. In essence, He is the Word of God, or Christ Himself.
The first tablet is written by God, as He signed it in Genesis 2:4. The following tablet is written by Adam, and only then is God named as Jehovah.
This is a simple introduction to the Book of Genesis: God is initially known as Elohim (v. 1), Ruach Elohim (v. 2), the Word (v. 3), and finally as Jehovah (2:4).
When God involved Himself with the fallen heaven and earth, He is known as the Spirit, hovering over the great waters that swamped the heavenly bodies and the earth. The Spirit is unseen but real, like the wind blowing the leaves. We cannot capture it, but a windmill can. The wind blows wherever it wills; you hear its sound but cannot tell where it comes from or where it is going (John 3:8). Similarly, we do not see the Spirit, but it affects our earth, and we cannot direct it.
"For God is Spirit, so those who worship Him must worship in spirit and in truth" (John 4:24). If God makes Himself known, He remains unseen, but as Jehovah (Genesis 2:4), He reveals Himself to us.
It is difficult to recognize God as either Elohim or the Spirit, but when He reveals Himself, He is known as Jehovah, equating Him with the Son or the

risen Christ. In the Old Testament, He is named Yehoshua or Jehoshua, allied to the name Joshua. Jesus is the transliteration of Yehoshua, meaning "Yahweh saves.” Yehoshua died and resurrected as the living Christ.

Whenever God revealed Himself to Abraham in the past, He is equated with the Lord Jesus Christ. We can deduce that our Lord appeared to Abraham, as stated in John 8:56–58, where Christ speaks of seeing Abraham.

Christ spoke to Noah, Moses, and Joshua, to name a few, and today we know Him as Jehovah, the One who was, is, and is to come. The Book of Revelation says, "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come" (Revelation 4:8). John was inspired by Isaiah’s words: "Holy, holy, holy is the Lord Almighty" (Isaiah 6:3). Repeating "holy" three times portrays the Lord as the Almighty, part of the past, present, and future.

The phrase "holy, holy, holy" does not address Him as the Father, Spirit, and Son but reflects Him as part of the past, present, and future.

When God makes Himself known, He is Elohim, the Spirit, and finally Jehovah. His working is through the Spirit; we cannot see Him, but we can see the results of His work. We can know Him, and when we do, He is known as Jehovah, as He was to Enoch, Abraham, Isaac, and Jacob, who are also named in Genesis.

In Genesis, we trace the three phases of God: initially as the unknown, then as the Spirit, and finally as Jehovah. The sequence is God, the Spirit, and the Word. When He speaks to us today, He is known as Jehovah or the Son. In the New Testament, He is the risen Christ who created the world (John 1:10).

When it says that the Spirit of God was hovering over the waters, something had to happen. We may question why only the waters are mentioned, as there was nothing else; a vast expanse of water covered everything. With the previous casting down of the world, nothing else caught the eye except the waters, as both the heaven and the earth were swamped by them.

God said, "Let there be light," and there was light.

This is not fictional literature, and if anyone doesn’t believe the first pages of the Bible, explaining this is pointless. We believe in the soundness of God’s Word, and thus our interest lies not in satisfying our hunger to explain the science of our day but in knowing God.

We can be sure that whenever God speaks, there is light, as He Himself is light. Paul defines this by saying that all things become visible when exposed by the light, for everything that becomes visible is light (Ephesians 5:13).

If a person has little understanding, we often say they have no insight or light to share. When we speak, we reveal our inner self, and similarly, God intervened in our world. It is clear that God is light, and in Him there is no darkness at all. When we commune with God, we live in the light, and no darkness will overshadow us. Then we have fellowship with one another (1 John 1:5, 7).

Today, this light still shines, as Christ said: "I am the light of the world. He who follows Me shall not walk in darkness but have the light of life" (John 8:12). If we twist the truth, we walk in darkness, but if we accept His Word, He will guide us to the true light. Many today have touched the truth, yet they are blinded as they received it and twisted it.
"All lights are from God, and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17).
Today, Christ is the true Light, giving light to every man coming into the world (John 1:9). In the New Testament, the Apostle John cites this light 30 times. The Word of God is the ample light we need; it is a lamp to our feet and a light for our path (Psalm 119:105). Peter agreed, saying that we have the word of the prophets made more certain, and we will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in our hearts (2 Peter 1:19).
It does not say that God created light on the first day! We think God created light, as He is light Himself, and He cannot create Himself. He simply said, "Let there be light," and the darkness turned to light. Young's Literal Translation says: "Let light be; and light is."
We are not sure how the light appeared, as the Hebrew word for light in Genesis 1:3 is different from the word for light in Genesis 1:14, referring to the light of the sun (the greater light) and the moon. They were not named by God but later by Adam, as he was commanded by God to do so. The sun and moon are the light bearers. To many of us living in Europe, this is no problem, as we may experience weeks of overcast weather without noticing the sun. There is a problem, as on the fourth day, He "made" both the sun and the moon, and they were not created before the fourth day. God merely used the "old celestial bodies" to place them in heaven, and whether they were created on that day is debatable. I believe they were there but only became visible on that day. We have a greater problem, as both the sun and the moon were flooded by water, and the waters were cleared on the second day to reveal the heaven. Remember, light not only radiates from the sun, moon, and stars but also comes from God, and I have no problem believing this.

Genesis 1:4 - 10
And God saw the light and it was good and he divided the day from the night. On the first day the light appeared as God involved Himself with the earth and the two heaven.
The second day seems to be the real problem, as the earth and the two heaven were swallowed by a great water mass. Remember, in Genesis 1:2, the earth became void, and then the first and second heaven disappeared. In short, the waters covered everything apart from the third heaven. When God recreated our world, the first task was to direct the waters away from Himself to create space, and at the end of the day, the stars, the moon, and the sun appeared. Imagine a large mass of water directed away from the centre, or God's throne, an outward force to move the waters beneath the earth—the waters that used to submerge all the heavenly bodies. The following verse mentions the waters above the

expanse and the waters below the expanse: “And God made the expanse and divided the waters that are under the expanse from the waters that are above the expanse; and it was so" (Genesis 1:7).

If we cross the seas in a boat from Europe, the waters above the expanse, or the heaven, would be the sea in New Zealand. Dividing the waters from the waters is not about distinguishing between the waters trapped in the clouds, but the vast oceans; the occasional rain clouds in the sky should not be confused with the vast oceans of New Zealand, which are on the other side of the world. The waters above are 8,000 miles above us, and this is the simple explanation. If we refuse to believe this, the following verses will be impossible to explain. Our present concept of the heaven and the earth does not align with Scripture, as God called the expanse the heaven, not the sky, as some translations suggest. If we gaze into the heaven, we will first notice the stars, then the throne of God, and behind the throne, a second glance at the stars, and then the oceans in New Zealand. This is the only possible explanation, as the expanse, or the heaven, is pushed away from God, as visually He is at the center of a ball. At the center is God, surrounded by stars, and beyond them lies the earth and the seas. From God's perspective, it is first the heaven and then the earth. As previously noted, Peter told us that in ancient times there was a heaven and an earth, both lifted out of the water as they were encircled by it (2 Peter 3:5). It continues to say that God used the waters to destroy the ancient world with a mighty flood: "And that the world (two heaven and earth), which then came to an end through the overflowing of the waters" (2 Peter 3:6).

The heaven are indeed the two heaven. The first heaven is the atmosphere, where birds and planes fly, and satellites orbit. The second heaven is the starry skies. We don’t know the exact boundaries, and together they form the expanse. The earth, or the waters, are the fringes of the heaven, which explains many things. Now we understand why Satan landed on the earth when he was thrown down from heaven—when someone is thrown from heaven, they fall to earth. The creation of the world comprises the two heaven and the earth. They were created by God, and in Genesis 1:2, He judged them. Indeed, He involved Himself with our world: on the first day, there was light; on the second day, the expanse or heaven appeared; and on the third day, the earth appeared. This happened as the waters receded and disappeared into the abyss below. It clearly differentiates between the waters above and below the expanse (Genesis 1:7), as the mighty waters disappeared beneath the surface of the earth’s crust.

If we maintain God’s simple perspective of the universe, we do not need to reject His account of creation, and He never intended to confuse us when He wrote the first verses of the Bible.

Simply put, the sun, moon, and stars were previously flooded by the great waters! God is at the center, and His created world (the two heaven and earth) is spread out from Him in a sphere with a circumference of nearly 25,000 miles. People who study the skies will quickly discover that the larger the diameter of a telescope, the smaller the stars appear as dots. This is because a larger scope has better resolution than a smaller one.

Resolution is the ability to discern finer details. A telescope with high resolution can distinguish two points of light as separate, while a telescope with low resolution will blur them into a single dot of light. However, details on the moon or planets appear larger, but stars always look like dots. Some assume the stars are so distant, which is why they appear as dots. But a telescope is meant to magnify things, not make them look smaller. Remember, light is nature's way of transferring energy through space. Imagine the amount of energy needed to propel light from a star that is 39 billion light years away! The stars are small and not distant. Visually, an orbiting satellite looks like a slow-moving star. It's all a trick of the eye, and the stars are indeed small. We need to study where the word "expanse" (heaven) is found in the Bible

º Then God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.' Gen. 1:6

º God made the expanse and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. Gen. 1:7 It mentions the waters that were above the expanse, as the waters simply flooded the sky drowning all the celestial bodies.

º God called the expanse heaven. Gen. 1:8

º Then God said, 'Let there be lights in the expanse of the heaven to separate the day from the night, and let them be for signs and for seasons and for days and years; Gen. 1:14

º Let these lights in the expanse shine down on the earth to give light on the earth. Gen. 1:15

º God set these lights in the expanse to light the earth. Gen. 1:17

These verses say that the sun, moon, and stars are in the expanse. Therefore, the waters that are above the expanse must be above the sun, moon and stars. It implies that the mighty waters flooded the 2 heaven.

º Praise Him, you heaven of heaven, and you waters above the heaven! Ps. 148:4

º Let the birds fly above the earth across the expanse of the sky. Gen. 1:20Neither the Bible nor science support the notion that a water canopy (sleet of water) ever existed above the earth. The Bible teaches that the 'expanse' cannot be a canopy or a layer of water, since it embraces both the atmosphere and interstellar space.

º The heaven are telling of the glory of God; and their expanse is declaring the work of His hands. Psa. 19:1

º Praise the LORD! Praise God in His sanctuary; Praise Him in His mighty expanse. Psa. 150:1 º I, the LORD, am the maker of all things, 'stretching' out the (expanse) heaven by Myself. Isa 44:24 º Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. Dan. 12:3

The word expanse could also suggest to 'spread out' as by hammering a piece of metal until it is spread out like a thin sheet: It is to beat, spread or to stretch sheets of metal into plates. An expanse as the Hebrew word signifies is like a spreadsheet, or a curtain drawn out from the centre or from the third heaven, that surrounds God.

º In the sad story of Korah who died, the priest collected their 250 bronze incense burners and they 'hammered' them into a thin sheet to overlay the altar. Num. 16:39
º I trod them like dirt in the streets, and I spread them out. 2Sam. 22:43 It is similar to someone sweeping the dirt away from your home. Like the expanse spread-out from God who is placed in the centre of the universe.
º With Him, have you spread out the expanse, strong as a cast metal mirror? Job 37:18 The metal that is spread from God is like a metal sheet that mirrors God's creative work in the skies and the earth below. God is reflected in His creation.
º As for the idol, a craftsman casts it, A goldsmith 'plates' it with gold. Isa 40:19
º Now over the heads of the living beings there was something like an expanse, like the awesome gleam of crystal, spread out over their heads. Under the expanse their wings were stretched out straight, one toward the other; each one also had two wings covering its body on the one side and on the other. . . . And there came a voice from above the expanse that was over their heads; whenever they stood still, they dropped their wings. And above the expanse over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. . Eze. 1:22-26 Then I looked, and behold, in the expanse that was over the heads of the cherubim something like a sapphire stone, in appearance resembling a throne, appeared above them. Eze. 10:1
The word expanse is found 7 times in this Book alone. The vision is a symbolic representation of Christ’s glory, portraying the time we now live in. The ox, man, eagle and lion represent our Lord in the four Gospels. Ezekiel also saw Him on a throne with cherubs with wheels. Here the resurrected Christ is seated in the third heaven and the expanse is the stars like an awesome gleam of crystals that surround Him.
The waters possess tremendous latent power, channelled through the fountains of the deep into an endless space beneath the earth. Their destructive force is evident in the great canyons we see today. There is abundant evidence of such a great flood, as the soil eroded, leaving outcrops of jagged mountain peaks. The largest monolith in the world is in Australia, and the renowned Ayers Rock is one example. Its circumference is just over 9 kilometres, with horizontal fissures cleaved into the rock; these were formed by rushing waters, a testament to the cataclysm or flood that sculpted them. During the cataclysm before Adam, the fountains of the deep allowed the free flow of water from the heaven to an infinite space beneath the earth. When God involved Himself with our world (Genesis 1:3), only the waters and the third heaven remained. He simply channelled the waters away from Himself, directing them to the fountains of the deep. When the pressure of the waters is not "plugged," they will reappear to flood the world, as in Noah’s time. The abundant waters lie hidden beneath our feet, concealed in an infinite space. If we believe in the "Big Bang" theory, we might assume that infinite space is above us and that the earth is a mere speck in the vast universe. However, if we uphold the truths of the first few verses of the Bible,

written by God Himself, we have no difficulty believing that the infinite space is beneath our feet, not above us. This is my personal viewpoint. It concerns the things of our world, or the "milk," and is not part of the deeper, solid truths of Scripture. Therefore, expending energy to defend this perspective is senseless, as we should focus on the things above. The waters above us are not the moisture trapped in the clouds but rather the oceans in New Zealand, depending on where we live. Beneath us are the fountains of the deep, currently plugged. Some believe there are twelve of them, one being the Bermuda Triangle. We have no means to study them, as they lie up to 7 miles beneath the ocean floor. In the future, an angel will open the doors of the deep, and in a vision, all the filth of the underworld will escape (Revelation 9:1–12). A great furnace below the earth smouldered, darkening the heavenly bodies. The word "furnace" is always associated with judgment. If we accept the existence of a creation before Adam’s time, we will have no difficulty explaining these events. Satan fell (Ezekiel 28), and then our previous fallen world disappeared beneath the sea (Genesis 1:2a). Next, the angels were taken captive in Tartarus, the realm of death. Peter also refers to Tartarus as being cast down (2 Peter 2:4). Possibly, this is the imprisonment of the Titans or the giants who rebelled against God. They may likely be allowed to roam the world again. This multitude of people is likened to a vast plague of locusts. According to Joel, a great plague of locusts devoured everything. The locusts are compared to a large military army (Joel 2) that will invade Israel, causing great harm to the people. They have tails like scorpions, stinging and torturing but not killing. As long as the pressures of the deep waters are balanced, the earth and the expanse will not be flooded again.
“And God called the light Day, and the darkness He called Night. And there was evening and there was morning, the first day. And God said, 'Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.’ And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.
Day
'It was evening and morning.’
The word day is commonly agreed to be a long period of time, maybe thousands of years. An example is the day of God; the day of the people; the day of our redemption and the day of our Lord when He will rule our world. They are long periods as the day of our Lord will never end.
When the word day is accompanied to define them as: ‘And the evening and the morning were the first day;’ 1:5 then a day is a natural day as we understand it.
A day commences with sunrise.
In the Bible the morning is the darkest time of the night until sunrise.
At the equator the day usually last 12 hours and the night has 12 hours.
There are only two known days that commences with sunset on the previous day, and they are the 'Sabbath' and the 'Great day of Atonement.’ The Sabbath will end on a Saturday at sunset.

It says that 'the light of day will bring it to light.’ The night embraces evil and the light will reveal the truth.

Earth
And God said, 'Let the waters under the heaven be gathered together into one place, and let the dry land appear.’ And it was so. God called the dry land earth, and the waters that were gathered together he called the sea. And God saw that it was good. v. 9-10
On the second day of creation, the narrative begins with the waters—the same waters from Genesis 1:2, over which the Spirit of God hovered. Then came light, and the waters were pushed back from God’s throne to make way for the expanse, or heaven, to emerge. On the third day, the waters parted further, allowing dry land to appear.
On the first day, only the waters and the third heaven (God’s throne) existed. By the second day, the heaven were distinct alongside the waters. On the third day, the creation included the waters, the dry land (earth), and the heaven. The waters, which once overwhelmed God’s creative work, are now largely concealed beneath the earth.
The process unfolded in two stages: first, the heaven appeared, and then the earth emerged. Genesis 1:9 refers to the waters “under the heaven,” the same waters that once flooded the heaven, now mostly retreated beneath the earth. Today, we distinguish between these subterranean waters and those above, such as the oceans around New Zealand.
All the waters were gathered to reveal the dry land. Water is a central theme in Genesis 1, with the word appearing 11 times. The dry land, called “earth” or erets in Hebrew, is not a planet as we understand it but should be translated as “land.” This erets rises above the waters and is consistently translated as “land” elsewhere in the Bible, except in early Genesis.
In biblical prophecy, erets typically refers to a specific region, like Israel, not the entire planet or neighbouring nations. For example, when “the sea” is mentioned in Israel’s history, it denotes the Mediterranean Sea. Thus, erets is not the global “Earth.” In the New Testament, passages like Matthew 24:30, citing Zechariah 12:10, use “earth” (erets) to mean all of Israel mourning, not the entire world or other nations.
The earth that appeared on the third day emerged at the expense of the sea. The waters were gathered and named “seas,” contrasting with the dry land, which God called erets—the land, not a planet, defined in opposition to the sea.

Genesis 1:11 - 13
The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. Then God said, let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

On the third day two things appeared; On the third day of creation, not only did the dry land emerge from the seas, but the earth also brought forth sprouting seeds. The significance lies in the seed's fidelity to its kind—an apple seed yields apples, not oranges. This principle is echoed in 1 Corinthians 15:35-39, where the Apostle Paul addresses the resurrection, dismissing as foolish the question of how the dead are raised and with what body. He explains that a seed must die to sprout, just as a grain of wheat, when sown, germinates to bear fruit. God assigns each seed its unique body, distinct from the flesh of humans, animals, birds, or fish, each having its own kind.

The act of planting a seed mirrors the resurrection of Christ, symbolically tied to the third day. In Scripture, the third day consistently signifies Christ’s resurrection. Peter notes in 2 Peter 3:5 that scoffers overlook how God’s word formed the heaven and earth from water and by water long ago. The emergence of dry land from the seas on the third day represents the earth’s “resurrection,” paralleled by the sprouting of seeds. While Genesis doesn’t detail how this occurred, it’s evident that seeds within the earth’s soil germinated, much like a desert blooming after heavy rain—a miraculous transformation from sowing to harvest.

The number three in the Bible carries a dual nature, often linked to resurrection. Examples include the lineage of Abraham, Isaac, and the twins Jacob and Esau, reflecting this pattern. Whether procreation was necessary in the “ancient world” is unclear, but seeds buried in the soil suggest continuity of life.

Genesis follows a structured pattern:

- Day 1: Light appears.
- Day 2: Waters recede, revealing the heaven.
- Day 3: Waters part further, exposing the earth; seeds sprout.
- Day 4: Light bearers (sun, moon, stars) are created.
- Day 5: Life emerges in the waters (fish, birds).
- Day 6: Animals and humans are created on the earth.

Parallels exist between days: Days 1 and 4 involve light and its bearers; Days 2 and 5 concern water and its creatures; Days 3 and 6 focus on the earth and its inhabitants—seeds on the third, animals and Adam on the sixth. The number three, doubled to six ($3 \times 2 = 6$), embodies a dual character, hiding God’s transformative mysteries, such as resurrection. Biblically, the sea symbolizes nations, as in Isaiah 17:12, where nations roar like raging waters. The earth rising from the seas represents the believing remnant emerging from unbelieving nations, as seen in Noah’s time or Abraham’s call from Ur, marking the third dispensation. Israel, separated as God’s light bearers in the fourth dispensation, carried His Word until Christ’s resurrection ushered in the era of grace. Our promises trace back to Abraham’s dispensation. On the fifth day, birds and fish—symbolizing believers—emerge, living among nations like fish in the sea or

soaring like birds in the heaven, drawn out as a remnant, akin to “flying fish.”

Genesis 1:14 - 19
And God said, 'Let there be lights in the expanse of the heaven to separate the day from the night. And let them be for signs and for seasons, and for days and years. Then God said, let there be lights in the expanse of the heaven to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heaven to give light on the earth; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heaven to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.
The Hebrew word for “day” is yom. Some argue that the word used for the days in Genesis can only suggest a 24-hour day as we understand it. In this summary, I aim to elaborate on yom in the Old Testament and demonstrate that it can represent different lengths of time. First, we must recognize that the Hebrew language is less diverse than English. English has nearly half a million words, while Hebrew has only about 8,700 words. The sun was not visible until the fourth day, so the earth experienced no sunrise or sunset for the first three days of creation. Yet, God uses the expressions “evening and morning” to demarcate these days. Could these be literal evenings and mornings?
I believe they were, as Moses referenced these days when he spoke to the Israelites, saying God created the heaven and the earth:
“Remember the Sabbath day, to keep it holy. You shall do all your work in six days, but the seventh day is the Sabbath of the Lord your God. On it you shall do no work: neither you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor the stranger within your gates. For in six days the Lord made the heaven and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the Lord blessed the Sabbath day and hallowed it.” (Ex. 20:8-11)
The seventh day of rest would be meaningless if the prior six days of creation were not literal. When Scripture speaks of days and nights, they are understood as standard days.
However, some theologians note that the same Hebrew word, yom, translated as “the day of God’s wrath” in Job 20:28, can indicate an indefinite period. Similarly, in the New Testament, the Greek equivalent is translated as “the day of salvation” in 2 Corinthians 6:2, suggesting an indeterminate time. This shows that a “day” may span thousands of years or even eternity. The “day of the Lord,” beginning with the rapture, will last forever, never ending. The light of the Lord will illuminate the new creation, and no darkness will cover it (John 8:12).

The signs in the stars

The stars and heavenly bodies serve not only to divide day from night but also, in the Bible, as signs in the heaven. The stars act as omens, suggesting they foretell future events. Few people realize that the Bible speaks of the stars in this way. This is not astrology, which cannot weave three signs into a coherent narrative. In contrast, the 48 constellations of the true Zodiac, in their entirety, tell the story of Christ our Redeemer.
Astrology is an occult perversion of the true science of astronomy and is strictly forbidden in Scripture (2 Kings 17:16-17; 23:5; Psalm 81:12; Isaiah 47:13; Jeremiah 10:1-2; Daniel 1:20, 2:27, 4:7, 5:7). Astrology predicts daily events, with newspapers offering free horoscopes covering family, friends, home, work, and love, changing messages daily.
However, the Bible states that the lights in the heaven are for signs and seasons, their primary purpose (Genesis 1:14). God calls the stars by name (Isaiah 40:26; Psalm 147:4). Psalm 19:1-6 declares that the heaven display God's glory. John 1:14 reveals that Jesus embodies God's glory, implying the heaven foretell Christ's coming. Psalm 19:6 also describes the sun's ecliptic circuit. Constellations are referenced in Job 9:9 and 38:31-33. Notably, God used a star to guide the wise men to Christ after His birth (Matthew 2:1-2, 9-10). Thus, astronomy—studying and naming stars and constellations—is not wrong, but distorting this knowledge for occult purposes is.
The zodiac is a band of stars within 8 degrees of the ecliptic, meaning "The Way," a term early Christians used (Acts 9:2; 19:9, 23; 24:14, 22). The Hebrew word Mazzaroth in Job 38:32, meaning "constellations," refers to the 12 zodiac signs and their 36 associated decans (12 + 36 = 48), as per Strong's Concordance, marking the sun's annual path. Genesis 3:15 prophesies the conflict between the Seed of the woman and the serpent's seed, fulfilled in Christ's death and resurrection. Using Seiss' three-fold zodiac division, each sign includes a main constellation and three decans (from the Semitic dek, meaning "part"), collectively narrating the Gospel story.
The first four signs depict the Redeemer:

- Virgo, the Virgin, holds an ear of wheat (the Seed of the woman) and a branch, a Messianic title. Her decans—Coma (a woman with a baby, the Desire of nations), Centaurus (half-horse, half-man, symbolizing Christ's dual nature), and Bootes (the Great Shepherd)—portray the virgin birth of the God-man who becomes the Shepherd.
- Libra, the Scales, symbolizes redemption's price. Its decans—the Cross (Christ's death), the Victim (Christ's sacrifice), and the Crown (His victory)—show He willingly laid down His life (John 10:18).
- Scorpio, the Scorpion, represents the enemy. Its decans—The Serpent, Ophiuchus (a man wrestling the serpent, stung in the heel), and Hercules (crushing the serpent)—depict Christ's triumph over Satan.

- Sagittarius, the Bowman, a centaur, symbolizes Christ's dual nature, aiming at Scorpio. Its decans—Lyra (songs of victory), Ara (altar of punishment), and Draco (Satan's defeat)—assure the Savior's triumph.

The next four signs foretell the Redeemer's work as Mediator, forming the Church:

- Capricornus, the Goat-Fish, symbolizes death and new life. Its decans—Sagitta (God's arrow), Aquila (falling eagle), and Delphinus (leaping dolphin)—reflect Christ's death and resurrection.
- Aquarius, the Waterman, pours water, symbolizing the Holy Spirit (John 7:37-39). Its decans—Southern Fish (Church drinking the Spirit), Pegasus (spreading the Gospel), and Cygnus (the Cross soaring)—depict the Church's mission.
- Pisces, the Two Fishes, represents the Church. Its decans—The Band (Christ's hold on His people), Cepheus (crowned king), and Andromeda (Church in chains)—show believers amidst trials.
- Aries, the Ram, depicts Christ as the victorious Lamb. Its decans—Cassiopeia (freed bride), Cetus (subdued sea monster), and Perseus (warrior with serpent's head)—symbolize victory.

The final four signs predict judgments and Christ's reign:

- Taurus, the Bull, portrays Christ's return as a warrior. Its decans—Orion (warrior-prince), Eridanus (river of judgment), and Auriga (shepherd-king)—show judgment and protection.
- Gemini, the Twins, suggests the marriage of the Lamb. Its decans—Lepus (enemy), Canis Major (returning Prince), and Canis Minor (Church)—depict Christ's glory.
- Cancer, the Crab, symbolizes holding fast. Its decans—Ursa Minor (first-born rulers), Ursa Major (later believers), and Argo (travelers' homecoming)—represent Christ's followers.
- Leo, the Lion, signifies Christ's final victory. Its decans—Hydra (fleeing serpent), Crater (bowl of wrath), and Corvus (raven devouring)—show Satan's defeat.

The 48 constellations convey a message, acting as a pictorial Bible, illustrating Christ's identity and work from Adam to the last day. Gideon's fleece (Judges 6:36-40)—wet while the ground was dry, then dry while the ground was wet—carried a message for believers, not the world, much like the zodiac's Gospel narrative points to Christ, the true Gideon.

The sun’s size is likely smaller than claimed, and Scripture records it moving backward ten degrees (Isaiah 38:8). Rather than questioning this, we should ask why it occurred, revealing its purpose. If the sun is fixed, time aligns consistently. We live between Daniel’s 69th and 70th weeks, a “pause” where we battle spiritual forces (Ephesians 6:12), akin to Israel’s battles. The sun standing still (Joshua 10:12-13) symbolizes God’s grace period.
The sun, moon, and stars set Israel’s festivals (Leviticus 23), like Passover in spring (Nisan) and others in autumn (Tishri). Without precise timing, harvests like the firstfruits (Leviticus 23:10) would fail. Astronomers determine seasons via star positions, with equinoxes (12-hour days) marking spring or autumn. Israel’s religious year begins in Nisan, but the civil year starts in Tishri. Biblical events, like Joshua’s long day and Hezekiah’s sign, adjusted timekeeping. Anciently, a year may have been 360 days, not 365. 24, causing calendar drift if uncorrected.

Genesis 1:20 - 21
‘On the fifth day God said, let the waters teem with swarms of living creatures, and let the birds fly above the earth in the open expanse of the heaven. So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.’
Whales are considered large fish in biblical terms, though modern science classifies them as mammals due to their breathing mechanism, similar to ours. Birds encompass all winged creatures, including flightless ones like ostriches. The distinctions among species of birds and fish are not my focus.
On the fifth day, God created the whales and all sea creatures, marking the first act of creation since Genesis 1:2. This is also the first mention of “soul” or “living creature” in Scripture, referring to living beings such as birds and sea creatures. God commanded them to be fruitful, multiply, and fill the seas, and for birds to multiply on the earth. Birds, even those nesting in treetops or earthly crevices, reproduce on land, not in the sky.

Genesis 1:25 - 31
‘On the sixth day God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. Each was made into its 'kind' On the same day God said, let us make man in our image, according to our likeness; and let them rule over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth. So God created man in His image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth. And God said, See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air,

and to everything that creeps on the earth, in which there is life, I have given every green herb for food; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.'

Scripture declares creation "very good," concluding the six days of God's work. It was good but not perfect, as God was restoring a once-fallen earth. Much can be said about the seven days and the identity of "Adam." The seven days carry a deeper message, serving as the backdrop for the entire Bible, reflecting the seven dispensations in God's salvation plan. The term "dispensations" describes distinct time periods spanning roughly 7,000 years. These are:

- First day: Light appears.
- Second day: Water is divided.
- Third day: Earth emerges.
- Fourth day: Heavenly bodies provide light.
- Fifth day: Fish in the sea and birds in the heaven are created.
- Sixth day: Land creatures and humans are formed.
- Seventh day: A day of rest.

This pattern mirrors human history from Adam to the last day, divided into dispensations. The English word "dispensations" (Ephesians 1:10; 3:1-2) defines the era we live in. The Greek term oikonomia, meaning "to manage a household," derives from oikos (household) and nomos (to manage). God manages His people and their relationship with Him through these periods. Studying dispensations helps us rightly divide God's Word (2 Timothy 2:15).

Seven dispensations can be identified, starting with the dispensation of conscience. Even Gentiles, without God's written law, instinctively follow it, showing God's law is written in their hearts. Their conscience, aware of good and evil, guides them (Romans 2:14-15). Paul notes that conscience is innate, not taught, and light exposes all actions (Ephesians 5:13). This dispensation begins with creation and ends on the "last day" when God judges the world.

The second dispensation, human government, began with Noah's flood and ended when Abraham was called. For example, God ordained capital punishment for murderers post-flood (Genesis 9:5-6), requiring human governance to enforce it. The second day's division of waters parallels the separation of nations, described as "peoples, multitudes, nations, and languages" on which the harlot sits (Revelation 17:15). God warned Israel of nations crashing against them like waves (Ezekiel 26:3). Dividing the waters reflects the division of the earth into 70 nations at Babel.

The third dispensation, the dispensation of promise, began with God's covenant with Abraham, called from Ur of the Chaldees at age 75 (Genesis 12:1-3). This unconditional covenant's promises extend to believers today.

The third day’s emergence of dry land from the waters symbolizes Abraham’s call from the nations, akin to the earth rising.
The fourth dispensation, the dispensation of law, started with God giving the law to Israel through Moses (Exodus 19-20). Israel, separated from other nations, was entrusted with God’s Word (Romans 3:1-2), likened to the fourth day’s light-bearing heavenly bodies, as seen in Joseph’s dream of the sun, moon, and 11 stars (Genesis 37:9). This dispensation ended with Christ’s death and resurrection.
The fifth dispensation, God’s grace, began with Christ’s resurrection and Pentecost (Matthew 27; Acts 2). Tied to Abraham’s covenant, it calls believers from the nations to be seated with Christ in heaven, like fish and birds of the fifth day. Fish live among the nations (waters), and birds reflect our heavenly calling. Believers are like fish caught in a net, drawn from the waters, or like Moses, saved from the Nile. Whales, mentioned first, are mammals trapped in the sea, akin to the dolphin in the zodiac, an early Church symbol.
The sixth dispensation, tribulation, follows the Church’s rapture, when Christ judges the world. Linked to the second dispensation, it judges the nations formed post-Babel, culminating at Armageddon.
The seventh dispensation, the Millennial Kingdom, brings the long-awaited rest, mirroring the seventh day.
Dispensation Parallels:
1: Conscience → 7: Millennium (peace)
2: Human rule → 6: Tribulation
3: Promise → 5: Grace
4: Law
God blessed the earth, commanding it to be fruitful and multiply. The earth, feminine in relation to God, nurtures seeds like a mother. Subduing the earth and having dominion over it goes beyond gardening or removing weeds—it implies a greater purpose. Humans cannot fully govern the world, tame fish or birds, or control wild animals like circus lions or goldfish. Dolphins, as mammals, may be an exception.

Genesis 1:31
‘And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.’
God created everything, declaring it “very good” but not perfect, as He was restoring a previously fallen earth. When a baby is born, we quickly check for defects, and if none are found, we call the baby healthy, but not perfect. Similarly, when God recreated the world, it was “very good” with humanity in mind. However, studying the early history in Genesis reveals numerous disasters, disappointing many students.
Scripture never calls humanity the “crown of God’s creation,” despite common claims. Our natural birth cannot achieve God’s ultimate goal, which is realized only through Christ’s resurrection. To be part of a perfect creation, we must be born again, as our earthly nature, formed from dust, will perish.
Young’s Literal Translation states that God blessed the seventh day and sanctified it, for He ceased from all His work, which He had prepared for

creating (Genesis 2:3). God laid the foundation for creation to culminate in preparing the way for Jesus. The seven days mark the beginning, setting the stage for something extraordinary. Even Satan was unaware of this plan. With the world recreated, God's final redemption strategy could begin, like a chess game where He sacrificed His own Son. All pieces are on the board, and the battle starts. The redemptive plan awaits the One who will conquer the world. Satan was outmaneuvered by Christ's resurrection.

In Genesis, the first Adam failed to fulfil God's promises, and the earth was not subdued under him. The second Adam, Christ, the rightful Heir, will accomplish what God intended. The statement that "Adam was made in the image of God" comforted him, but he knew he was not the ultimate "One." Throughout his life, Adam likely sensed his final Heir would fulfil God's plan. All promises rest in Christ, as the 4,000 years before His birth achieved nothing lasting. The resurrected Christ, the Promised One, has the final authority.]

Many churches believe they will bring change, but only the last Adam, Christ, will achieve it. Scripture notes that death reigned from Adam to Moses, even over those who did not sin like Adam, who is a type of the One to come (Romans 5:14). Lesson one: Adam foreshadows Christ. When we read of Adam, we should see Christ.

Paul writes, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery, but I am talking about Christ and the church" (Ephesians 5:31-32). This refers to Genesis 2, revealing a deep truth about Christ and the church, not just Adam and Eve. We are part of Christ's body, as Eve was part of Adam's. When Genesis says, "Therefore a man shall leave his father and mother and cleave to his wife, and they shall be one flesh," it points to Christ and the church. Focusing solely on human marriage misses the point. No one today shares the same flesh as another, but we are one flesh with Christ as His church. Adam declared, "This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man" (Genesis 2:23). Likewise, we are one with Christ, part of His body, with life emanating from Him. Paul urges us to seek Christ on every page of Scripture, starting with Genesis. Undeniably, the first Adam is a shadow of the true One to come. The Bible's message centers on Christ, not us. Adam and Eve symbolize our heavenly relationship with Christ.

Psalm 8, among other Scriptures, refers to "the man," raising the question: "What is man that you are mindful of him, or the son of man that you care for him?" (Psalm 8:4). Who is this Adam? The Psalm answers at its outset and conclusion: "O Lord, our Lord, how majestic is your name in all the earth!" (Psalm 8:1, 9).

Written after David defeated Goliath, this Psalm portrays Christ silencing the enemy—Satan or any opposer (Psalm 8:2). David's curiosity about the "son of man" recurs throughout the Psalms. In Hebrew, "son" denotes an heir or successor. The question is: Who is Adam's heir? Scripture declares one God: "The Lord our God is one" (Deuteronomy 6:4). The "son of man" is the risen Christ, proven as Adam's heir. Unlike the first Adam, powerless

to rule, Christ, the true Adam, will reign over all, including the fish (Psalm 8:8).

After the flood, God told Noah He would establish His covenant with him and his descendants (Genesis 9:9). Noah could not fulfil Adam's promises and had to await the final Heir. This was fulfilled in Christ, who was "made lower than the angels" (Psalm 8:5). Some claim humans were created above angels but are now lesser, which is absurd—Psalm 8 speaks solely of Christ. God, higher than angels, humbled Himself to become human. After His resurrection, He was crowned with glory and honour, surpassing all Old Testament names.

Jehovah came from heaven, born as a human, "manifest in the flesh" (1 Timothy 3:16). As the Son of Adam and Son of David (Matthew 20:31), He encompasses all heirs from Adam to Himself, including David. He will rule Israel and the world. The 74 heirs from Adam to Christ are meticulously recorded, with Joseph, Mary's husband, as the last before Jesus. Joseph likely died before Jesus claimed the title "Son of Man" or began His ministry.

Through Mary, Jesus was born human, but His Father was God, making Him unique—possibly even physically distinct. In Israel today, Jewish identity is determined by the mother, so Jesus, through Mary, is fully Jewish and part of Israel. Joseph was His legal father, but God was His natural Father. The one God became man, the "son of man" (Psalm 8:4), none other than the Lord of heaven (Psalm 8:1, 9).

Now crowned with glory and honour, Christ fulfils Genesis 1: "You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the seas" (Psalm 8:6-8). Simply put, the Son will rule the world. Some mistakenly believe humanity is the pinnacle to govern the world—no, it is the Lord Jehovah.

The reference to ruling sheep and oxen, echoing Genesis 1, draws attention to Scripture's opening. Every promise in Genesis finds fulfilment in Christ. When God said, "Let us make man" (Genesis 1:26), He envisioned Christ, made in God's image, not the first Adam, formed from the dust of a fallen earth. This is clear in the New Testament.

Hebrews 2, Psalm 8, and Genesis 1 are interconnected. Scripture explains itself, needing no external writings. Hebrews opens by stating that in these "last days," God speaks through His Son, to whom He promised everything as an inheritance. Through the Son, He created the universe. The Son radiates God's glory, expresses His character, sustains all by His power, and, after cleansing our sins, sits at God's right hand in heaven's highest place (Hebrews 1:1-3)

The burning question is: Who radiates God's glory and is made in His image? He is the Son, the heir of God, revealed after His resurrection. Since His resurrection, Christ became far superior to the angels, inheriting a name more excellent than theirs (Hebrews 1:4). The Son is the radiance of God's glory and the exact representation of His being. Christ is God in heaven, and when visible, we know Him as Christ. We fully understand

God through Christ. God told Israel that He alone can make an image, and that image is Christ (Exodus 20:4). He is both God and the Son of God.
The Apostle Paul's primary aim in Hebrews is to connect Old Testament truths to Christ. Among these is Psalm 8. Hebrews 2:5 states that angels will not control the future world, heaven, or earth. If not angels, then who? The answer, in Hebrews 2:9, is Christ alone, affirmed by quoting Psalm 8: "What is man that you are mindful of him, or the son of man that you take care of him?" (Hebrews 2:6). It continues, "You have crowned him with glory and honour, and set him over the works of your hands" (Hebrews 2:7).
Christ, our Lord, is crowned. The sun's corona, its fiery halo, reflects His glory, as "corona" derives from the Greek for "crown." Christ, the light of the world, bears a name above all others, adorned with a golden crown.
Paul states that God put all things under His feet (Hebrews 2:8), directly referencing Psalm 8. Though translated into Greek, the meaning remains: "all things" excludes nothing. Today, not everything appears under His authority, but after the rapture, this will change dramatically. Paul explains that we now see Jesus, made lower than the angels, crowned with glory and honour for suffering death, tasting death for everyone by God's grace (Hebrews 2:9).
Paul clarifies that "made lower than the angels" refers to Christ's humiliation, not humanity's near-divinity. Christ became human to die for us, enabling the new creation from the old. In Genesis, the old creation was doomed, and God could have ended it at Genesis 1:2. Instead, He moulded the new from the old. The Lord will create a new heaven and earth, using the old as its foundation. The "Seed" of God was planted with Christ's birth in Bethlehem, initiating the new creation. The old covenant ended disastrously, with Israel, the "mother," giving way to the resurrected Christ. In the Old Testament, Israel existed to produce a son for God. From the old world, a new one emerges.
Why did God allow Adam's creation? From him, the new Adam, Christ, would arise. Hebrews 10:9 states that Christ takes away the first to establish the second, replacing the first Adam with the second Adam and the old covenant with the new. Through one man, Adam, sin entered the world, spreading death to all (Romans 5:12). Death reigned from Adam to Moses, even over those who did not sin like Adam, who is a type of the One to come (Romans 5:14). Unlike Adam's sin, which brought death to many, God's grace through Christ offers forgiveness to many (Romans 5:15). Translators struggled with Romans 5:12's awkward phrasing, but the message is clear: Adam's sin stains all, leading to death. All die because all are sinners, inheriting Adam's sinful nature.
Romans 5 contrasts the first Adam, who sustains the old covenant, with Christ, the last Adam, who brings the new covenant. As all die in Adam, all are made alive in Christ (1 Corinthians 15:22). Adam is a symbol, pattern, or type (tupos in Greek) of the One to come—Christ, made in God's image (Romans 5:14). Abraham, Joseph, David, and others also prefigure Christ.
Scripture states, "Christ has been raised from the dead, the firstfruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ

all will be made alive. But each in his own order: Christ the firstfruits, then those who are Christ's at His coming" (1 Corinthians 15:20-23). Christ, the first of the new covenant, was resurrected first; Adam was the first of the old. As Adam brought death, Christ brings life. Adam is a negative tupos of Christ.
It is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. The first man is from the earth, earthy; the second man is from heaven (1 Corinthians 15:45-47). We share the first Adam's nature but must share Christ's to enter the new creation. Through rebirth in Christ, we become God's image, complete in Him (Romans 8; Colossians 1-2). The first Adam was "very good" but not perfect. By sharing in Christ, the last Adam, we are made in God's perfect image. This is the Bible's central message. Our goal in studying Scripture is to rightly place Christ, not to elevate ourselves. Adam, who died at 930 years, gradually realized that all promises rest in the One to come.

Genesis 2:1 – 3
Thus the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that He had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

The Sabbath
The first tablet of the Book of Genesis ends in Genesis 2:4a, and its main theme is how God recreated our world. The passage concludes with the seventh day, when God rested. Little is said beyond stating that God rested from His work:
"God blessed the seventh day and made it holy, because on it He rested from all His work—the things He created and made" (Genesis 2:3).
His work was good but not perfect, as He shaped our world from a previously fallen state. The word "created" is mostly avoided, as it is generally said He "made" the earth. In the Bible, the term "world" encompasses both the heaven and the earth. Beyond the earth, there is the third heaven and possibly more beneath our earth. God completed, or "finished," His work and rested on the seventh day. One might ask, what did He complete? Some argue God was tired and needed rest, but this is not true. God ceased His work because it was complete. The text does not specify what God did on that day, only that He rested from all His work. I believe His work was complete, as nothing more needed to be done. Everything was prepared and finished, and 2,000 years ago, it was declared, "It is finished!" (John 19:30). This refers to our Lord completing His redemptive work for us. Since then, we can cease striving, though we must continue earning our daily wages. Rather, it calls us to fully trust in Christ's redemptive work. The idea is not to have an extra day each week but to conclude our work on the sixth day. On the seventh day, nothing happened, as God's work was complete. This is repeated several times, emphasizing that He sanctified the day. To sanctify means to set apart, as God chose not to engage in any work. This Sabbath, or day of rest, is

referenced again when Israel honoured the Sabbath day. Verse 2 explains that the seventh day extends His creative work, but verse 3 teaches its practical implications: "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made" (Genesis 2:3). This speaks of each Sabbath, which holds great prophetic significance. The Sabbath is part of the law, and we do not read of Noah or Abraham honouring the Sabbath day. Only at the start of the dispensation of the law, nearly 2,500 years after Adam, is the Sabbath mentioned again. Some assert that the Sabbath was observed since creation, but this is incorrect. From Genesis 2 until Exodus 17, nothing is written about the Sabbath until Israel left Egypt. The Book of Genesis was written by various authors, with God as the first writer. He concluded His writing in Genesis 2:4a, and it is possible that Genesis 2:3 was added later by Moses, who compiled the Book of Genesis. There are instances in Genesis where verses or places were added later, such as the mention of the Dead Sea before Abraham's time (Genesis 14:3). Clearly, the Dead Sea did not exist in Genesis 14, but a third party later added it to clarify the location of the Valley of Siddim. Whatever was added to Genesis remains the inspired Word of God, as it is part of the five Books of Moses. Nowhere in the Bible does it state that Moses wrote Genesis; rather, it was written by many inspired individuals. See my notes on the word toledoth. Genesis 2:3 may have been added later to explain why the Sabbath was honored after 2,500 years, and 1,500 years later, our Lord was born. Previously, we noted that truths about the first Adam—such as being in the image of God—were fully realized in Christ 4,000 years later, and similarly with the Sabbath day. The six days prior also carry prophetic significance, as does the seventh day. The seventh day is a day of rest, as God's work for us was complete, having finished all His works in six days. Any additional work is superfluous. The Millennium will commence on the seventh day, when our works will not suffice. The world will enter rest, and each Sabbath foreshadows the kingdom of the Son of Man. For us, the battle ended with our Lord's resurrection, and today, any works to attain redemption are futile and forbidden. Genesis 2:2 states that God rested from all His work, and verse 3 reinforces this. In six days, God recreated our world, but on the seventh day, He rested. Likewise, we can reflect on our salvation, accomplished in the six days when our Lord performed miracles on earth. The Sabbath belongs to the first series of seven tied to our world, but we, as part of a new order and covenant, have transcended to a greater order. As the Church, we are part of the eighth day, beyond the law or the Sabbath. Today, some Jews adhere to the Sabbath, unaware that the Testament-maker of the law died. Attempting to follow the law is dangerous, as Christ fulfilled the covenant with His death on the cross. He died, and now the woman, Israel, is free, as the law is fulfilled, and they can find refuge in the risen Christ (Romans 7:2). The law's end is Christ (Romans 10:4). The law was our tutor to bring us to Christ (Galatians 3:24). For us, the law is a history lesson. Many Christians doubt the finished work of Christ and prefer to work on the Sabbath. The works of the law may apply to the first six days, but they are unacceptable on the seventh. Those who desecrate the Sabbath face a curse: "Anyone who

desecrates the Sabbath must be put to death" (Exodus 31:14). Those who work on the Sabbath trample Christ’s redemptive work, and it will be punished. We are part of a new order, and the first day of the week commemorates Christ’s resurrection from the dead. We are the firstfruits of the new creation. This is not a heathen tradition from Rome. To me, every day is new, not just Sunday. Early believers gathered on Sunday (Acts 20:7). We are part of the new creation, past the world of sevens, as everything became new with Christ’s resurrection. The Sabbath is rarely mentioned in the Old Testament. The first reference is in Exodus 16, with the manna from heaven. In John 6, manna is called the bread of life. On the sixth day, Israel gathered twice as much manna, and the leaders asked Moses for an explanation. He said:

"This is what the Lord commanded: Tomorrow is a day of complete rest, a holy Sabbath day set apart for the Lord. So bake or boil as much as you want today, and set aside what is left for tomorrow" (Exodus 16:23).

They set aside some manna, and by morning, it remained good, without maggots or odour. Moses instructed them to eat the leftover food on the Sabbath, dedicated to the Lord, as no manna would fall that day. They could gather for six days, but the seventh was the Sabbath. Some went out to gather but found nothing (Exodus 16:16-27). There were no preservatives in the manna except on Friday. I marvel at how science attempts to explain this, suggesting manna is fruit from a shrub. Similarly, they demote Israel’s passage through the Red Sea, claiming a strong wind cleared a swamp, and somehow the Egyptians drowned in it. Scientists offer many opinions, but I believe the Bible is true. On Friday, Israel could prepare their meal for the Sabbath, allowing rest on the seventh day. The next mention of the Sabbath is in Exodus 20:8, sometime after the manna in the wilderness. Israel was told to remember the Sabbath by keeping it holy. They had six days for ordinary work, but the seventh was a day of rest dedicated to God. It continues, stating that in six days, the Lord made the heaven, earth, sea, and everything in them, but on the seventh, He rested. Moses could easily have written Genesis 2:3.” Tell the people of Israel: ‘Be careful to keep my Sabbath day, for the Sabbath is a sign of the covenant between me and you from generation to generation’" (Exodus 31:13).

This covenant is solely between Israel and God, excluding other nations, who were likely unaware of the Sabbath. Israel was to keep the Sabbath as a lasting covenant. The word "eternal" may seem to imply never-ending, but it is also used for the Passover lamb. In the Old Testament, Passover commemorates Israel’s ordeal in Egypt, but for us, the Passover lamb is Christ (1 Corinthians 5:7). Each time Israel celebrated Passover, they recalled Egypt, but it also points to Christ’s second coming to subdue the nations. The Sabbath commemorates the first six days, and Passover recalls Egypt, but for us, it foreshadows a future event. Similarly, the Feast of Booths reflects Israel’s desert journey but portrays the Millennium for us. The Sabbath is significant, often mentioned in Scripture, as it portrays the Millennium and Christ’s complete redemptive work. Israel was to observe Passover and the Sabbath eternally (Exodus 12:17). However, "eternity" has varied meanings depending on context. It implies that the

people at the time did not know when it would end. The Sabbath was tied to "eternity" for Israel but only for a set time. Its beginning and end were vague, but we know it ended with Christ's resurrection. The Sabbath was "everlasting" for Israel, but when "everlasting" is used twice, it denotes true eternity.

'Praise the Lord, the God of Israel, who lives from everlasting to everlasting.' Ps. 41:13

"There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the Lord" (Leviticus 23:3). This is a sacred assembly for all Israel, wherever they live, and is therefore eternal." Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you. . . . On that day, no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your oxen, donkeys, and other livestock, and any foreigners living among you. All your male and female servants must rest as you do. (This is an everlasting covenant involving all the people and livestock in Israel.) Remember that you were once slaves in Egypt, but the Lord your God brought you out with His strong hand and powerful arm. That is why the Lord your God has commanded you to rest on the Sabbath day" (Deuteronomy 5:12-15). Previously, in the Book of Genesis, the Sabbath was established because God finished His work in six days. Now, we read that the Sabbath also reminded Israel of their past as slaves in Egypt, where they worked for six days. Now, they can enjoy the Sabbath, a day of rest. When Israel was delivered from Egypt, it symbolized their liberation from the slavery of the law to enter God's promises. Israel ended their slavery and entered rest, but Hebrews 3 states this was not their true rest. The Sabbath epitomizes the real rest that we and the entire earth will enjoy with the new covenant." You revealed to them Your holy Sabbath and commanded them, through Moses Your servant, to obey all Your commands, decrees, and instructions" (Nehemiah 9:14). This was written later in Israel's history, clarifying when the Sabbath was given. The preceding verses note that when Moses came down from Mount Sinai and God spoke from heaven, He instructed Israel to obey the Sabbath, precepts, statutes, and laws, and provided manna from heaven. The Sabbath was established at Mount Sinai, not before. In the Gospels, our Lord frequently performed miracles on the Sabbath, specifically on that day, as it embodies His glorious Kingdom, when He will deliver His people. Those He healed demonstrated the excellence of the new creation, often at the expense of the religious leaders who were quick to criticize Him. Hebrews 3 and 4 state that God promised to bring Israel into His rest, which is the Sabbath. Early in the dialogue (Hebrews 3:1-6), Moses is presented as a type of Christ. The dealings of Moses under the old covenant are compared to the greater blessings of the new covenant. In verse 7, the Holy Spirit says, "Today, if you hear His voice, do not harden your hearts as Israel did when they rebelled and tested Me in the wilderness." For 40 years, Israel's ancestors tested God's patience, and He said, "Their hearts always turn away from Me. They refuse to do what I tell them. So in My anger, I took an oath: They will not enter My place of

rest" (Hebrews 3:7-11). There is a clause saying "if" you hear His voice, but they did not believe and left with unbelieving hearts. Many translations state that Israel will not enter the rest, and some even suggest they will never enter it. This causes confusion, as the Hebrew word ei, translated as "not," is typically a conditional particle meaning "if" or "whether" (per Strong's Concordance). If we conclude that Israel will never enter the rest, the prospects of the Millennium vanish. The "if" indicates a condition: if some, such as the remnant, obey Him, they will enter the rest. Faith is the only prerequisite. The Book of Hebrews addresses how to enter this rest. Verse 8 warns us to be vigilant, ensuring none of us has a sinful, unbelieving heart that turns away from the living God. Faith is the binding factor; disbelief causes people to turn away (Hebrews 3:10). The rest was the Promised Land, but Israel's history is marked by unbelief. Shortly after receiving the law, Israel sent twelve spies into Canaan, and only Caleb and Joshua believed God would grant victory. Their faith determined the outcome, and all but Joshua and Caleb died in the wilderness. Not only was Canaan promised, but many other promises were given as well. It says, "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Hebrews 3:12). An evil heart is sheer unbelief in God's Word. We are urged to exhort one another daily, while it is called "today," lest anyone be hardened by the deceitfulness of sin." Today, if you hear His voice, do not harden your hearts" (Hebrews 3:7, 15). Verse 16 asks, "Who rebelled against God, even though they heard His voice? Was it not the people Moses led out of Egypt?" Only two entered Canaan—one a Gentile and one a Jew. Verses 17-19 address the sin of unbelief, which cost Israel dearly. All but two died in the wilderness, while Joshua and Caleb believed in God's promises. The next verse states, "Therefore, since the promise of entering His rest still stands, let us be careful that none of you be found to have fallen short of it" (Hebrews 4:1). If we fail, we will not enter His rest. Today, we have the Gospel message, just as those in the wilderness did, but their message was worthless because they did not accept it in faith (Hebrews 4:2)." For we who have believed enter that rest, as He has said: 'As I swore in My wrath, if they shall enter My rest'" (Hebrews 4:3). The "if" is conditional on faith, and those who believe will enter His rest. Translators often err by stating Israel will never enter His rest. The Book of Hebrews encourages us, like Caleb and Joshua, to enter the rest. It is not a closed door, and even Israel is urged to enter it. Our future is not tied to the earthly Canaan but to a heavenly Jerusalem (Hebrews 12:22). The promised rest was known since God made the world (Hebrews 4:3). We know this rest was "prepared" because Scripture mentions the seventh day: "On the seventh day God rested from all His work." God references the seventh day twice, signalling a special message. Why does He speak of "today"? The seventh day epitomizes the Millennium, but we have already entered the promised rest. The seventh day is not a literal day we count but represents the Kingdom or Millennium. When we believe in the risen Christ, we become part of it. We can enter the seventh day, or rest, even in the fifth dispensation. In the Bible, a day begins with light (Genesis 1), except for the Sabbath, which starts the evening of the sixth

day, differing from other days. So, when does the Sabbath begin for us? When we stop working and believe in the risen Christ.” But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness" (Romans 4:5). For those who cease working, any day can be a Sabbath. Even if Genesis 2:3 emphasizes the seventh day, it could be any day. The focus is faith and accepting that the Sabbath has begun for us. David said, "Today, if you hear His voice, do not harden your hearts" (Psalm 95). During the time of Moses and Joshua, the Israelites had the opportunity to enter the rest, but they refused. The Apostle Paul’s message is, "Today, if you hear His voice," and this invitation still echoes. It is still "today," and the prerequisite remains faith. If we hear the invitation, we must seize it, accept Him, and enter the rest. Moses, David, and Joshua failed to bring Israel into the rest, but since it remains open, we can enter it. In Old Testament times, believers trusted in God and looked forward to a coming Redeemer. They, like Abraham, entered the rest by faith in God’s promises. The final rest of the world is the seventh day. There have always been believers who trusted in the rest.

Exodus 20:8 says, "Remember the Sabbath day, to keep it holy.” Some may argue that Israel honoured the Sabbath day from the time of God’s creation. This is incorrect, as Moses mentioned the Sabbath earlier in Exodus 16:22. It states that on the sixth day, they gathered twice as much manna as on days one through five. It specifies the "sixth day," not explicitly the sixth day of the week, leading us to question whether they already had a seven-day week structure. For five days, the people gathered manna, and on the sixth day, there was twice as much. The next question is: when did the manna first fall? It was on the first day of the week. The falling of the manna from heaven may indicate that the cycle of the seven-day week began at that time. Some argue that the seven-day week started with the creation of the world, but there is no evidence for this. It is difficult to determine how days were structured between Adam and Moses. I am convinced our week began with the falling of the manna. Furthermore, the manna first fell on the first day of the week (Sunday), not the Sabbath. The Sabbath relates to the old world of "seven," governed by human effort. Early in the Book of Acts, Christians gathered on the first day of the week, not the Sabbath, as the Sabbath represented the old covenant. The Jewish nation esteems the Sabbath day, while the Church honors the first day of the week. A lingering question is: which is older, the Sabbath or the first day of the week? Clearly, it is Sunday (the first day), not Saturday (the seventh day). Christ’s resurrection occurred on the first day, and we honour this day, as the manna fell on a dark and forsaken earth. The first day epitomizes Christ’s resurrection from the dead. In John 5 and 6:41, our Lord remarked, “I am the bread that came down from heaven,” indicating that the manna is a type of the risen Christ. This is true, as the manna appeared on the first day of the week. The root of our dispensation is not the law, even though we live after the dispensation of the law. Our dispensation is tied to Abraham, not Moses. Initially, we had the law, but it was followed by grace. Yet, grace preceded the law. Abraham was blessed due to his faith in God, and God justified

him by grace. Therefore, the dispensation of the law came later and did not nullify the promises God made to Abraham. Melchizedek lived before Moses and the law. Christ has become our eternal High Priest after the order of Melchizedek (Hebrews 6:20). Melchizedek, who blessed Abram, epitomizes our dispensation (Genesis 14:19). Although we appeared after Israel, we are privileged above them as the true firstborn. On the first day of the week, the manna fell, culminating in Christ's resurrection from the dead. He is the light that appeared on the first day with the recreation of our world. Both the light and the manna represent Christ. In Exodus, the people did not know what the manna was. Similarly, when our Lord rose from the dead, they did not recognize Him. When the manna fell, the Israelites were puzzled and said, "What is it?" (Exodus 16:15). They had no idea. Likewise, Christ did not meet the Jews' expectations, and they often asked, "Who is this man?" Our hope centers on the promises of a new beginning. The Sabbath may be the pinnacle of the old creation, but it is vulnerable. Our hope surpasses the promises of the old creation, including the Sabbath. We are beyond the world of sevens." One person regards one day above another, another regards every day alike. Let each person be fully convinced in his own mind" (Romans 14:5). We may ask, who regards one day? For the Jews, it is the Sabbath; for Gentile believers, it may be the first day of the week. Paul states in 1 Corinthians 8 and 10 that food does not affect our relationship with God. There are further differences between weak and strong believers: some esteem one day above another, while others esteem every day alike. Just as food does not alter our relationship with God, neither does a specific day. Let each be fully convinced in their own mind. Those who observe a day do so for the Lord. The Jews may have valid reasons to uphold the Sabbath, as part of the old covenant, but if we honour the first day of the week, we do so to remember the resurrected Christ. In Acts 20:7, the Apostle Paul spoke until midnight on the first day of the week, and they broke bread. From this, we can infer it was customary for believers to honour that day, and we, too, should regard it. The term "first day of the week" appears eight times in the New Testament (the word "Sunday" is never used). Four instances—Matthew 28:1, Mark 16:2, Luke 24:1, and John 20:1—are time references to Christ's resurrection, when the empty tomb was discovered. Notably, the women brought spices to the grave on the first day, something they would not have done on the Sabbath (Luke 23:56). Two other references relate to Jesus' appearances on that same day (Mark 16:9; John 20:19). In one instance, the disciples were assembled behind locked doors for fear of the Jews. Paul preached on the first day of the week (Acts 20:7). The Corinthians were instructed to collect offerings for the poor saints in Judea on the first day (1 Corinthians 16:2). If we are called to honour the first day, it is not an extension of the Sabbath or part of the law. There are no rules, as we are free in Christ, and nowhere does Scripture mandate esteeming a specific day. Christ's work is complete, and whatever we do is to please Him, never burdensome. The day does not matter. Romans 14:5 states that some esteem one day above another, whether the Sabbath or the first day, while others esteem all days alike. For some, Sunday is no different from other days, as each day is special. For us, every day should

be a “first day” with all its promises. Some regard only Sunday, while others regard every day, which is the better choice. Many appear their best on Sunday, but other days may prove otherwise. Nowhere does the Bible mandate esteeming one day above another. In contrast, unbelievers do not regard any day. We do not read of the Sabbath before the time of the law, and it ended with Christ’s resurrection. On the first day of the week, believers gathered, though Paul ministered on the Sabbath to reach Jews in the synagogue.” Let each be fully convinced in his own mind” (Romans 14:5). It is best to regard all days alike, not distinguishing one day from another. It depends not on theologians but on our own conviction. God never specified which day to esteem, and if He had, Romans 14 would have been the place to clarify it. Romans 14:6 states that those who observe a day do so for the Lord. Many manuscripts omit “those who do not regard the day,” and I believe this is correct. The verse focuses on those who observe a day. Some regard only Sunday as belonging to the Lord, while others wisely regard every day as His. Our faith is not based on specific days or food but on Christ alone. For us, each day is the same, with no distinction between the Sabbath and Sunday. Paul says in Romans that we may esteem a certain day, but there are no rules. He adds, “I am convinced in the Lord Jesus that nothing is unclean in itself; but to anyone who thinks something is unclean, to him it is unclean” (Romans 14:14). Our feelings, thoughts, and upbringing influence us. If we think of Sunday and remember Christ’s death and resurrection, that day becomes special. If we reflect on the Lord’s resurrection every day, it is even better. It hinges on how we think. The Sabbath is part of the old covenant and has typological significance, reflecting the Millennium. Once we recognize that every chapter of the Old Testament, including the five Books of Moses, is fulfilled in Christ, the picture becomes clear.” And He blessed the seventh day and sanctified it, because in it He rested from all His work which God created and made. These are the generations of the heaven and the earth when they were created” (Genesis 2:3-4). This concludes what God wrote. The first tablet ends here, and a new tablet, written by Adam, begins. Adam’s writing style differs, and he ends his tablet with a personal signature in Genesis 5:1.

Genesis 2:4

These are the generations of the heaven and of the earth when they were created,

The last word written by God Himself is behibaram (were created) or when they were created. In the Hebrew it is translated as bara which is to create and baram, the creation. The Hebrew word for ‘behibaram’ is ‘when they were created’ and it is the anagram of the word Abraham. Previously Abraham was named Abram, and the difference is the letter 'heh' or H. Abraham is tied to the word creation, and somehow in Abraham we find the reason why God created the heaven and the earth. The letter 'h' is coupled with spiritual matters.

The same happened to his wife Sarai who also changed her name to Sarah. God’s name has two Hey's and it is written as Yod-Hey-Vav-Hey. The

disciples heard God speak concerning His own name saying; I have glorified it and I will glorify it again. Jhn. 12:28
Abraham is the father of many nations, and previously he lacked the letter 'hey' as his name was Abram, but once he trusted in God, the letter 'hey' appeared.
The letter 'hay' appears throughout the Scriptures, but there are two occasions where it is distinctive and unique. It appears once in a miniature form, Gen. 2:4 and also in an enlarged form. Deut. 32:6 Once in the beginning of the five Books of Moses and the other time at the end.
The Hey has a ‘h‘ sound and is a picture of a man with his arms raised up, shouting and pointing at a great sign as if to say ‘behold, look at that ‘. This letter points to something of significance.
The word 'BeHiBaram' (בהבראם ;(meaning 'when they were created', is written with a small Heh. (ה) It's not meant to be there but it is written for a reason. The Bible students argue if it is necessary to be written down, or to be ignored? The importance of the letter 'hey' is its spiritual significance as the letter conveys things we cannot see. The sound of the letter h is easy to say when you're out of breath. Pronouncing the letter 'H' emits quite a lot of breath.’h' is the fifth letter of many *Semitic alphabets*, and it corresponds to the *Phoenician* , *Hebrew* ה ,*Syriac* ܗ and *Arabic hāʾ.* It's a *voiceless glottal sound.* The Greeks don't have the letter h. It has a spiritual significance. This is true as the Holy Spirit intercedes along with our groans that cannot be expressed in words. Rom. 8:26
God did swear an oath with Abraham and it pivots on the letter 'h' as it has a spiritual message. His oath had a double promise; both an earthly and a heavenly perspective. Abraham had natural descendants or seeds, and they are the 12 tribes of Israel, but it also speaks of the seed who is the risen Christ. The covenant is remarkable as a coin having two sides. There is a spiritual element that was planned and hidden, but we can ascertain its significance. Since the time of Adam we can study the dispensations, and currently we are in the 5th dispensation of grace that stems from the covenant God made with Abraham. If we follow Daniel's 70 weeks ch. 9 we can easily skip our dispensation of grace, as it is hidden between the fourth dispensation of law, (the first 69 weeks of Daniel) leading to the 70th week of Daniel Old Testament or the 6th dispensation. We can easily overlook the 5th dispensation. If we purely consider the earthly aspects of the Messiah and His kingdom on earth, then we will flow from the 4th dispensation to the 6th dispensation but when we regard the Church then we involve the 5th dispensation.
If we ignore the 5th dispensation, then the small letter 'h' will not be noticeable.
Similarly with the letter 'h' in Abraham’s name; we can ignore the 'h' and only deal with his earthly blessings. If we notice the 'h' we will delve into our spiritual blessings we have in Christ.
For we who have believed do enter that rest, as the Book Hebrews says: ‘For we who have believed do enter into rest.’ 4;3
We who believe did enter the rest (and are part of the 5 or h) and we don't need to wait for the 7 or the blessings of the Millennium. The small 'h' will bring the change and we are already part of the rest He promised. The

Hebrew letter 5 ה is an incomplete letter 8 ח The letter 5 is the incomplete 8.
For us there is no real change as we are already part of the 8, even though it is not complete. Paul wrote that if anyone is in Christ, he is a new creation. 2Cor. 5:17 We are certainly part of the new creation as we rose with Christ on the first day of the week or the 8th day. Certainly we are now part of the 5th dispensation and we are complete in Him. We are the link between the 5 and the 8
The gematria of the word Mount Nebo where Moses stood and observed the Promised Land before he died, is 58. It is the completion of the sevens = 7 x 7 + 1 (50) + 7 + 1 (8)
Mt Nebo portrays the new creation, and Moses eagerly scanned the landscape he never entered. Both the number 5 and 7 lead to the number 8.
We as part of the new creation will never experience the wrath of God or the 6th dispensation but we have a short path leading us to the 8.
In the past when the heaven and the earth were **created**, it could have been created from the things that were from the ancient creation, long before the time of Adam. It is not the making of something from nothing but rather God formed it from something.
We will discover there is more to the word 'create' or bara than the obvious.
It says: I form the light and create darkness, I bring prosperity and create disaster; I, the Lord, do all these things. Isa. 45:7 The Lord formed the light and He created darkness. We know that God formed light, but then to create darkness or nothing seems to make us think what the real meaning of the word created is. To create darkness is contrary to the true character of God but I believe He did it to punish the ‘ancient world.’ It continues to say He created evil and that is comparable to darkness. Light and peace go hand in hand and in this verse we can deduce that God also created the undesirable things as darkness. What does it imply? Isaiah says that God will take Israel into captivity, and judgement will follow them. If the Lord appears there will be light but if the Lord retreats due to their sin, it will be dark. The Lord forsook Israel for a period once they crucified Him - He did hide Himself.
The word creation does not necessarily imply to create something from nothing. God recreated the earth and throughout the 7 days, He had the perception of new creation that will be brought about by the risen Christ. He had a model and he allowed it to develop. God never created evil, to make the people think God was to blame for Satan's sin. That is wrong. The work of the 6 days is His creative work and He made a new beginning from an old world, and then He did not create something from nothing. The creator structured the earth and thus it is part of His creation. To idea to create is like
carving or polishing a piece of wood to His own liking. God dictated the first few verses of the Bible, with the saying: These are the 'generations' of the heaven and the earth. Gen. 2:4a

Toledoth (Colophons)

Synopsis: Toledoth (Colophons) in Genesis
This text proposes that Genesis (originally the "First Book of Moses," Greek Genesis translating Hebrew toledoth, "generations/origins") is a compilation of ~12 ancient clay tablets authored by eyewitnesses (e.g., Adam, Noah), signed via toledoth phrases as colophons—end inscriptions detailing history, writer, date/place. Inspired by Air Commodore P.J. Wiseman's archaeological insights (e.g., Babylonian tablets), it argues Moses compiled them during the Exodus, resolving textual puzzles like mid-verse shifts and repetitions. Refutes documentary hypothesis (fragmenting Genesis by divine names like Elohim/Jehovah into "E/J documents," implying multiple late authors like Ezra), affirming divine inspiration: God authored the first tablet, others by patriarchs. Paleo-Hebrew's continuous script (no punctuation/chapters until ~1500 AD) explains modern divisions' confusion. Toledoth (11 occurrences) means "family history/origins," variably translated (e.g., KJV: "generations"; NIV: "account"; Young's: "births") due to English limitations.

Key Principles

- Colophon Structure: Each toledoth concludes preceding content (writer's eyewitness account), naming the author; next tablet begins immediately after, overlapping for continuity (e.g., Adam starts where God ends).
- Tablet Transmission: Passed down (Adam to Noah, etc.); Moses (in Pharaoh's court) compiled, adding clarifications (e.g., Sodom/Dead Sea references post-events).
- Two Creation Accounts: Tablet 1 (God's precise timeline: Animals before humans on day 6) vs. Tablet 2 (Adam's personal perspective: Naming, garden focus; Hebrew verbs timeless, context-driven).
- Authorship Style: God uses Elohim (majesty); Adam introduces Jehovah Elohim. No inconsistencies—each reflects writer's viewpoint/experience.

Division into Tablets
Genesis divides into 12 tablets (11 signed toledoth; final unsigned, possibly Joseph/Moses). Each begins where prior ends, ends with colophon noting deaths/inheritances.
We may question why the Book of Genesis is named “Genesis,” as the Greeks named it. It was originally called the First Book of Moses. The word “Genesis” is a direct translation of the Hebrew word toledoth, which appears eleven times in the Book of Genesis.
I will explain that the Book of Genesis is likely divided into sections, possibly written on clay tablets, by different men who witnessed the events as they unfolded. These men signed their names at the end of their tablets, and later, Moses compiled these tablets into what we know as the Book of Genesis.
Many scholars have noted that Genesis is subdivided by phrases generally translated as “These are the generations of . . .” The phrase “These are the generations” or toledoth is known as a colophon in ancient tablets—an

inscription typically placed at the end of a document, not the beginning. In Genesis, the word toledoth appears frequently, and if we regard these as colophons, the structure of the book becomes clear.
The text preceding each toledoth phrase details the events experienced by the person named, such as Adam or Noah. That person signed the tablet at its end, marking it as a colophon. In other words, each toledoth phrase concludes with the name of the person who wrote the manuscript. Clearly, the Book of Genesis consists of a set of tablets, each written by an eyewitness. Moses ultimately compiled them.
Air Commodore P. J. Wiseman, a British officer who visited many active archaeological sites during his career in the Middle East, found that ancient tablets ended with colophons detailing:

- The history,
- The name of the writer,
- The approximate date and place of writing.

Wiseman studied the works of the renowned Hebrew lexicographer Gesenius. Most scholars recognize the importance of toledoth phrases but have been misled, thinking they introduce the manuscript that follows. For example, Genesis 37:2 begins, “These are the generations of Jacob . . .” or, as some translations phrase it, “This is the story of Jacob’s family.” Puzzlingly, the subsequent text focuses on Joseph and his brothers, with little about Jacob, who wrote the previous tablet.

In all eleven instances where toledoth appears, it is translated differently due to its vague meaning. Here are a few examples:

- The 1611 King James Authorized Version uses “generations.”
- Young’s Literal Translation by Robert Young primarily uses “births,” which reads awkwardly, as one cannot speak of “the births of Isaac” (Genesis 25:19).
- The Revised Standard Version uses “generations” up to Genesis 10:1, then switches to “descendants” through Genesis 36:9, and in Genesis 37:2, it reads, “This is the history of the family of Jacob.”
- The New International Version and New Living Translation mainly use “account.”
- Darby’s translation uses “history” or “genealogy” up to Genesis 6:1, then “genealogies” thereafter.
- The New World Translation is more accurate, using “history” or “historical origins,” but in Genesis 10:1, it uses “family descents.”

The word reflects how history developed, but English lacks a fitting term for its true meaning.

Theologians developed the documentary hypothesis, based on the divine names used. In Genesis 1:1–2:4a, only “Elohim” (God) is used, while in Genesis 2:4b–3:24, the title is “Jehovah Elohim” (LORD God). They claim different writers authored these passages, arguing that if Moses had written the entire book firsthand, he would have used a consistent style. Some even suggest Ezra compiled Genesis, believing Moses was the “author” of the first five books but did not write them down. They argue that Moses, leading people through a desert in harsh conditions, had more urgent tasks than studying carved tablets or carrying them. They propose Moses passed the texts orally, as many ancient civilizations did, and around 1000 BC, when written Hebrew developed, Ezra recorded them. This is a flawed assumption. The documentary hypothesis dissects Genesis into fragments, alleging an “E document” (using Elohim) and a “J document” (using Jehovah). This reduces Genesis to a series of confusing fragments based on God’s names, presuming an author would use only one name for God. Consequently, the modern result is a fragmented Bible. However, the entire Book of Genesis is inspired by God, who authored the first toledoth and inspired individuals like Adam, Noah, and Ishmael to write their tablets.

Divisions in the Book of Genesis

- God, our Creator, wrote the initial verses explaining the beginning (Genesis 1:1–2:4a), concluding with the first colophon: “This is the history of the heaven and the earth when they were created” (Genesis 2:4a).
- Adam wrote next: “This is the historical record of Adam’s generations. When God created mankind, He made them in the likeness of God” (Genesis 5:1a).
- Noah wrote from Genesis 5:1b to “These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God” (Genesis 6:9a).
- Noah’s three sons (Shem, Ham, Japheth) wrote from Genesis 6:9b, ending with: “This is the toledoth of Shem, Ham, and Japheth, Noah’s sons, who themselves had sons after the flood” (Genesis 10:1).
- Shem wrote next (Genesis 11:10a).
- Terah wrote from “Two years after the flood, when Shem was 100 years old, he became the father of Arphaxad” (Genesis 11:10b), ending with: “This is the toledoth of Terah” (Genesis 11:27a).

- Ishmael wrote from “Terah became the father of Abram, Nahor, and Haran. And Haran became the father of Lot” (Genesis 11:27b), ending with: “This is the toledoth of Abraham’s son Ishmael, whom Sarah’s maidservant, Hagar the Egyptian, bore to Abraham” (Genesis 25:12).
- Isaac wrote, ending with: “This is the toledoth of Abraham’s son Isaac” (Genesis 25:19a).
- Esau wrote from “Abraham became the father of Isaac” (Genesis 25:19b), ending with: “This is the toledoth of Esau” (Genesis 36:1a). He wrote eight more verses, concluding: “These are the generations of Esau, the father of the Edomites in the hill country of Seir” (Genesis 36:9).
- Jacob wrote primarily about Esau and his descendants, ending with: “This is the toledoth of Jacob” (Genesis 37:2a).
- Jacob’s twelve sons may have been the next writers, entrusting their writings and the preceding tablets to Moses. They began with: “Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and Zilpah, his father’s wives, and he brought their father a bad report about them” (Genesis 37:2b). The Book of Genesis ends with Joseph’s death, which could not have been narrated by Jacob’s sons.

In total, the eleven toledoth divide the Book of Genesis into twelve tablets.

Tablet	Author(s)	Scope (Genesis Verses)	Key Content/Notes
1	God (Creator)	1:1–2:4a	Creation/restoration account; precise timeline; Elohim only; ends: "history of heaven/earth when created" (behibaram, anagram of Abraham—ties to covenant).
2	Adam	2:4b–5:1a	Dictated/orally to Adam; sun/moon unnamed (Adam's task). Eden, naming (animals, rivers, stones), fall, Cain/Abel/Seth; personal viewpoint; introduces Jehovah; ends with Seth's birth (8th generation).
3	Noah	5:1b–6:9a	Genealogies (Adam to Noah/Lamech); wickedness/flood prelude; notes Adam's death.
4	Noah's sons (Shem/Ham/Japheth; joint, non-birth order: Japheth eldest, Ham youngest)	6:9b–10:1a	Flood narrative (repetitions from diaries); ark year; post-flood covenant; ends with Noah's death.
5	Shem (official firstborn)	10:1b–11:10a	Table of nations; Babel scattering; 5 post-flood generations; possible Mosaic additions (e.g., Sodom).
6	Terah	11:10b–11:27a	Genealogies (Shem to Terah/Abram/Nahor/Haran); ends: "history of Terah."
7	Ishmael (Abraham's firstborn)	11:27b–25:12	Abraham's life (call, Lot, Ishmael birth, Hagar, Sodom, Isaac, trials); longest tablet; ends with Abraham's death/burial (by Isaac/Ishmael; inheritance split).
8	Isaac	25:13–19a	Ishmael's 12 sons/locations; brief (6 verses); notes Ishmael's death; ends: "history of Isaac."

Continue

9	Esau (Isaac's firstborn)	25:19b–36:9 (double tablet/postscript)	Jacob's deceptions, Israel renaming, 12 sons; Esau's wives/descendants/Edom; ends with Isaac's death/burial (by Esau/Jacob); Mount Seir focus.
10	Jacob	36:10–37:2a	Esau's Edomite chiefs/dukes; brief; ends: "history of Jacob."
11	Unknown (Joseph? Sons of Israel?)	37:2b–50:26 (unsigned)	Joseph's dreams, Egypt slavery/rise, family migration (200+ years); typology (suffering to glory); ends with Joseph's death (narrated by Moses?); possible Exodus 1:6 as final colophon.

Implications and Critiques

- Eyewitness Reliability: Tablets ensure historical accuracy (personal knowledge, e.g., Noah's flood diaries); resolves enigmas (e.g., Joseph focus after Jacob's colophon).
- Against Oral Tradition/Documentary Views: Rejects fragmentation (e.g., no "Elohist"/"Yahwist" divide—names suit context); Moses as compiler (not sole author; cf. tradition naming Pentateuch "Books of Moses" for last four).
- Theological Unity: Inspired whole (God starts; patriarchs continue); toledoth as "family origins" traces redemptive history from creation to Israel/Egypt, prefiguring Christ (e.g., Abraham link).

This tablet theory (Wiseman, 1936) harmonizes archaeology, linguistics (Gesenius), and Scripture, portraying Genesis as a chained eyewitness archive—divine origin, human voices—compiled for Israel's exodus generation.

Tablet 1

This tablet begins with the first verse of Genesis and ends with the toledoth phrase in Genesis 2:4a. In this first tablet, no author's name is given. Who else could have had personal knowledge of the events described other than the Creator Himself? God used His own fingers, as He did when writing the Ten Commandments in Exodus 31:18. I believe He also dictated them orally to Adam. Regardless of the method, God was the Author of the first tablet, the creation account. In this tablet, God is referred to as Elohim. This is not a "name" as we understand it—later, we will discuss the term Elohim. The sun and moon are not named here, as God left that task to Adam, who appropriately named them. According to Gesenius, the basic meaning of toledoth is "family history" or "the story of their origins."

Tablet 2

Tablet 2 begins with the history of Adam, starting in Genesis 2:4b: "In the day that the LORD God made the earth and the heaven . . ." The structure of the Book of Genesis is such that each writer begins where the previous writer ended. In Genesis 2:4a, God wrote, "This is the history of the heaven and the earth when they were created." Adam's first sentence is, "When the LORD God made the earth and the heaven." He starts where the previous writer concluded. If we fail to understand this, we might wonder why this is repeated in the same verse. Many have overlooked the reason, as it was essential for each writer to continue where the previous tablet ended. This is evident but often disregarded because it conflicts with the theory that Moses wrote the Book of Genesis. This concept is not new; it was advocated by P. J. Wiseman in his book New Discoveries in Babylonia About Genesis (1936). Unlike the Apostle Paul, who began his letters with his name, the writers of Genesis signed their names at the end of their tablets.

Adam was tasked with naming everything, including the rivers, some of which were named after precious stones found in their tributaries. There may be a reason for these names, but I find it difficult to discern a typological meaning for the precious stones. God instructed Adam to name everything (Genesis 2:19), and they were called whatever names he chose. His history ended with the eighth generation, as he could not have written beyond that. It states that Adam had another son, Seth, and there his account ended.

From then on, another writer continued the history of Seth, Adam's firstborn. Many are puzzled by the two creation accounts in the first two chapters of Genesis. However, the reason is clear: Chapter 1 is the true "creation account," providing a detailed record and timeline of God's creative acts, authored by God. The second tablet, Adam's account, does not attempt to sequence events as "this happened, then that." Instead, it is Adam's personal account of his beginnings from his perspective. The confusion arises from the structure of the text. English uses distinct past, present, and future tenses, but Hebrew verbs lack these, and timing must be inferred from context, not the words themselves.

In Tablet 1, the timeline is precise: land animals and humans were created on the sixth day, in that order—animals first, then man and woman. This

tablet is written from the Creator's viewpoint and is meticulously outlined. When referring to the sun, moon, and stars, God did not name them, leaving the task to Adam, who called the "greater light at day" the sun and the "lesser light at night" the moon.

Tablet 2, written from Adam's perspective, describes events as he experienced them. His first task was to name God, which he did in Genesis 2:4b: "In the day that the LORD God made the earth and the heaven." These are Adam's first written words, naming God as Jehovah. He then named the animals, demonstrating his intelligence as a knowledgeable taxonomist, not the ignorant "cave-man" some imagine. In an inspired manner, Adam named all creatures, precious stones, and metals.

The tablets were passed to Noah, as Adam was old enough to entrust them to him. Noah wrote the next tablet, followed by his sons. Shem, Noah's firstborn, wrote the fifth tablet, followed by Terah, Ishmael, and Isaac. Isaac's firstborn was Jacob, though Esau wrote more extensively. Moses was likely the final compiler, as the death of Joseph is narrated in the final chapters of Genesis. I am convinced it was Moses, who, like Joseph, lived in Pharaoh's courts and led God's people, receiving all the tablets.

One might ask why the toledoth phrases end mid-verse, with the next tablet beginning in the same verse, rather than at the verse's end. This is a valid question with a clear answer. The original paleo-Hebrew text was a continuous string of characters without punctuation, chapters, or verses as we know them. The Geneva Bible translators, who divided the Bible into chapters in 1500 AD, did not understand toledoth or recognize the tablet structure. It was not until the early 1900s, with discoveries at Nuzi, that this puzzle was clarified. The verse divisions in modern Bibles can be confusing as a result.

Tablet 3

This tablet, written by Noah, begins with the words Adam ended with, mentioning Seth, as Genesis 4 concludes with him, Adam's firstborn. Noah continued with the births of Enosh, Kenan, and others, ending with his father, Lamech, and his own birth. This tablet summarizes the genealogy from Adam to Noah. Noah wrote about Adam's death, as Adam could not record his own. He concluded with the wrongs he experienced throughout his life.

Tablet 4

This tablet, narrating the great flood, was written by Noah's three sons, Shem, Ham, and Japheth. It begins in Genesis 6:9b: "Noah was a righteous man, blameless among the people of his time, and he walked with God." This corresponds with Genesis 6:8, and the sons later mention their births (Genesis 6:10). They ended with Noah's death (Genesis 9:29). This tablet details the flood and their experiences locked in the ark for a year. Some sections repeat, such as Genesis 6:11–13 and 6:17, or Genesis 7:18–20, which has puzzled many. These repetitions make sense when we recognize three separate diaries compiled by Moses about 1,000 years later. The joint authorship is evident in the toledoth phrase: "Now this is the history of the generations of the sons of Noah and of Shem, Ham, and Japheth" (Genesis 10:1a, World English Bible).

The three sons are not named in birth order. Genesis 9:24 indicates Ham was the youngest, and Genesis 10:21 shows Japheth was the eldest, making Shem the second-born. Together, they narrated the flood's history, after which they went their separate ways to populate the earth. Shem, the official firstborn, wrote the next tablet.

Tablet 5

Shem continues the story in Tablet 5, beginning in Genesis 10:1b: "Unto them were sons born after the flood." He tracked the heads of families in the post-flood world, summarizing the "table of nations" and the scattering at the Tower of Babel. He named five generations he personally experienced, living about 500 years after the flood. His closing toledoth phrase is in Genesis 11:10a: "These are the generations of Shem." He ended with the Tower of Babel. Notably, Genesis 10:9 mentions Sodom and Gomorrah, which may have been added by Moses or Ezra, as the Dead Sea did not exist before their destruction.

Tablet 6

Tablet 6 begins in Genesis 11:10b: "Shem was a hundred years old, and begat Arphaxad two years after the flood." It lists descendants down to Terah and his three sons, Abram, Nahor, and Haran. Terah, the author, mentioned Shem's death, as subsequent writers typically note the death of the previous writer. The closing toledoth phrase is in Genesis 11:27a: "Now this is the history of the generations of Terah." Terah lived until Abraham was 75 and possibly saw Ishmael's birth 11 years later. Before his death, Abraham had no children.

Tablet 7

Ishmael begins with Terah, who fathered Haran, followed by Abram and Nahor, starting where Terah ended. Tablet 7 is longer than previous tablets. Terah died in Haran, a city named after his son. The main character is Abraham, leading some to question why he did not write this tablet. Ishmael, Abraham's firstborn, had this task. From God's perspective, Isaac was the true firstborn, but Ishmael wrote first, followed by Isaac. The tablet begins with Lot, Haran's eldest son, who had greater privileges than Abram. Ishmael mentions Abraham's death, narrated by his eldest son. Though driven out when Isaac was five, Ishmael was present at Abraham's death and maintained regular contact.

Wiseman noted that tablets indicate not only the writer but also the location and timing." His sons Isaac and Ishmael buried Abraham in the cave of Machpelah, near Mamre, in the field of Ephron" (Genesis 25:9). We know the year and place, where Isaac lived. Ishmael ended his tablet this way because, upon their father's death, they divided his inheritance, and the tablets were entrusted to Isaac, the true firstborn. Ishmael, the son of a slave, would not inherit with the son of the free woman (Galatians 4:22–31).

Tablet 8

Isaac's toledoth phrase is in Genesis 25:19a: "This is the history of the generations of Isaac." It lists Ishmael's sons and their locations, seemingly inserted at the end of Ishmael's longer tablet, with the toledoth phrase at the beginning rather than the end. Isaac wrote only six verses, as Ishmael had covered most details. He recorded the names of Ishmael's sons, being

the appropriate person to do so. Isaac witnessed Ishmael's death, being 13 years younger, and attended Abraham's burial with him (Genesis 25:8–9), acquainting himself with Ishmael's family history. Ishmael died 57 years before Isaac, living long enough to see his sons' births.

Tablet 9

Esau wrote this tablet, beginning with Genesis 25:19b: "Abraham begat Isaac." As Ishmael wrote Abraham's history, Esau wrote Jacob's. He repeats Isaac's history: "And Isaac was forty years old when he took Rebecca to wife . . ." Esau naturally began by mentioning his grandfather, father, and mother. The bulk of Esau's tablet recounts Jacob's deceptive actions until his life-changing encounter with God, when his name became Israel, meaning "he struggles with God." It also describes the birth of his twelve sons, the "sons of Israel." Esau ends with Isaac's death (Genesis 35:29), buried by Esau and Jacob together, as Isaac and Ishmael buried Abraham. His toledoth phrase is: "Now this is the history of the generations of Esau, who is Edom" (Genesis 36:1). A postscript from Esau, one of twins, makes his tablet a double, ending at Mount Seir (Genesis 36:9). Jacob's history was thoroughly covered by Esau.

Tablet 10

Tablet 10, a short tablet by Jacob, begins after Isaac's death, when Esau and Jacob buried him. Jacob likely learned about his nephews then. The toledoth phrase is in Genesis 37:1–2: "Jacob lived in the land of his father's travels, in the land of Canaan. This is the history of the generations of Jacob." Jacob wrote about Esau's descendants.

Tablet 11

The author of this final tablet is unknown, as it is unsigned. It may have been written in Egypt, where Joseph ruled with Pharaoh. Moses, who lived in Pharaoh's courts, may have discovered these writings. The tablet focuses on Joseph and was entrusted to Moses. It begins: "Joseph, being seventeen years old . . ." (Genesis 37:2). Many are confused because the verse starts with "This is the history of the generations of Jacob" but immediately discusses Joseph, with little mention of Jacob. The tablet theory resolves this puzzle. The final tablet centers on Joseph, offering typological lessons. Taken into slavery in Egypt, he rose to become the second most powerful man there. His family migrated to Egypt, spending over 200 years there. The closing chapters mention Jacob's death but not Joseph's, and there are no toledoth phrases. It is possible that Exodus 1:6—"Joseph, all his brothers, and that entire generation died"—serves as the final toledoth phrase, added by Moses after receiving the tablets. The closing chapters were likely written by Joseph, though he could not document his own death in Exodus. The first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—are traditionally called the Books of Moses. Moses is cited as the author of the last four, but nowhere is it stated that he composed Genesis. It is reasonable to assume he compiled the tablets.

Genesis 2:4b – 6

When the LORD God made the earth and the heaven, neither wild plants nor grains were growing on the earth, for the LORD God had not yet sent

rain to water the earth, and there were no people to cultivate the soil. Instead, springs or mist came up from the ground and watered the land. Then the LORD God formed the man from the dust of the ground. Man became a living soul once God breathed the breath of life into his nostrils (Genesis 2:4b–7). Adam wrote this after he had sinned and had no choice but to toil to cultivate the land. What strikes me is that the name Jehovah appears for the first time. During the time of Enos, men began to call on the name of the LORD Jehovah (Genesis 4:26), likely when Adam began writing this tablet.

Adam was 130 years old when Seth was born, and Seth was 105 when Enos was born. During Enos' lifetime, who died at 905 years old, people started calling on the name Jehovah. This suggests Adam wrote this tablet when he was at least 235 years old.

Theologians agree that the Book of Genesis is divided into sections. They refer to the opening chapters (Tablet 1) as the "E source," where God is called Elohim, and from Genesis 2:4b onward as the "J source," where God is named Jehovah. In truth, the Lord wrote the first tablet, and Adam wrote the second, each with a distinct style. Adam was tasked with naming all living creatures, including animals and birds (Genesis 2:19). When he began writing, the first word he recorded was Jehovah. It is unclear how he learned this name, but it was during Enos' time. Jehovah (YHVH) is revered by Jews, who, following a cautious interpretation of the third commandment—"You shall not take the name of the LORD your God in vain" (Exodus 20:7)—avoid pronouncing it. The only exception was the high priest, such as Aaron, who uttered it on the Day of Atonement in the Most Holy Place. When YHVH appears in Scripture, Jews say "Adonai" (Lord), "Almighty," or "Eternal" instead of the true name.

Our risen Christ is ageless, "the same yesterday, today, and forever" (Hebrews 13:8). Adam named Him as the unchanging, eternal, self-existent God. Previously, we noted the letter he (ה) in behibaram ("when they were created"). In Adam's tablet, the letter he, representing the fifth Hebrew letter, appears frequently, signalling that the time of God's grace is embedded in these early verses.

Adam's account is not a second creation narrative but a detailed reflection on what happened.

Genesis 2:4b–7 forms a long, drawn-out sentence with repeated use of "and." It concludes with man becoming a living soul when God breathed life into Adam's nostrils, elaborating on Genesis 1:27: "So God created man in His own image." The purpose is to explore why we were created and our life's purpose.

The text continues, noting that wild bushes and plants were not growing because the LORD God had not sent rain, and there was no one to farm the land. The land required cultivation and sowing, needing water to bear fruit. For the earth to yield fruit, it needs both God's water and human effort to plow the fields. It is not important who plants or waters; what matters is that God makes the seed grow (1 Corinthians 3:7). God waters the earth, enabling seeds to germinate. Deserts, void of both people and water, illustrate this.

Before Noah's flood, God watered the earth through a mist that rose from the ground (Genesis 2:6). The mechanism is unclear, but rain is first mentioned with the flood and the rainbow. Initially, there was mist (verse 6), then man was formed from the earth (verse 7). Both are needed to enable plants and herbs to grow. Before the flood, no rain fell, and the earth relied on people to channel water for irrigation.
In Hebrew, the word for "mist" (ed) can be studied. The Hebrew alphabet has 22 letters, each with a numerical value: the first ten letters are 1–10, the next nine are 20, 30, . . . , 100, and the remaining three are 200, 300, and 400. The numerical values for each letter are shown in the table below.

NAME		NUMBER
Aleph	א	1
Bet /Vet	ב	2
Gimel	ג	3
Dalet	ד	4
He	ה	5
Vav	ו	6
Zayin	ז	7
CHet	ח	8
Tet	ט	9
Yud	י	10
Kaf/ Chaf	כ	20

Lamed	ל	30
Mem	מ	40
Nun	נ	50
Samech	ס	60
Ayin	ע	70
Pe/Fe	פ	80
Tzadi	צ	90
Kof	ק	100
Resh	ר	200
Sin/ Shin	ש	300
Tau	ת	400

In the Hebrew the word mist is אֵ א and the numerical value is 1 - 4. Adam was formed from the earth and in Hebrew his name is written as אאם . The numerical value of Adam is 1-4-40. The word Adam is tied to the word mist but with the additional 40. We are dependent on the water or the mist coming from the earth. The rain falling from heaven is equated to the Word of God descending from heaven. God blesses the earth, and the earth is cursed when God prevents the rain from falling as in the desert. Everything becomes lifeless. Early in the history of the Bible, we read of the mist and we need to appreciate that it is the source of all life on earth; it is captured in the familiar equation of 1 to 4.
There are more examples of the importance of the letter 5.

At first Abraham was called Abram, but when his name was complimented with the letter 'h' or the 5, he was named Abraham because of his faith in God. He had the 4 but with Abraham the 1 is added.
The word mist 4 - 1 equates to the number 5. The 4 are the things of the earth or the things we can touch and appreciate with our eyes. An example is the 4 dimensions, the length, width, height and time, and we cannot progress to 5 as we cannot capture time; therefore, we will never progress to reach the 5. Furthermore, we have the 4 seasons and besides all the things we see are temporary 2Cor. 4:18 and part of the 4, but the things we cannot see are eternal. The things we see are the 4 but the 1 is eternal. For us life without the '5' is impossible and if we don't progress, we are doomed. Even in our world of 4 there are unseen powers we cannot sense, but our Bible takes us to the source of life or the number 5.

The Significance of the Number 5 and the Concept of Soul
It never rained before Noah’s flood, and who would have thought that after 1,656 years, the skies would pour down rain? If the people of Noah’s time focused only on the four visible elements, they would not have noticed the fifth—the impending rain that would shape the earth’s destiny. Similarly, when Abram was called from Ur, he did not know he would be blessed by the fifth element, God’s grace. The unseen, represented by God, is pivotal. Likewise, during the time of Sodom and Gomorrah, the people never imagined their land would sink into the abyss, becoming the Dead Sea. Many today assume life on earth will continue as it has for centuries, unaware of the “fifth” or God’s hand.
Paul said, “I planted the seed, Apollos watered it, but God gave the growth” (1 Corinthians 3:6). Without the fifth element, the world would bear no fruit. The four elements coexist thanks to the fifth. It is like holding a piece of paper: one side shows the paper and four fingers, while the thumb, unseen on the other side, grips it. The thumb, structured differently, projects at a unique angle, making the hand a perfect whole. Our world, bound by the law (the four), is doomed, but God’s grace (the fifth) will swiftly change its destiny. The number five symbolizes the grace bestowed upon us, confirmed by our fifth dispensation. Grace is a divine attribute from heaven, while our world is burdened by the law, the four. The law brings the curse of death, but the fifth promises eternal life. When our Lord died at Calvary, in God’s eyes, our world died too, yet it persists today through the fifth—God’s grace.
There are four known states of matter: solid, liquid, gas, and plasma. Alongside these, we have the fifth, just as the four limbs of the body are coordinated by the head, the fifth, which drives the four. We exist because of the four. The four dispensations, culminating in the law and spanning 4,000 years, ended with our Lord’s death. Now, the unseen fifth governs our lives in the longest dispensation, nearly 2,000 years.
The Hebrew word for “truth,” emet (אמת), is written as aleph-mem-taf, with numerical values 1-40-400, totaling 441 but reflecting the four in its structure.” One” is echad, with a numerical value of 13. The word for “love,” ahava, shares this value, signifying oneness and unconditional love. Removing the 1 (aleph) from emet leaves met (death). Without the

unifying factor of love (the one), truth becomes death, leaving us at the mercy of ego and emotions (40) and the suffering of enslavement or the cross (400). Truth cannot be fully captured in words or ideas.
The word Adam is tied to truth. Pilate asked, “What is truth?” (John 18:38), or effectively, “Who is this Man?” These truths predate the Bible. Our Lord said, “I am the way, the truth, and the life” (John 14:6). Removing the 1 from Adam leaves us facing death. Seeking truth through intellect or technology, rejecting God, leads to death. Knowledge unaligned with God’s power is not truth but death. Similarly, the Hebrew word for “blood,” dam (דם), has numerical values 4-40. Without the aleph, Adam becomes mere blood and flesh, lacking God.

Genesis 2:7
Man became a living soul when God breathed life into his nostrils.
We need the 1 or the 5. Combining the 1 with the 4 yields truth, requiring both the 1 and the “mist” or water—a fundamental truth. The world is defined by the four, but the mist or water enables growth. Initially, mist is mentioned, followed by man, formed from the earth. The earth yielded no growth, as the seeds, hidden in the soil, needed water to germinate and bear fruit. Likewise, Adam was formed from red clay and named Adam once God’s breath entered him. Clay contains three primary minerals: silica (40%), calcium (28%), magnesium (12%). Remarkably, the human body mirrors this: silica (42%), calcium (28%), magnesium (12%).
Daniel says, “Many of those who sleep in the dust of the earth shall awake” (Daniel 12:2). The phrase “dust of the earth” (adamah) in Hebrew has seven letters, with numerical values 1 + 4 + 40 + 400 (aleph, dalet, mem, tav). Those buried in the soil will awake. As water quenched the earth’s thirst, so our Lord is the desire of the earth (Psalm 73:25). We are placed on earth to tame the wilderness, but the true Adam, Christ, will accomplish this. We live from what the earth produces, moulded from adamah. God formed us from the dust, not eternal substances, despite being made in His image.
Psalm 8:5 states that when our Lord became man, He was made lower than the angels. Some translations suggest it means we are made “a little lower than God,” believing we are like God because we are made in His image. This promotes self-exaltation. In truth, we are made from the dust of a fallen earth, and our heritage is frail. This is confirmed in 1 Corinthians 15:47: “The first man was from the earth, a man of dust.” Because we are earthly, our only hope is to return to dust (Genesis 3:19). Our best-efforts falter, as the earth rules us, not the other way around. Though born earthly, we must be “born again” to be born of heaven. Paul says we are bonded to the resurrected Christ, and our strength is in heaven (1 Corinthians 15:45–49). Despite our earthly nature, we are blessed with Christ in heaven.” There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another” (1 Corinthians 15:40).
God breathed His life into us, and when we stop breathing, we die.” Let everything that has breath praise the LORD!” (Psalm 150:6). The four are made alive by God’s Spirit, becoming the fifth, a living soul. Life is God’s

Spirit within us. Many today follow Greek philosophies rather than the Hebrew text. Greek philosophers viewed the soul and body as separate, with the soul as the eternal intellect steering the body. This influenced Judaism, the Pharisees, and pagan religions. However, the Bible's writers disagree.
The Hebrew word for "soul," nephesh, appears 753 times in the Old Testament and does not align with common conceptions. Scripture says souls can die, touch, eat, thirst, or hunger. In the New Testament, "soul" is psuche. Greeks viewed the soul as a part of a person, but the Bible insists the invisible part is the spirit (ruach), which departs at death. We are not souls; we are living souls. This is simpler than theological interpretations. It is incorrect to say man consists of a soul and a body.
Ruach (spirit) appears frequently in the Bible, but neshama (breath of life) appears only 26 times and has a distinct meaning. Many struggle to differentiate spirit and soul, assuming both are unseen. Man consists of spirit and soul, with neshama making us alive. The first mention of neshama is when God breathed His divine life into Adam (Genesis 2:7). Neshama sustains all life from Adam to his descendants. It is inherited, not individually breathed into us. Paul says God "gives life and breath to every creature" (Acts 17:25). Our body is our soul, part of us." The soul that sins shall die" (Ezekiel 18:4, 20). How can a soul live forever if it is sinful? The ruach is the unseen element that shapes our personality, making us unique. Our souls are sustained by the neshama breathed into Adam. When our soul dies, the ruach (spirit) remains, developing over time to define our identity. Christ is God's expression, not the body we see but the ruach—our knowledge and experiences. The soul is fleeting, a vehicle for survival, like the woman riding the scarlet beast (Revelation 17:3). The ruach conveys eternal things, riding upon our soul. From dust (4) and God (1) comes neshama, enabling us to develop our ruach and identity from infancy. A newborn is a soul, with the ruach initially unnoticed but developing quickly.
The key question is whether our souls are receptive to God's Word. This manifests in our thinking. Our consciousness, inherited from God, and our soul, from our parents, shape how we absorb life and respond to God's Word, forming our ruach.

Genesis 2:8
'Then the Lord God planted a garden in Eden in the east, and there he placed the man he had made.' We mentioned the mist and man, noting the hidden "5," but in this verse, we also see a garden planted in the midst of a hostile world. Sin stained the earth, rendering it imperfect, which is why the garden was created. The garden in the midst of the earth is like the neshama (breath of life) within our soul.
Only a small region of the earth was the garden, enhancing the surroundings of Adam and Eve, while its boundaries bordered a wilderness. Adam's task was to enlarge the garden (Genesis 2:15), expanding the court or kingdom of God. The Garden of Eden, derived from the Hebrew word for "delight," was a place of pleasure.

The Hebrew word for “east” relates to “origin” or “beginning,” pointing to the Creator who will come from the east (Ezekiel 43:2) and to the wise men who came from the east (Matthew 2:1). As Adam, or the tree of life, was placed in the midst of the garden, so our neshama is placed within our body. The garden’s outer boundaries represent the four directions (south, east, west, and north), while the inner part, the one, is the fifth facet.

The one in the midst of the garden is eternal (1), placed within our perishable earth. Similarly, our Lord gives purpose to our lives, and we believe Christ is within us (Colossians 3:3). He is the head of the Church, likened to Adam working in the garden. Once Adam was removed from the garden, its purpose ended—it was only a matter of time. Likewise, if Israel rejects the Lord, it is reckoned as dead, just as we are physically dead if our spirit leaves our body.

As noted previously, without the 1, the 4 is meaningless. The Pyramid of Khufu at Giza, the largest Egyptian pyramid, has its four foundations anchored on earth, with all angles uniting at the topmost point, the fifth. Yet, the pyramid lacks a capstone, making it incomplete. The fifth element is missing, and though the pyramid’s symmetry invites a capstone, none is found. The Great Seal of the United States also depicts a pyramid without a capstone, featuring an eye instead. This signifies that our world of four cannot attain the fifth element, the dimension of time, which belongs to the unseen, the 5. Our world remains incomplete, as something is always missing. In Hebrew, the letters for 5 (he) and 8 (chet) appear similar but are not identical. Our fifth dispensation, as part of the Church, is already part of the new covenant in Christ, aligned with the 8. A capstone is needed, and it is not the Pope.

Some assert that a human must lead the Church, forgetting that only Christ, though in heaven, can steer it. He is the capstone. Today, Christ is the head of the Church, unseen, so earthly things remain incomplete, but in heaven, they are complete. Together with Christ, we are the capstone. At the pyramid’s top is the eye, or in Hebrew, ayin, meaning the spring of all life. When Scripture says, “Behold, the eye of the LORD is on those who fear Him” (Psalm 33:18), it signifies that God communes with us, giving our lives true purpose. Drawing an eye atop a pyramid is not occult when we understand its true meaning.

Genesis 2:9

The Trees in the Garden - And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. Among the many trees, two were specially named: the tree of life and the tree of the knowledge of good and evil. They were not oak trees or named as specific species, such as an “apple tree,” but I believe they were ordinary trees. Their significance lies in what they represent and why they were placed there.

Initially, we notice that the tree of life opposes the tree of the knowledge of good and evil. This represents the 1 (the eternal) opposing the 4 (the earthly), and in the following verses, we will explore this further.

Genesis 2:10 - 14

The Rivers and the Garden’s Symbolism

An unnamed river flowed from Eden, watering the garden, and from there it forked into four tributaries. The name of the first is Pishon, which flowed through the entire land of Havilah, where there is high-quality gold, aromatic resin, and onyx stone. The second tributary is Gihon, a river that traversed the land of Cush. The third is Hiddekel, which flows in front of Assyria. The fourth is the Euphrates.

The unnamed river that watered the garden and forked into four tributaries symbolizes the invisible, God, while the four tributaries represent our world of four. Previously, we noted that the tree of life equates to the 1 (eternal) and the tree of the knowledge of good and evil to the 4 (earthly). The four rivers and the tree of the knowledge of good and evil are visible, discernible with our eyes.

In the following verses, the pattern of the 1 and the 4 repeats, primarily through the Hebrew language, notably in the tributaries branching from the Garden of Eden. The numerical value of “the tree of life” (etz hachayim, עץ החיים) is 233, while “the tree of the knowledge of good and evil” (etz hada’at tov v’ra, עץ הדעת טוב ורע) is 932—four times 233. Thus, the ratio between the two is 1:4 (233:932). Our world is marked by the number 4, with the law—embodied in the knowledge of good and evil—as its first principle, central to our courts. God’s grace surpasses the law. The tree of the knowledge of good and evil represents the principles of our world (law), while the tree of life embodies grace and eternal life. The law is the old covenant, and grace is the new covenant. Romans 6:14 states that we are not under the law but under grace, allowing us to enjoy the fruits of the tree of life. Adam was told that eating from the tree of the knowledge of good and evil would lead to death. In contrast, “God has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life” (2 Corinthians 3:6). Early in Genesis, the two covenants are contrasted. We are part of the new covenant and enjoy the fruits of the tree of life.

Behibaram includes a small letter he (ה), and Adam wrote about the he early in his account, aware of the fifth, the unknown. This is seen in “mist” (ed, 1+4), “man” (adam, 1+4+40), the two trees in the Garden of Eden (233:932), and the five rivers, with only four named. In each instance, the ratio of 1:4 appears, where the 4 is perishable, and the fifth is eternal. We exist only because God breathed His neshama (unseen) into us. If we neglect God or the risen Christ, we are left with the law, the tree of the knowledge of good and evil, and death. If we are in Christ, we enjoy the fruits of the tree of life.

A river flowed through the Garden of Eden to irrigate the land, and this unnamed river branched into four known tributaries. Even if we miss the 1:4 ratio in Hebrew, we see it in the four tributaries. The nameless river forking into four mirrors a pyramid without a capstone—Christ, unknown to the world, with four solid foundations on earth.

The names of the tributaries are somewhat misleading today, as the world’s waters changed after Noah’s flood. We know the Tigris and

Euphrates rivers, originating in Turkey and merging into the Persian Gulf, as in Adam’s time. The Pishon, meaning “it branches out,” winds through Havilah, possibly linked to the gold fields of South Africa or Zimbabwe, where ancient ruins date back thousands of years, perhaps to King Solomon’s time. The gold, aromatic resin, and onyx mentioned may be later additions in Genesis. Today, only the Tigris and Euphrates can be traced, but they differ from ancient times. It is challenging to discern the symbolism of precious metals, though they are cleaved to reveal inner beauty, dispersing light at different angles.
The Gihon, translated as a stream, flows through Cush, likely Africa, with waters moving northward like the Nile. Havilah may refer to southern Africa. The Hiddekel (Tigris) borders the east side of Asshur (Mesopotamia), meaning “land between the rivers.” Today, the Tigris and Euphrates run parallel, merging into the Persian Gulf. The Euphrates, well-known in the Old Testament, once enveloped Babylon but was diverted in 606 BC. The “mist” caused the streams, like divine grace flowing from God, unnoticed like dew, watering the world. The Church is blessed, yet the world remains unaware of these blessings. From God’s throne branched the four tributaries.

Genesis 2:15
The LORD God took the man and put him in the Garden of Eden to work it and care for it. This was already noted in verse 8, when Adam was created. The earth was not a garden and required cultivation. Adam was tasked with enlarging it, managing the abundant weeds at its boundaries. This shows the earth was not perfect, and the garden was a miniature of what the earth should become, offering a glimpse of the Millennium when Christ rules. God planted the garden, and Adam was to extend it, though only the second Adam, Christ, would subdue the earth. Adam faced a hostile world, and the roots of evil quickly invaded the garden’s confines. Little changed during Adam’s time, but the true Adam, Christ, will expand God’s kingdom.
The Hebrew word for “to work” (avad) relates to “to make” or “to build,” similar to the word for “son” (ben), which also means “to build.” The phrase “to work it” suggests building, pointing to Christ, the master Builder. He will complete the work that Adam and his descendants could not.

Genesis 2:16-17
And the Lord God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’
The Trees and Their Spiritual Significance
Today, many preachers urge us to partake of the fruits of the tree of the knowledge of good and evil, constantly prompting us to discern good from evil, believing it will advance us. Mistakenly, they defend the first principles of our world—the law. God is not pleased when we are burdened again by the law. We may eat from all the trees’ fruits except those of the tree of the knowledge of good and evil, as it weakens us. If we do not

know what kind of trees they were, we are guided solely by their symbolic or spiritual value. The Garden of Eden was a literal place with two significant trees, but their species is unimportant to me; their spiritual weight captures my attention. We must reject the fruits of the tree of the knowledge of good and evil and instead enjoy the fruits of the tree of life—Christ Himself. As part of the risen Christ, we should not return to the first principles that bind us. God will exalt us when He deems the time right. The garden had plenty of trees to enjoy, and Adam and Eve were not starving, so there was no need to eat from the forbidden tree.

Genesis 2:18 - 19
Adam, Eve, and the Naming of Creatures
The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them, and whatever the man called each living creature, that was its name. It is clear that Adam needed Eve to assist him. Adam and Eve had the immense task of naming all the creatures and birds of the sky. Adam named them fittingly, according to his observations of their nature. For example, Esau was named Seir (meaning “hairy”), and Jacob was renamed Israel by God, meaning “he wrestles with God.” There are many similar examples in the Bible. Jacob wrestled with God, and his name changed to Israel, signifying that he would rule with God until each nation obeys His voice. When Israel disobeyed God, they were not called Israel but Jacob, and at times, they were likened to Sodom and Gomorrah or Esau due to their unbelief. Unbelieving people are never credited with the name Israel.
Adam called Eve isha, as she was taken from man (ish), with isha being the feminine form. She certainly helped him, as evidenced in the following verses.

Genesis 2:20
So the man gave names to all the livestock, the birds of the air, and all the beasts of the field. But for Adam, no suitable helper was found. Why was Eve formed from his side after his creation? The Jews offer a logical answer, arguing that God would only provide her once Adam clearly recognized his need for her. The helper is meant to honour him, even though they are not alike. Despite their differences, they do not compete, as certain duties are more suitable for a man and others for a woman.

Genesis 2:21 – 22
So the LORD God caused the man to fall into a deep sleep, and while he was sleeping, He took one of the man’s ribs and closed up the place with flesh. Then the LORD God made a woman from the rib He had taken from the man and brought her to him.
Adam was in a deep sleep when God took a rib from him. In Hebrew, the word for “rib” (tzela) means “a side,” and the common understanding of it as part of the rib cage obscures its broader meaning. A part of Adam’s side was taken, though we do not know if it was a bone or another part of

his anatomy. God formed Eve from his side, and we may ask why it was designed this way. There is a clear purpose: God intended to convey a profound typological significance, reflecting the truths of our dispensation.

Genesis 2:23 - 24
The Union of Adam and Eve: A Typology of Christ and the Church
The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh. This signifies that a woman belongs to a man and thus desires him. Consequently, a man leaves his parents to unite with his wife, as they desire each other because they belong together. We may wonder where Eve was before God created her from Adam, or where Levi was before Melchizedek. Both were in the loins of Adam or Melchizedek. Before Eve was formed, she was in Adam’s loins, created from his side. Because of this, a man must leave his parents to embrace his wife, as they were originally one flesh and strive to maintain this ideal bond. Generally, a woman is concerned with worldly matters, and it is in her nature to complement the man. How this happens is difficult to explain, but it creates an affinity between them. Genesis 3:16 states that her desire will be for her husband, and he will rule over her, reflecting the stronger voice of a man.
“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a great mystery, but I speak concerning Christ and the church” (Ephesians 5:31–32). When the Apostle Paul wrote about this profound mystery, quoting Genesis 2:24, he referred not to Adam and Eve but to Christ and the church. While the passage applies to Adam and Eve, it ultimately epitomizes our privileged position in Christ. It is remarkable that the bond with our partner is so intense as to become one flesh. Adam and Eve were one, but after she was formed from his side, they became two. We trust that a man and wife can become one under the new covenant, not the old, where it proves impossible. In the new covenant, we are bonded with Christ to become one flesh. At best, a husband and wife will never be fully one. Paul referenced Genesis 2 to explain our unique bond with Christ. The relationship between Adam and Eve simplifies the complexity of our union with Christ. Christ is Adam, and we are Eve, together forming the church, the body of Christ.
As Eve was part of Adam, so we are part of Christ. As Christ cares for the church, a man should care for his wife. A husband ought to love his wife as he loves his own body, for in loving her, he loves himself. No one hates his own body but feeds and cares for it, just as Christ cares for the church (Ephesians 5:28–29). We are part of Christ’s body, as the woman is part of the man.
The bond between a man and wife on earth cannot compare to our union with Christ, where we are fully one with Him. Genesis 2:24 prophetically hints at our special relationship with Christ. Paul reasons that a man should leave his father and mother to be joined to his wife, and the two shall become one flesh (Ephesians 5:30). The true significance is not the

husband-wife relationship but our need to develop our relationship with Christ. This is a great mystery, revealing truths about Christ and the church in our dispensation. The Old Testament conveys truths applicable to our dispensation. We are assured that Israel will be reunited with God during the Millennium, just as the church is already unified with Christ. We are part of the heavenly Jerusalem (Hebrews 12:22), not the earthly one. The prophecies of the Lord and Israel point to a new marriage in the Millennium, while, unbeknownst to the world, we already share an intimate relationship with our Lord under the new covenant.
The promises of our dispensation are rooted in the union of Adam and Eve, long before Israel is mentioned. Paul calls this not just a mystery but a “great mystery” (Ephesians 5:31). It applies everyday life to our relationship with Christ. The woman, taken from the man, belongs at his side, as supported by many biblical verses. A woman’s primary role is to bear offspring for the man. According to the Bible, a woman is barren until made fertile by a man, producing life through their union. The law permits a man to divorce his wife if he feels abandoned and uncared for (Deuteronomy 24:1–4). The man-woman relationship reflects that between God (man) and Israel (woman). Nowhere in the Bible does a woman (Israel) divorce her husband (God).

Genesis 2:25
Nakedness and the Effects of Sin
The man and his wife were both naked, and they felt no shame. The difference between then and now is that after they sinned, they became aware of their nakedness. This is difficult to envision, and we must study this verse alongside other Scriptures to uncover its deeper meaning. Many today doubt whether a literal tree existed in the Garden of Eden. The complexity lies not in the tree’s existence but in the symbolism it holds. To grasp the Bible’s truths, we should examine God’s creation—for example, butterflies emerging from cocoons. Similarly, Eve’s creation from Adam’s side carries spiritual significance. When Adam and Eve were naked and unashamed, it signified complete understanding and transparency between them—they had nothing to hide. Before their sin, there was no dishonesty between them and God. However, once they sinned, their genuineness ended. From that moment, their sin prevented them from embracing the light or truth, and they realized they lacked something. In everyday life, we need proper clothing. Even in the Bible’s so-called “good marriages,” such as Abraham and Sarah, who had separate tents, or Jacob and his wives, disputes arose. It is easy to imagine true harmony between husband and wife, but it is not fully achievable.
Before they sinned, Adam and Eve knew they were naked, but it did not trouble them. After sinning, they became acutely aware of their nakedness, gaining insight into things that should not have concerned them. This is the working of sin.

Genesis 3:1
The Serpent’s Deception and Its Consequences

The serpent was the shrewdest of all the wild animals the LORD God made. One day, he asked the woman, “Did God really say you must not eat the fruit from any of the trees in the garden?” The serpent, or snake, represents the material things of the earth—things we can see and touch. The eagle symbolizes heavenly things, and the lion is the undisputed king of the animal world. The snake is the king of earthly things. In the Bible, the eagle, lion, and snake can represent either the resurrected Christ or Satan. Our Lord’s words remind us to look at the serpent raised in the wilderness, picturing Him as the risen One (John 3:14). We can choose whether Satan or Christ rules us, but Satan was defeated at the cross. In a shrewd way, the snake deceived Eve.
Did the snake speak with its hands? The Jews would say it did not, as it had no hands. How the snake spoke is unclear. The word “serpent” comes from the Hebrew nachash, meaning “enchanter” or “magician.” Satan retains much of his angelic power, and I have no doubt he could be the enchanter or magician. How he spoke is not my concern, but Satan spoke through the snake with a forked tongue, meaning he did not speak the truth. His first response was, “Did God really say that?”

Genesis 3:2–5
Eve replied, “Of course we may eat fruit from the trees in the garden, but God said we must not eat the fruit from the tree in the middle of the garden or even touch it, lest we die.” Satan then replied, “You won’t die! Your eyes will be opened as soon as you eat it, and you will be like God, knowing both good and evil.”
Which tree was Eve referring to? She spoke of the tree in the middle of the garden, the tree of life. The tree of life stood at the center, while the tree of the knowledge of good and evil was on the periphery, not sharing the same root system. The tree of life represents the one (eternal) in the centre, and the tree of the knowledge of good and evil equates to the four (earthly) on the outskirts.
Satan made Eve doubt God’s words by questioning, “Did God really mean that?” Even today, theologians encourage Christians to doubt, mistakenly believing skepticism is beneficial. This is sheer foolishness, as such doubt is sown by Satan himself. When we question, “Did God say this?” we fall into the same trap Satan set for Eve. She knew God’s command and that the tree of life was central, but she focused on the periphery—the tree of the knowledge of good and evil—instead of the center. God’s interest lies in the tree of life, while natural man is drawn to the tree of the knowledge of good and evil.
Eve knew she must not eat its fruit or touch the tree, or she would die. Satan countered, “No, you won’t die!” He claimed that eating the fruit would open her eyes, making her like God, knowing both good and evil. Satan suggested God forbade the fruit to prevent her from becoming like Him. This is partly true, as eating the fruit made humanity conscious of good and evil, resembling God in that knowledge. Ever since Eve ate the fruit, we have been perpetually aware of what is good and evil. They assumed this knowledge made them like God, but that notion is Satanic. Today, we constantly question whether things are good or bad for us.

Satan reasoned that their eyes would be opened by engaging with the world's problems.

Genesis 3:6
Eve was swayed when she noticed the tree was beautiful, its fruit looked delicious, and she desired the promised wisdom. So she took some fruit and ate it, then gave some to Adam, who also ate. The wisdom of knowing good and evil was enticing, and Eve thought it would lead to progress.

Genesis 3:7
At that moment, their eyes were opened, and they suddenly felt ashamed of their nakedness. So they sewed fig leaves together to cover themselves. They quickly realized they needed clothing. Previously, Adam and Eve were centered on God, not themselves. After eating the fruit, they rejected God's knowledge, focusing on their deficiencies. They were always naked before, and it never bothered them, but now it did. After taking the fruit, they immediately sewed fig leaves together to clothe their nakedness. They sensed a lack, fueling their constant desire to improve themselves—a trait of our world.
Modern theology often promotes progress, urging us to do our best to steward our talents, mistakenly thinking this pleases God. This is a "false gospel," suggesting we can climb a ladder of self-improvement. We are vulnerable and cannot enhance ourselves; that is wishful thinking. The Bible's core message is not self-improvement but transformation through accepting Christ. Satan persuades us to become like God and act independently, cunningly telling Eve she would not die, hiding partial truths. It's like convincing ourselves we can decide what is good and evil. Satan told Eve she could improve herself, and it's even more foolish to think anyone, even a psychiatrist, can improve us. Yet modern theology often accepts this. If we believe we can enhance ourselves without God, we live apart from Him. Death is separation from the source of life, and Paul said we were "dead in our transgressions and sins" (Ephesians 2:1). Our ties were severed from God, and we were reckoned as dead. Thinking we can improve apart from God is foolish. To God, we are dead the moment we eat from the tree of the knowledge of good and evil.
Eating the fruit of the tree of the knowledge of good and evil means being consumed with deciding what is acceptable—whether our thoughts are good or bad. This self-focus deems us dead, excluding others. Good and bad are relative, varying across cultures. By eating from the tree of life and avoiding the tree of the knowledge of good and evil, we align with the new covenant. Through our old self, we may learn about life's etiquette, but it centers on the dead old person. We must embrace the fruits of the tree of life, as constant quibbling over good and bad leads to demise. We should focus on the good from above, directing us to heaven and the new creation, not the horizontal good of this world. Doing good as part of Christ's resurrected body enhances our reward. The only true good is rooted in the tree of life, meaning we must center on our Creator, not ourselves. Real progress comes from trusting God's Word, not musing on good or evil. By eating from the tree of life—the resurrected Christ—we

become like God. The new covenant is the tree of life, while the tree of the knowledge of good and evil is the web of the law, tied to the old covenant. Today, we choose between the tree of the knowledge of good and evil and the tree of life. The law, focused on earthly things, ends in questions of good and evil, sowing death, not enhancement.

We are freed from the law of sin and death (Romans 8:2). The old covenant, etched in stone, kills, but the Spirit gives life (2 Corinthians 3:5–6). Paul defined the difference between the tree of life and the tree of the knowledge of good and evil. Some believe that after accepting Christ, we must uphold the law to show gratitude. This is wrong, as the roots of the tree of life do not intertwine with those of the tree of the knowledge of good and evil. We are redeemed from the law and need not eat its fruit again. The good we do focuses on the things above, the new covenant. Constantly questioning what is good or bad is horizontal, like Eve's desire to know things herself, reasoning like man, thinking they are the crown of creation with everything subdued to them. Natural man esteems himself, believing he knows good and evil, but degrades himself by shunning heavenly things where God is seated.

Ever since Adam and Eve ate the fruit, their eyes were opened, and they noticed their shortcomings, beginning to clothe themselves. The fig tree symbolizes earthly blessings. Each autumn, its leaves fall, only to be covered again in spring. Similarly, we need new clothing each year. Life runs in cycles, and no real progress is made, as everything visible is perishable, like the fig tree. When our Lord walked on earth, He longed for fruit on the fig tree but, finding only leaves, was angered and said, "May you never bear fruit again!" Immediately, the fig tree withered (Matthew 21:19). Most Bible scholars agree the fig tree symbolizes the Jewish nation, an example to other nations, and its fate affects the world. The fig tree, with its many leaves, is doomed. Zacchaeus climbed a sycamore-fig tree to see Jesus but was told to come down quickly. That day, Jesus dined with him (Luke 19:2–6). We, too, must descend from the tree, relying on our blessings in Christ. We are fooled if we think we can enhance ourselves. In Genesis 3:21, God made clothing from animal skins for Adam and Eve. We can either clothe ourselves with fig leaves or let God clothe us with garments from a slain animal, symbolizing Christ's sacrifice." For He has clothed me with garments of salvation and arrayed me in a robe of righteousness" (Isaiah 61:10). We must depend on our Lord to clothe us, lest we be found naked (2 Corinthians 5:3). The old and new continually contrast, as seen in the 233:932 (1:4) ratio. The tree of life, once in the Garden of Eden, is found in our fifth dispensation, opposing the tree of the knowledge of good and evil and the fourth dispensation.

Eve, eating from the tree of the knowledge of good and evil, portrays Israel, often seen as God's bride (Ezekiel 16). Satan, the snake, spurred her." The sting of death is sin, and the power of sin is the law" (1 Corinthians 15:56). Death is activated by sin, driven by the law, which stirs our sinful nature. The tree sealed Satan's demise. Eve, as Israel under the law, saw the tree as pleasing to the eyes (Genesis 3:6), and the world favours the law, thinking it will enhance them. She took the fruit and gave some to Adam. The first Adam signifies the law, while the last Adam

is the life-giving Spirit. Our Lord became Adam when He was made sin for us: “God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God” (2 Corinthians 5:21). Christ redeemed those under the law, so we might receive adoption as sons (Galatians 4:5). The sins of Israel and the world are atoned through the second Adam, Christ.
Adam was not deceived by Satan; the woman was deceived, leading to sin (1 Timothy 2:14). Eve was lured by Satan, but Adam chose to join her, just as Christ chose to be with us (Israel) to redeem us from the law’s bondage. This is clearly portrayed in Genesis 3, echoing a message to all nations. Eve immediately wove fig leaves, establishing worldly governance. Their eyes were opened, revealing their shortcomings. We should not be entangled in daily struggles but absorbed in our heavenly calling.

Genesis 3:8 - 9
God’s Call and Humanity’s Hiding
When the cool evening breezes were blowing, Adam and Eve heard God walking in the garden. They hid from the LORD God among the trees. Then the LORD God called, “Where are you?” God is always present, and they heard His voice, like a breeze or wind, resembling the Spirit speaking His Word. How this happened is unclear, but God’s Word reached their ears. At this critical moment, they chose to hide. Today, theology often focuses on questions like “Did God speak?” and “What does He advocate?” When the Lord’s voice is heard, many in Christendom hide among the trees, just as Adam and Eve did. As a result, God called Adam a second time, asking, “Where are you?” Sin made us dead, yet He calls us. Even now, the Lord seeks the lost (Luke 19:10). God’s question to Adam reflects His pursuit of Israel under the law, repeatedly calling them like a shepherd gathering his flock. Where are we now? If God is not at the center of our being, we are lost. We need a solid foundation in God’s Word to avoid being tossed like a boat in a storm. His Word determines our destiny, and His interests must be ours.

Genesis 3:10–13
Adam replied, “I heard you walking in the garden, so I hid. I was afraid because I was naked.” The LORD God asked, “Who told you that you were naked? Have you eaten from the tree whose fruit I commanded you not to eat?” Adam answered, “The woman you gave me gave me the fruit, and I ate it.” Then the LORD God asked the woman, “What have you done?” She replied, “The serpent deceived me. That’s why I ate it.”
Adam’s first concern was his nakedness, which prevented him from approaching God. He was always naked before, and it never bothered him, but now it did. The fig leaves were inadequate, and his hiding reflects natural man retreating under the cover of the law. Those burdened by the law feel distant from God, unworthy to approach His holiness, perceiving Him as light-years away. They keep a safe distance. Our nakedness and shortcomings matter little to God, as we were naked before Adam’s sin. We can approach Him as we are and even see Him today. We die not

because Adam sinned but because we are formed from the earth, bent by its curses. Our infirmities do not trouble God if we partake of the tree of life. Eating from the tree of the knowledge of good and evil burdens us with weaknesses, making us feel worthless in God's eyes. What matters is our heart's belief.

The Bible's message is that we all fall short, but God's grace finds us. By nature, we drift from God. Nothing changed in God, but something shifted in Adam—our attitude steers us away. People think God hides Himself, and physically, He may, but we know Him through His Word. Adam said he was frightened because he was naked. God responded, "Who told you this?" Adam looked the same, but his mind changed. Like a naked baby, unaware in its early months, Adam was unbothered until sin activated his awareness, much like an older child seeking clothing. The law, like the tree of the knowledge of good and evil, reveals our sinful nature (Romans 3:20). It excites sin within us, but allowing God's Word to transform our thoughts changes us.

Before the tree of the knowledge of good and evil, we were susceptible to sin. Adam did not return to dust because he ate the forbidden fruit but because he was made from it. The tree, like the law that came later, reveals fundamental truths about our frailty. We are assured life through the tree of life. Adam was told that by the sweat of his brow he would work for food until returning to the dust from which he was made (Genesis 3:19). The tree of the knowledge of good and evil is not mentioned as causing his sin. His thoughts changed, exposing his physical shortcomings, prompting endless labor. Some enjoy their labor's fruits, but it never brings them closer to God. The tree of the knowledge of good and evil reflects life cursed by the law, revealing our true nature without advancing us.

Sin existed before the law, but it was not counted as sin without a law to break (Romans 5:13). We inherited sin from Adam's time, but without law, it is not reckoned. The law reveals our doomed state, showing we are hopeless and need help. We cannot trigger good within us. The law, like a matchstick, ignites sin within us (1 Corinthians 15:56). God gave the law to make us aware of our sinfulness (Romans 5:20), like telling a child not to take sweets, prompting them to try. The tree of the knowledge of good and evil reveals our true self, not to make us stumble but to show our frailty, as does the law. Sin is not caused by the tree but reminds us of our humble, earthly origins.

God told Adam not to eat the forbidden fruit, which proved him a sinner, just as the law teaches us our sinfulness. God does not lure us to sin; He protects us from falling (Jude 1:24). The tree revealed Adam's true nature. I believe Adam trusted God's promises and will receive eternal life under the new covenant in Christ, as he later showed faith. Adam was conscious of creation's inadequacies but knew the new would come from the old. We must preach grace, not law. The question "Why did Adam sin?" implies we suffer for his errors, but Adam was created with frailties so the new could be revealed through the old. We need life.

Like Moses, who urged the people, "I have set before you life and death, blessings and curses. Choose life, so that you and your descendants may

live” (Deuteronomy 30:19). God asked Adam, “What made you think you were naked?” Adam replied, “The woman you gave me prompted me to eat, and I obeyed her,” blaming Eve, then God, before accepting responsibility. Even today, we shift blame. Some claim it was cruel for God to tempt Adam and Eve with the tree, like tempting children with forbidden objects. However, hiding such things is wrong; we must teach early to avoid them. The tree did not change us; our sin is deeper-seated, from the old creation. Adam typifies Christ, who became man to restore the fallen earth to God. God asked Eve, “What have you done?” She blamed the serpent, leading to a great argument.

Genesis 3:14
The Curse and Its Typological Significance
The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and wild animals! You will crawl on your belly and eat dust all the days of your life.” Some believe Adam would have lived forever without sin, in an ideal world without death. If there were no death, lions would not hunt prey, nor would weeds spoil harvests. The world became chaotic—why? Is it our influence on creation? Such reasoning places us at the center, assuming everything revolves around us, prompting us to assert authority over the world. Many Christians claim that when Eve ate the forbidden fruit, snakes were punished, losing their legs to crawl on the soil. This is absurd, as Scripture never says snakes had legs.” Eating dust” associates the snake with earthly things we see and touch, not with losing limbs. Satan diverts our focus to earthly matters, away from God. The snake, lacking legs, symbolizes those absorbed in this hostile world, with no foundation to stand on. In contrast, as the church, we transcend earth’s troubles, seated with Christ in heaven.

Genesis 3:15
“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” There is enmity between the woman and the snake, which some find strange. This enmity is not merely between Eve and the serpent but deeper, involving the seed of the snake and the seed of the woman. The snake’s seed represents Satan’s power, culminating in the beast ruling Babylon in the end times (Revelation 11–13). The woman’s seed is Christ, the seed of Adam. Satan’s head is crushed at the cost of Christ’s heel, pierced at the crucifixion. At Calvary, the serpent’s head was crushed, rendering him dead, yet the world perceives his lingering movements, mistaking them for life. Satan and the world seem alive, but their fate is sealed. The Messiah’s feet crushed the snake’s head, though the serpent struck His heel, leading to His death on the cross. This is echoed in folklore and constellations, where the snake’s fang or scorpion’s sting symbolizes Christ’s death. Genesis 3:15 offers the first veiled prophecy of the Messiah, a cornerstone of Scripture.

Genesis 3:16

To the woman, God said, “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.” Childbearing pain is intensified, prompting questions about pre-sin childbirth. Was it effortless? The phrase “greatly increase” (Hebrew harbeh arbeh, “multiply multiply”) suggests human childbirth is more painful than in animals, especially wild ones. I believe Adam and Eve’s sin changed their thoughts, not their bodies, and they likely had no children before sinning. Their sin revealed their shortcomings, making childbirth life-threatening for women. Why this curse? It portrays redemption’s process. Childbirth mirrors salvation, as seen in the butterfly’s transformation. Peter noted that prophets foresaw this salvation through Christ’s sufferings and glory (1 Peter 1:10–11). The “Son” represents the new covenant, and the old creation’s suffering, like a woman’s labour, anticipates the new.” The whole creation has been groaning as in the pains of childbirth” (Romans 8:22). The woman symbolizes the earth, from which the Son is born. The old creation groans to produce the new. God sought a godly seed through Judah’s exile (Malachi 2:15), fulfilled in the risen Christ. Israel, God’s bride, travails until the Son is born under the new covenant. The Hebrew banah (“to build”) for “children” implies sons as builders of a family name, heirs of Adam, necessitating procreation since we are not eternal. After eating the fruit, Adam and Eve were destined to die, but Genesis 1:28 commanded them to be fruitful, pointing to the Son’s birth amid sorrows and tribulations, directing us to Christ’s death and resurrection.
In the new creation, there is no marriage or procreation, as we are like angels (Matthew 22:30). Adam and Eve died, but their seed lives in us, including our Lord born in Bethlehem. The last Adam, Christ, died, but His fruit is His resurrected life, the stone that fills the earth (Daniel 2:34–35). He replaces the old with the new, eliminating the need for the tree of the knowledge of good and evil, as Christ is the tree of life. Adam was fruitful, populating the world, but what he could not achieve, the second Adam accomplished through great anguish, reflecting our age’s suffering. Creation awaits the revelation of the sons of God (Romans 8:19). The woman in labour, symbolizing Israel, God’s bride, represents all nations. God, the Creator, is the man; His creation, the woman, clings to Him like clothing to a body, dependent on Him, as seen throughout nature.

Genesis 3:17
To Adam, God said, “Because you listened to your wife and ate from the tree of which I commanded you, ‘You shall not eat,’ cursed is the ground for your sake; in sorrow you will eat of it all the days of your life.” This applies not only to Adam but to all humanity. In the Bible, “Adam” often means “man,” not just the individual.
God spoke to Adam twice: first as the unseen Spirit through his thoughts, then through Eve, who represents the sensual, fleshly realm. The Spirit speaks through thoughts, while Eve’s voice appeals to the senses, creating a contrast akin to the tree of life versus the tree of the knowledge of good and evil. Eve symbolizes Israel or the law, which entices the flesh. James explains that sin stems from our desires, which lure us away (James

1:14). Visible things spark our desires, and when they shape our thoughts, we are enticed. We must direct our thoughts to God, not to Eve or the sensual, which the law amplifies. God told Adam he was wrong to heed Eve's voice over His own. The voice within Adam was God's, but Eve's voice fed his fleshly desires.
God said the ground was cursed "for your sake." Many translations suggest the earth was cursed "because of you," but the Hebrew lacks "of you," implying Adam did not cause the curse. The earth was cursed before Adam's creation, with thorns and thistles present in the "ancient world." Outside the garden, Adam discovered the earth's cursed state. The earth yields crops, but weeds waste much of the harvest. Farming is demanding, and toil drags us down. Through the tree of the knowledge of good and evil, or the law, Adam learned there is no good in us, just as he discovered the earth's spoilage predated him. We, too, are formed from this fallen earth and are no better.

Genesis 3:18 – 19
The Curse of the Ground and Its Implications
"It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are, and to dust you will return." Previously, Adam felt protected in the garden, but now, forced to leave its safety, he was exposed to the rudiments of sin and must have felt vulnerable.
Weeds overpower the soil, draining its goodness. Gardening requires many hours of hard labour and is rewarding, but neglect turns it into a wasteland. Similarly, the Garden of Eden required Adam's effort, and after his expulsion, Adam and Eve confronted a hostile world. They soon discovered the earth bore little edible fruit. Cultivation and God's blessings, like rain, are necessary." By the sweat of our brow," a meal is prepared. Later, the Bible equates preparing a meal to life on earth—laboring from one meal to the next, digesting it to make it part of us. The stresses on Adam's shoulders were great, mirroring God's words to Eve: "I will greatly increase your pains" (Genesis 3:16). Genesis 2:17 warned that eating the forbidden fruit would bring death, repeated twice for emphasis. Adam died at 930 years old, but to God, he was spiritually dead after sinning. God called, "Where are you?" indicating their separation—death. People can exist yet be deemed dead if they do not commune with others. To those we don't interact with, we are "dead," a relative concept. We are bonded to those we live for." You were dead in your transgressions and sins" (Colossians 2:13), yet alive to God if we choose Him. Though Adam and Eve communed with each other, to God they were dead. Existence is not the same as being alive. Those who reject Christ are deemed dead to God, just as the world may claim God doesn't exist, reflecting mainstream theology. God has a plan for the world, and later He will engage with it, but now there is separation.
Thorns and thistles smother crops, and Genesis mentions no meat, though all food comes from the earth. Animals eating grass are like us eating plants—sustained by the earth. The cow was once grass! Formed from

dust, we return to it (v. 19). The earth is covered with thorns and people. Verse 17 says the earth is cursed, and our days are numbered; verse 19 repeats this, with verse 18 between them, noting that our food chain is tied to the earth's seasons. Whether milk or meat, the earth sustains us. We rely on others, but they can offer only what the earth provides.
Our life is entangled with thorns and thistles, and efforts to improve it fail." Man's days are like grass; he flourishes like a flower of the field. The wind blows, and he is gone" (Psalm 103:15–16). Life is a struggle, quickly waning. Self-improvement is doubtful, often at the expense of other areas. Life is eating bread until we return to dust (Genesis 3:19). The key question is: Was our fall before or after we were formed from dust? Our fall predates Adam's sin, rooted in the earth's prior casting down (Genesis 1:2, 9). The first Adam, a living person, was made from dust, while Christ, the second Adam, came from heaven (1 Corinthians 15:45, 47). Paul reflects Genesis 2:7, emphasizing resurrection. Formed from dust, we die, but as Christ's heavenly body, we live. Sin is not the root cause of death; our earthly origin is. The earth claims our body, ruling our fate. We cannot conquer its pleasures, food, or culture, as they do not advance us. Only spiritual things enhance us, exchanging the old for the new. Medical research notes that most cells renew every seven years, though some die without replacement.
Adam named his wife Eve, meaning "life" in Hebrew, as she is the mother of all living, except Adam. Before Adam, people lived, not born from Eve. Eve represents the earth, "mother earth," from which all nations come, made of "one blood" (Acts 17:26).

Genesis 3:21
The LORD God made garments of skin for Adam and his wife and clothed them. God replaced their fig leaves with animal skins, the first mention of a slain animal. Fig leaves reflect earthly concerns, but God's provision of skins signifies righteousness from another—Christ's righteousness. When God sees us, He sees Christ's covering. In Greek mythology, the golden fleece symbolizes royal power, reflecting the glory we share in Christ's crowning. The skins typify redemption in Christ.

Genesis 3:22
The LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out and take also from the tree of life and eat and live forever." Some interpret "like one of us" as wandering from God. We are not like God, and sin drove Adam further away. Eating from the tree of the knowledge of good and evil barred access to the tree of life. Choosing one excludes the other. Adam was expelled to prevent eating from the tree of life, guarded by cherubim. Today, choosing the tree of life—Christ—means rejecting the tree of the knowledge of good and evil. Eating from the tree of life secures righteousness, despite sin. Without it, we lack vital sustenance, like scurvy from vitamin deficiency. We perish without the life-giving fruit, choosing between the law's death or Christ's eternal life.
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Genesis 3:23 - 24
So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. After He drove them out, He placed on the east side of the Garden of Eden cherubim and a flaming sword, flashing back and forth to guard the way to the tree of life. This is why Adam was expelled from the garden.

Cherubim

After driving Adam out, God placed cherubim with a flaming sword on the east side of the garden, flashing back and forth to guard the way to the tree of life. The word “cherubim” is not English and, for over 4,000 years, translators have not attempted to translate it, as no Hebrew word fully explains its meaning. The original Hebrew term, with its plural ending “im,” was left unchanged, a wise decision by early translators. Are cherubim angels? The Bible mentions cherubim elsewhere, sometimes with specific details. In Ezekiel 10, cherubim are described, and verse 5 notes the sound of their wings, suggesting they are winged beings, possibly angels. However, not all winged creatures, like birds in a cage, are angels. Ezekiel 10:14 describes each cherub as having four faces: one of a cherub, one of a human, one of a lion, and one of an eagle. Ezekiel 10:7 and 10:21 confirm they have faces and hands, resembling the creatures Ezekiel saw earlier at the Kebar River (Ezekiel 1:1–28). In Ezekiel 1:5, Ezekiel saw what looked like four living creatures in the fire. Ezekiel 1:10 describes their faces: each had the face of a man, a lion on the right, an ox on the left, and an eagle. In Ezekiel 10:14, the faces are listed as a cherub, a human, a lion, and an eagle. Similarly, Revelation 4:7 describes four living creatures: the first like a lion, the second like a calf, the third with a human face, and the fourth like a flying eagle. The creatures in Ezekiel and Revelation align in sequence, with the ox or calf in Ezekiel 1 corresponding to the cherub in Ezekiel 10. The cherub is like the joker in a deck of cards, a unique figure among the four.

Ezek. 1:10	Lion	Ox	Man	Eagle
Ezek. 10:14	Lion	Cherub	Man	Eagle
Rev. 4:7	Lion	Calf	Man	Eagle

The Cherubim, Seraphim, and Their Typological Significance

Ezekiel 1:6 states that the creatures had four wings, while Revelation 4 describes creatures with six wings. This difference is unclear, as wings symbolize spiritual or unseen things. These creatures are not angels but symbolic portrayals, like a dragon, which does not exist but carries typological meaning. The cherubim, like the seraphim, represent the glorified Christ in heaven.

Ezekiel 10:12 notes that the cherubim’s bodies, backs, hands, and wings were full of eyes, symbolizing spiritual perception. Similarly, Revelation

4:8 describes four creatures, each with six wings, full of eyes around and within, showing clear parallels. Isaiah 6 also speaks of the Lord's exalted throne, comparable to Ezekiel 1 and 10. Ezekiel's creatures, with heads like a lion and an eagle, are later identified as cherubim. Isaiah saw the glorified Christ, and Isaiah 6:3 records the seraphim calling, "Holy, holy, holy is the LORD Almighty; the whole earth is full of His glory." John 12:41 confirms Isaiah saw Christ's glory. In the year King Uzziah died, Isaiah saw the Lord on a lofty throne, His robe's train filling the temple. Mighty seraphim, each with six wings, attended Him: with two they covered their faces, with two their feet, and with two they flew, proclaiming, "Holy, holy, holy is the LORD of Heaven's Armies! The whole earth is filled with His glory!" (Isaiah 6:1–3). The seraphim's cry of "holy, holy, holy" matches Revelation 4:8: "Holy, holy, holy, is the Lord God Almighty, who was, and is, and is to come!" This phrase reflects past, present, and future.
The cherubim and seraphim are identical, despite initial complexity. Ezekiel 1:1 provides a clue: while among the exiles by the River Chebar, Ezekiel saw the heaven open and glimpsed God or the cherubim. In Hebrew, "Chebar" and "cherubim" are anagrams, rearranging the same letters (Strong's H3529 and H3742). The Hebrew word for cherub (keruv, בְּרֻב, 2-200-20) has no clear dictionary meaning and remains untranslated. Its anagrams include:

- Baruch (20-200-2): blessings
- Bechor (200-20-2): firstborn
- Chabar (200-2-20): to join
- Rabach (20-2-200): baked
- Berech (20-200-2): to kneel
- Rachav (2-20-200): horseman riding
- Chavar (200-2-20): to live abundantly

These center on the firstborn, Christ, who, as the Firstborn, receives a double share of inheritance (Deuteronomy 21:15–17). The cherubim's four faces—lion, ox (or cherub), human, and eagle—correspond to the four Gospels:

- Lion: King (Matthew)
- Ox: Servant (Mark)
- Human: Man (Luke)
- Eagle: Son of God in heaven (John)

The cherubim represent Christ, unified as four. Psalm 18:10 says, "He mounted the cherubim and flew; He soared on the wings of the wind," depicting Christ as the Firstborn or servant. The seraphim, meaning "fiery" (Strong's H8314), first appear in Numbers 21:6 as "fiery serpents"

(seraphim nachashim, H5175). The LORD sent these among the people, causing deaths, but instructed Moses to make a “fiery serpent” of brass (nachash, copper, gematria 358, matching Mashiach, “Messiah”). Those who looked at it lived (Numbers 21:8–9). The Hebrew omits “serpent,” using only “fiery” (seraph), and Moses made a brass figure resembling a snake, evoking fire’s colour. The serpent symbolizes the exalted Christ, lifted up as in John 3:14–16: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Those who believe in the risen Christ gain eternal life.

The serpent can bring death or life: looking to Christ brings blessing; refusing Him brings death. The seraphim represent the resurrected Christ, not His humiliation. In Hebrew, the firstborn (bechor) receives a double inheritance, like Christ. Satan is oblivious to these mysteries, as “if the rulers of this world had understood, they would not have crucified the Lord of glory” (1 Corinthians 2:8). John 3:16 speaks of the glorified Christ, not His humiliated cross. Looking to the elevated Christ, like Israel gazing at the brass serpent, brings redemption. In Numbers 21:8, “seraph” is feminine, portraying Christ redeeming the world, akin to the red heifer offering (Numbers 19). Deuteronomy 8:15 recalls the “fiery serpents” and God’s provision, reinforcing Numbers 21. Isaiah 6:2 describes seraphim with six wings, not humiliated but glorifying Christ. In Isaiah 6:6–10, a seraphim touched Isaiah’s lips with a burning coal from the altar, declaring, “Your guilt is removed, and your sins are forgiven.” The coal, a type of Christ, enabled Isaiah to proclaim the glorified Christ. When God asked, “Whom shall I send?” Isaiah responded, “Here I am, send me!” God instructed him to tell the people they hear but do not understand, see but do not perceive, with hardened hearts, closed ears, and shut eyes, lest they turn and be healed. This reflects our era, where the seraphim signify Christ exalted, rejected by many. John 12 cites Isaiah, and Revelation 4 shows Christ on the throne with four creatures and 24 elders.

Isaiah 14:29 warns, “Do not rejoice, you Philistines, that the rod that struck you is broken… for from that snake a more poisonous snake will be born, a fiery serpent to destroy you!” The “serpent” (seraph) stems from the house of David, producing a basilisk (Christ), threatening Babylon or the Palestinian state. Isaiah 30:6 mentions vipers and fiery serpents in the desert, symbolizing Christ. Isaiah 44:19 uses “burned” (seraph), symbolizing judgment on idols. The seraphim, appearing only in Numbers and Isaiah, represent Christ as a consuming fire, judging the world.

The cherubim and seraphim are distinct yet harmonious, conveying biblical mysteries. The cherubim’s flaming sword in Genesis 3:24, turning every way, aligns with the seraphim’s fiery nature. Ezekiel’s wheels, called Gilgal (rebirth), revolve like the sword, symbolizing rebirth through God’s Word, “living and powerful, sharper than any two-edged sword” (Hebrews 4:12). The sword’s two edges represent the old and new covenants—law or grace. The cherubim bring judgment or life: bitten in the desert, we die; looking to Christ, we live. The cherubim, likely four in number, guard the tree of life, not to bar entry but to open a way for believers through Christ’s body to heaven (Hebrews 10:20). The tree of life is Christ,

guarded by the cherubim or seraphim, and those who reject Him cannot partake of its fruits.

Genesis 4:1
The Offerings of Cain and Abel
Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, “With the help of the LORD, I have brought forth a man.” There was a problem with the two sons, as one killed the other. The Hebrew word for “brought forth” (qanah) means “to acquire,” reflected in Cain’s name, meaning “acquired.”

Genesis 4:2
Later, Eve gave birth to Abel, whose name means “vanity.” Abel kept flocks, and Cain worked the soil. I believe both traded their goods and were farmers.

Genesis 4:3
In the course of time, Cain brought some fruits of the soil as an offering to the LORD, likely during harvest when firstfruits of crops or flocks were offered.

Genesis 4:4–7
Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favour on Abel’s offering but with disfavour on Cain’s. Cain was very angry, and his face was downcast. The LORD asked, “Why are you so angry? Why do you look so dejected? If you do what is right, you will be accepted. But if you refuse, beware! Sin is crouching at the door, eager to control you. You must subdue it and be its master.”
The LORD favoured Abel’s offering over Cain’s. While it’s easy to accept this as written, how did God show this? When God accepts an offering, He sends fire from heaven to consume it, as seen with Samson’s parents (Judges 13:20), Elijah’s offering against the prophets of Baal (1 Kings 18:38), and the inauguration of the tabernacle and temple (Leviticus 9:24; 2 Chronicles 7:1). The fire, carried as smouldering coals throughout Israel’s wilderness journey, never went out. Using “strange fire” was judged, as with Nadab and Abihu (Numbers 3:4). Cain’s offering, like Baal’s, received no fire, while Abel’s was consumed, indicating God’s acceptance.
The difference was not their effort but their heart. Cain’s offering, though acknowledging God as Creator, was misaligned with God’s expectations. Both offered firstfruits, but Cain’s was from the soil, while Abel’s was from the flock. Cain’s offering aligned with his natural thinking, while Abel’s conformed to God’s will. The key distinction is that Abel’s was bloody, involving sacrifice, while Cain’s was not. Some claim all offerings had to be bloody, but this is untrue. Leviticus describes grain offerings, like Cain’s, where no animal is slain (Leviticus 2). However, Leviticus emphasizes four bloody offerings as central, alongside voluntary and obligatory offerings, including the non-bloody grain offering.

Offering	Voluntary	Obligatory
Burnt offering	•	
Grain offering	•	
Peace offering	•	
Sin offering		•
Guilt offering		•

Genesis 4:1–7

The Conflict of Cain and Abel: A Typological Lesson
The obligatory offerings under the law were bloody, but since Cain and Abel lived before the law, God must have instructed them, though this is not written. Cain's offering likely did not align with God's will. I believe both should have brought a voluntary offering, prepared according to God's instructions, or it would not be accepted. Cain's offering was premeditated, disregarding God's expectations.
Cain is mentioned three times in the New Testament:

1. "We must not be like Cain, who belonged to the evil one and killed his brother. And why did he kill him? Because his deeds were evil, and his brother's were righteous" (1 John 3:12). Righteousness means living according to God's Word and demands. Abel obeyed, deemed righteous, while Cain disobeyed, deemed wrong. Similarly, when Isaac was born, Ishmael, born of the flesh, persecuted Isaac, born of the Spirit (Galatians 4:29). The flesh opposes the Spirit.

2. "Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah" (Jude 1:11). The "way of Cain" is resisting truth, deciding independently how to worship God, and mocking or ignoring what they should know. Cain followed his own thoughts, not God's.

3. "By faith Abel offered to God a better sacrifice than Cain, through which he was attested to be righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks" (Hebrews 11:4). Abel's faith made his offering acceptable, as he heeded God's instructions. Cain believed in God but followed his own reasoning, not God's will.

Abel typifies Christ, and his blood speaks (Hebrews 12:24). Cain represents Israel, with their self-esteem and religious system, like the Talmud from the Babylonian exile. In their eyes, Cain's offering was righteous, seemingly honouring God, but it was not according to His will—a trait of Judaism. God spoke to them, as to Cain, but they chose their own way, and the Lord did not accept it. Jesus called the Pharisees hypocrites twenty times in the Gospels, reflecting Cain's hypocrisy. They were religious but self-directed. Cain's name, "acquired," parallels the Jews as God's chosen nation. His judgment was lenient, as he deserved death, yet the Jewish nation's survival through disasters is a miracle.
The way of Cain persists in modern theology. People acknowledge God spoke long ago but believe we are now "enhanced," relying on their own insight rather than God's simple Word. Even reborn believers may shun God's Word, following what they deem correct. Cain's anger targeted Abel's obedience, mirroring religious Jews who opposed Jesus' unadulterated Word. Similarly, early believers faced hostility from Israel for preaching the Messiah's coming from the Old Testament. Stephen's stoning illustrates this: "They covered their ears and, yelling, rushed at him, dragged him out of the city, and began to stone him" (Acts 7:57–58). The greatest obstacle to Jesus was "unbelieving believers" who affirmed God's existence but rejected the resurrected Christ. Today, religious sectors, not atheists, pose the greatest challenge to preaching the Gospel, often saying, "You interpret the Word that way, but we see it differently." Many avoid sharing biblical views, deeming them too personal. This shallow theology, rooted in the Cain-Abel conflict, contrasts with the Gospel's truth. Cain's response models ongoing strife, where those who obey God's Word without argument are disrespected and seen as dull. Christians find it easier to conform to worldly expectations than to stand firm in faith in the resurrected Christ.
If we accept God's Word, it becomes part of our heart. Nothing good originates from our heart alone. God's standards, not ours, matter. Good intentions do not sway Him if they elevate our authority over His. Cain's jealousy, not God, drove him to kill Abel.

Genesis 4:8
One day, Cain lured his brother into the fields and attacked and killed him. Those who adhere to God's Word face persecution, as Jesus said: "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Luke 13:34). Israel's history of killing prophets reflects Cain's actions, serving as an example for us. Abel's faith, though he died long ago, still speaks (Hebrews 11:4), while Cain's legacy mirrors Israel's gloomy history.

Genesis 4:9 -10
Afterward the Lord asked Cain, where is your brother Abel? 'I don't know, Cain responded. Am I my brother's guardian? But the LORD said, what have you done? Listen! Your brother's blood cries out to me from the

ground! The blood of Abel is spilled on the ground. Abel died and there had to be recompense.

Genesis 4:11-12
The Curse of Cain and His Descendants
“Now you are cursed and banished from the ground, which has swallowed your brother’s blood. No longer will the ground yield good crops for you, no matter how hard you work! From now on, you will be a homeless wanderer on the earth.” Abel returned to the earth from which he was taken, but the earth will not yield its full potential. Farming is difficult, and Cain learned this. Genesis 3 already noted the earth’s curse, now more evident for Cain. The soil’s fertility and minerals diminish with each crop. Ploughing requires years of labour to prepare the land, and intensive farming is unsustainable. As a fugitive, Cain lacked time to cultivate, wandering from place to place.

Genesis 4:13–14
Cain replied to the LORD, “My punishment is too great to bear! You have banished me from the land; I shall be hidden from Your face and be a fugitive and vagabond on the earth. Anyone who finds me will kill me!” Cain accepted his punishment and became a wanderer, cut off from God’s presence. He feared others would avenge Abel’s death. God promised protection, but Cain’s punishment was relentless wandering, never settling. Though he deserved death for murder, God spared him. Cain expected death, but God assured his survival, condemning him to a long, restless life.

Genesis 4:15
The LORD replied, “No, for I will give a sevenfold punishment to anyone who kills you.” Then the LORD put a mark on Cain to ensure no one would kill him. This mark was not a physical emblem or tattoo but a divine assurance of protection, allowing him to die naturally. Cain symbolizes those who reject God’s Word, following their own desires. He became a nomad, never resting, yearning to end his plight. Though he lived in the land of Nod, meaning “wandering,” it offered no rest. East of Eden, Nod symbolizes distance from God’s origin. Cain typifies Israel or those who are religious but reject Christ. True rest comes from accepting God’s Word: “Come to Me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28). Rejecting God’s Word for good works leads to restlessness, like Cain, endlessly searching for meaning without finding it. Religious gestures, however noble, do not satisfy God. Many religious people cling to their doctrines, adapting to the world’s demands, but their lives remain unfulfilled, like waves breaking endlessly on the shore. The parable of the sower illustrates this: seeds among thorns, choked by life’s worries and wealth, bear no fruit (Matthew 13:22).
To attain peace, we must follow Abel’s example. Likely buried with a tombstone reading “Here rests Abel,” his name, meaning “vanity” or “vapor,” reflects life’s brevity. Compared to eternity, our earthly life is short. Abel’s one recorded act—offering by faith—speaks today (Hebrews

11:4). His blood cries out (Luke 11:51). By faith in the risen Christ, we accept our death with Him and find rest (Romans 6:5).” I have been crucified with Christ; it is no longer I who live, but Christ lives in me” (Galatians 2:20). Abel, like Cain, made mistakes, but his faith distinguished him. We can live like Cain, restless despite effort, or die like Abel, trusting God’s Word for eternal life. Rejecting the Gospel leaves us restless, unable to enjoy life’s blessings (1 Timothy 6:17). Cain was hidden from God’s face (Genesis 4:14), a recurring scriptural theme of God hiding His countenance from the disobedient (Isaiah 59:2). Refusing to serve God isolates us, like Cain, trapped in a futile struggle. Dedicated believers present their bodies as a living sacrifice (Romans 12:1). If our hope in Christ is only for this life, “we are of all people most to be pitied” (1 Corinthians 15:19).

From Abel’s slaying to Zechariah’s murder between the altar and sanctuary, Israel is held responsible (Luke 11:51). Symbolically, Cain represents Israel, killing Abel (Christ). Israel’s land, once flowing with milk and honey (Exodus 3:8), became a wasteland due to disobedience, plagued by locusts and droughts, as in Elijah’s time (1 Kings 17). Moses promised early and late rains (Deuteronomy 11:14), but disobedience brought scarcity. Today, Israel is a desert, unlike its fertile past before Joshua. Its barrenness reflects rejection of Christ, not mere geography. When Israel trusts in the Lord, like Abel, the land will bloom (Malachi 3:10–11): “Bring the whole tithe into the storehouse… and see if I will not throw open the floodgates of heaven and pour out so much blessing.” Isaiah 35:1 promises the desert will bloom, not through irrigation but through faith in Christ, restoring a New Canaan. This applies to the world: rejecting God’s Word makes us wanderers, like Cain or the exiled Jews, scattered from Israel, Germany, France, Spain, England, and Russia for nearly 2,000 years. Returning to Israel, they find no rest, as God first expelled them.

Genesis 4:16–26

Cain left the LORD’s presence and settled in the land of Nod, east of Eden. He lay with his wife, who bore Enoch. Cain built a city, naming it after Enoch. To Enoch was born Irad, father of Mehujael, father of Methushael, father of Lamech. Lamech married two wives, Adah and Zillah. Adah bore Jabal, father of tent-dwellers and livestock raisers, and Jubal, father of harp and flute players. Zillah bore Tubal-Cain, who forged bronze and iron tools, and his sister Naamah. Lamech said to his wives, “Adah and Zillah, listen to me… I have killed a man for wounding me… If Cain is avenged seven times, then Lamech seventy-seven times.”

Cain built cities, but Scripture critiques city-builders like Babylon. From Adam through Cain to Lamech’s sons are ten descendants, paralleled by ten from Adam through Seth to Noah. The Hebrew letter aleph (symbolizing unity) reflects this dual lineage. Cain’s line holds no dynastic importance for Christ, unlike Seth’s. Cain’s descendants have typological significance:

- Cain (“acquired”): Resembles Israel’s early history from Abraham to Moses, before nationhood, responding to God’s call.

- Enoch (“dedicated”): Reflects the dedication of the tabernacle or temple, from Moses to David’s monarchy.
- Irad (“city of witness”): Represents Jerusalem, with the ark or temple as the witness.
- Mehujael (“smitten by God”): Signifies Jerusalem’s destruction (587 BC), marking the Diaspora.
- Methushael (“man of God”): Portrays Christ, the rejected Messiah.
- Lamech (“powerful”): Reflects Christ’s glorified resurrection, while Israel is set aside.

Lamech’s wives, Adah (“ornament”) and Zillah (“shade” or darkness), represent those who accept Christ (ornament) and those who reject Him (darkness), like Judah’s two tribes versus Israel’s ten. Jabal (“stream of water”) and Jubal (“stream of music”) symbolize God’s Word flowing like water or music. Tubal-Cain (“originating from Cain”) forged tools, akin to Jabal and Jubal, representing reborn Israel led by God’s Word (Matthew 24:31). Naamah (“loveliness”) typifies Israel as God’s reborn bride, like Naomi. Lamech boasted, “If Cain is avenged seven times, then Lamech seventy-seven times,” exalting himself above God, like those choosing the tree of the knowledge of good and evil over the tree of life. His line ended in Noah’s flood, while Seth’s led to Christ.

Genesis 4:25 - 26
Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, “God has granted me another child in place of Abel, whom Cain killed.” Seth also had a son, and he named him Enosh. At that time, people began to call on the name of the Lord.
This chapter contrasts two family lines: one marked by the killing of Abel and the boastfulness of Lamech, and the other descending from Enosh. With Seth, we commence the ancestry of Christ, as from him our Lord is born at Bethlehem. There is a clear lineage from Adam to the true Adam, who is born to save us.
Seth had a son and named him Enosh, and from his time, people called on the name of the Lord.

Genesis 5:1a
This is the book of the genealogy of Adam. Adam’s writing ended with the word toledoth, or generations. This is the book of the generations of Adam. Adam wrote about the history of his son and his grandson Enosh. He also mentioned the other sons of Cain, as he lived a long time and knew of them. The next writer was Noah, who continued his writing until Genesis 6:9. Adam lived to the ripe age of 930 years and must have known his grandchildren. Adam wrote his tablet during the lifetime of Enosh because Enosh was the first to call on the name of the Lord. For everyone who calls on the name of Jehovah will be saved. This is not merely a New Testament concept, even though the passage was quoted

on the day of Pentecost. The words of the prophet Joel remain true today and from the time of Adam until the earth enters the Millennium: whoever calls on His name will be saved.
However, the Jewish nation thinks differently. They believe that Enosh was the first to blaspheme the name of Jehovah, calling their so-called gods—such as stars or idols—by the name of Jehovah. Many ancient Jewish commentators interpret it this way, which may be incorrect, as today they refuse to call on the name of Jehovah. To prevent using His name profanely, they decided never to utter His name, effectively avoiding a personal relationship with the living God. They believe the time of Enosh heralded immoral times.

Genesis 5:1b–2
On the day that God created man, He made him in the likeness of God. He created them male and female, blessed them, and called them “man” on the day they were created.
To summarize, Noah cites the creation of Adam again and mentions both Seth and Enosh. Then he continues with his own style of writing. The words, “On the day that God created man, He made him in the likeness of God,” are similar to Genesis 2:4, and Noah reiterates Adam’s words. We are familiar with the two creation accounts of the world, but Noah provides a third. Noah restates Genesis 1:27, saying God created “man,” formed from the dust. God’s main purpose for each of us is to be transformed into His image. If Adam was already created in His image, the story would end there. Some argue that we are created in the image of God, but then why must we be reborn to be created anew in the image of God? Since Adam’s time, all Old Testament believers had to learn patience and wait until our Lord was resurrected. The only way forward is to accept Christ to be reborn, which will happen on the “last day” before entering the new creation. At that time, they, with Adam, will be called the legitimate children or sons of God.

Genesis 5:3–24
Adam lived 130 years and begat a son in his own likeness, after his image, and named him Seth. After Seth’s birth, Adam lived 800 years and had other sons and daughters. In all, Adam lived 930 years, and he died. When Seth was 105 years old, he became the father of Enosh. After Enosh’s birth, Seth lived 807 years and had other sons and daughters. In all, Seth lived 912 years, and he died. When Enosh was 90 years old, he became the father of Kenan.
After Kenan’s birth, Enosh lived 815 years and had other sons and daughters. In all, Enosh lived 905 years, and he died. When Kenan was 70 years old, he became the father of Mahalalel. After Mahalalel’s birth, Kenan lived 840 years and had other sons and daughters. In all, Kenan lived 910 years, and he died. When Mahalalel was 65 years old, he became the father of Jared.
After Jared’s birth, Mahalalel lived 830 years and had other sons and daughters. In all, Mahalalel lived 895 years, and he died. When Jared was 162 years old, he became the father of Enoch. After Enoch’s birth, Jared

lived 800 years and had other sons and daughters. In all, Jared lived 962 years, and he died. When Enoch was 65 years old, he became the father of Methuselah. Enoch walked with God.
After Methuselah’s birth, Enoch lived 300 years and had other sons and daughters. In all, Enoch lived 365 years. Enoch walked with God and disappeared because God took him.
The structure of the Book of Genesis is unique, as each writer continues where the previous one left off. Noah reiterates Adam’s final words, which explains why many events in the Bible are repeated. Although Noah was born 1,056 years after Adam’s creation, he mentions Adam’s creation and the births of Seth and Enoch, even though they died before he was born. After his foreword, Noah continues in his own style, ending his writing in Genesis 6:9.
Noah recorded the ages of Adam and his direct descendants. He emphasized that we are not created in the likeness of God, stating that Seth was made in the image of Adam, not God. Seth is our forefather, transmitting our genetic pool, and we do not resemble the heavenly. As 1 Corinthians 15:48–49 states, natural man reflects earthly things, but Christ reflects the heavenly. Once we accept Christ, God’s purpose for us is fulfilled. The generations in this chapter and later in the Bible total 74. Christ is the 74th generation from Adam, and since His resurrection, He is the Absolute. Christ accomplishes what we never thought possible. Adam and Eve had to procreate, meaning from their seed would come the true Adam who would redeem our world. All the generations are named until the risen Christ, who radiates God’s glory and expresses His very character (Hebrews 1:3).
It is difficult to communicate this to modern Christians, who are ingrained with the idea that we are made in the image of God. They believe Adam was created in God’s image but lost favour after sinning. This implies that someone created in God’s image can sin, which raises the question: Can God sin? This invites pointless arguments. We can be reborn in the image of God through rebirth. It is confusing because Genesis initially states that Adam was created in God’s image, yet Seth was born in Adam’s image, not God’s. When God said Adam was made in His image, He was looking forward to the time when Christ rose from the dead. From Adam, someone would be born who is from God, but in the meantime, Seth and his descendants would continue until our Lord’s birth at Bethlehem. The Lord Jesus is the 73rd generation from Adam, and the risen Christ is the final 74th generation, the Redeemer. It may have been an anticlimax for Adam, who might have thought Seth was the redeemer, but he learned that the Redeemer would come much later.
Seth was made in Adam’s image, not God’s. He was a born sinner and had to wait for Christ, as things changed with His resurrection. Hebrews 1 states that Christ is the expressed image of God and is seated with God in heaven. Colossians shares the same view, stating that Christ is in heaven yet lives within us. After His resurrection, Christ became the Son of God (Romans 1:4). We, born in Adam’s image, shall bear the image of the Man of heaven, Christ (1 Corinthians 15:49). Many Bible verses compel us to be

transformed into His image. The man is Christ Jesus, and Adam's descendants are heirs leading to the resurrected Christ.
The phrase "He created them man and wife" relates to their procreation, and once the "Seed" appeared, there was no need to continue the family lineage. After Seth was born, Adam lived another 800 years, and I am certain he had many more sons and daughters. I believe only the sons in the lineage of our Lord at Bethlehem were mentioned. Any sons born before or after Seth, like Cain, were not reckoned as heirs. I believe Seth was the first son born after Cain and Abel. Seth was not in God's image, and they had to learn that many generations would pass before the Redeemer appeared. Like King David, they were part of the lineage of the resurrected Christ. There were likely many more sons, but they are irrelevant, as they are not in Christ's lineage. I am unsure if they were hailed as kings, but from their seed, our Lord was born of Mary. Mother Mary was no ordinary person, as she carried the promises of God.
The ancestry of Adam spans 1,656 years until Noah's flood.

- Adam . . . . . at age 130 years Seth is born . . . . . Adam lived 930 Years
- Seth . . . . . at age 105 years Enos is born . . . . . Seth lived 912 Years
- Enos . . . . . at age 90 years Cainan is born . . . . . Enos lived 905 Years
- Cainan . . . . . at age 70 years Mahalaleel was born . . . . Cainan lived 910 Years
- Mahalaleel . . at age 65 years Jared is born . . . . . Mahalaleel lived 895 Years
- Jared . . . . . at age 162 years Enoch is born . . . . . Jared lived 962 Years
- Enoch . . . . . at age 65 years, Methuselah was born . . . Enoch lived 365 Years
- Methuselah . at age 187 years Lamech was born . . . . . Methuselah lived 969 Years
- Lamech . . . . . at age 182 years Noah was born . . . . . Lamech lived 777 Years

To calculate the years from Adam to Noah, we add the ages at which each patriarch had their child: 130 (Adam to Seth) + 105 (Seth to Enosh) + 90 (Enosh to Cainan) + 70 (Cainan to Mahalalel) + 65 (Mahalalel to Jared) + 162 (Jared to Enoch) + 65 (Enoch to Methuselah) + 187 (Methuselah to Lamech) + 182 (Lamech to Noah) = 1,056 years. Noah was 600 years old

when the fountains of the great deep opened, and the windows of heaven rained water. Adding 1,056 years to 600 years gives 1,656 years from the creation of Adam to the flood. This calculation is straightforward, but the remaining timelines in the Bible are not always so simple.

I want to address the chronology of the Septuagint, as it differs from the Hebrew text of Scripture. The Septuagint, a Greek translation of the Old Testament written a few centuries before Christ, was produced by 70 Egyptian translators who deemed their history more accurate than the Bible. To align with their account of creation, they altered the Scripture. The Septuagint, meaning “70” and sometimes called “LXX,” was created to translate the Hebrew Old Testament into Greek, the international language of the time. The translators found the years between Adam and Noah too short compared to their records, so they adjusted the Bible’s timeline, increasing the ages of the patriarchs when they had children and, in some cases, adding a new generation. It is always the Bible that is adjusted, never their historical records.

The Egyptians and Babylonians competed to be recognized as the oldest civilization or religion. To appear more ancient than the Babylonians, the Egyptians fabricated records to extend their history. The rabbis translating the Septuagint followed this spirit, adding 100 years to the ages of the early patriarchs to align with Egypt’s antiquity, making their history seem more venerable.

Thus, Noah’s birth occurred either in 1,056 or 1,647 years from Adam, depending on whether one uses the Hebrew text or the Septuagint, a difference of 591 years. This discrepancy significantly affects the Bible’s chronology. The Septuagint also introduces an extra generation, as seen in Luke 3:36, where the name Cainan is incorrectly inserted. Since the New Testament was originally written in Greek without punctuation or spaces, errors like the insertion of Cainan could easily occur in Luke’s genealogy. The Septuagint was the prominent Bible during Jesus’ time, used by Jews, and the New Testament writers wrote in Greek.

There are 10 generations from Adam to Noah through Seth and 10 opposing generations through Cain to the flood, epitomizing the first dispensation. In classical Hebrew script, the letter Aleph is constructed with two yods (one in the upper right, the other in the lower left). The numerical value of yod is 10, so Aleph represents two opposing tens (10 \ 10 = ו), equaling 1. This is fitting, as the number 1 denotes the first dispensation from Adam to Noah, with two sets of 10 generations leading to the flood.

There is a hidden “seven” in the genealogy of our Lord, starting with Adam and ending with Enoch, who was “taken away.” In Jude 1:14, Enoch is noted as the seventh from Adam for a reason: this “seven” represents the seven dispensations from Adam to Enoch, with Enoch’s taking symbolizing the seventh dispensation, the Millennium.

1. Adam
2. Seth
3. Enosh

4. Cainan
5. Mahalalel
6. Jared
7. Enoch

Jude 1:14 states that Enoch prophesied, saying, “See, the Lord is coming with thousands upon thousands of his holy ones.” Hebrews 11:5 notes, “By faith Enoch was taken up to heaven without dying—he disappeared, because God took him.” Before he was taken, he was known as someone who pleased God. Enoch preached the coming of the Lord, whose death would lead to the end of our world. When it says Enoch lived 365 years and “was not, for God took him,” it prompts curiosity. Many Christians wonder what happened when he “disappeared.” I believe he died in a split second, ending his life. Some today assume he was prosperous, so why would he need to die? Typologically, his death portrays the end of our creation and the beginning of a new creation.

Why would Enoch go to heaven? Old Testament believers like Abraham waited in Hades for the last day to enter the new earth. Heaven is not promised to them; only the Church is part of the heaven as the firstborn of the new creation. We cannot assume Enoch went to heaven, though we might wish to infer it. The term “paradise” is familiar. When Jesus died, He said to the thief beside Him, “Today you will be with me in paradise,” referring to Hades, which Jesus conquered that day. Those part of Christ’s resurrection do not face death, as we are drawn into the third heaven. Paul, in 2 Corinthians 12:4, said he was caught up to paradise and heard things too astounding to express. The third heaven is the paradise of God. Ezekiel 28:13 notes that Satan spent time in the Garden of God. There are three gardens: the earthly Garden of Eden, Hades, and the paradise of God. Revelation 20:11 states that in the new creation, no place was found for the old creation, as it is swallowed up by the new. God removed the old earth and its heaven, just as He took Enoch away.

Enoch’s location is less important than the prophetic significance of his disappearance, which may symbolize the rapture of the Church and the end of the old covenant. His disappearance marks the end of the old world. Our rapture signifies the end of our earthly existence, and the “last day” will mark the end of the earth and the two created heaven. It is incorrect to assume Enoch went to heaven when he died. He lived close to God and faced opposition from those who rejected God. God resolved this by ending Enoch’s earthly existence. The old creation will not relocate but will end abruptly and disappear.

There is a clear line from Adam to Enoch, silhouetting the complete history of our world. It began with Adam and ended with Enoch, with each person from Adam to Enoch representing the seven dispensations of our world:

The Dispensations

1. Adam (Conscience): In Hebrew, “Adam” means “red,” the first colour of the seven-coloured rainbow. Each person has a conscience and a

responsibility toward God's Word. This dispensation ends on the "last day," when the old creation is consumed by fire and replaced by the new creation.

2. Seth (Human Government): His name means "the other seed." The second dispensation began when Noah's ark rested on Mount Ararat. During this time, humans, not God, ruled as sovereigns, with kings seen as representing God, often called sons of God by ancient nations. After the flood, nations were dispersed at Babylon due to language differences, leading them to go their separate ways. This dispensation ends at Babylon in the sixth dispensation, when hostile nations war against Israel at Armageddon. Then, God will punish them, and Christ will rule all kingdoms during the Millennium.
3. Enosh (Promise): Enosh represents the dispensation of promises, starting with Abraham's calling. In Hebrew, "Enosh" means "man," a common term, while "Adam" means "red." From God's perspective, we are all dead, but through the promises to Abraham, we are offered eternal life. Believers inherit the earth or heaven, depending on their dispensation. Abraham's faith was credited as righteousness (Romans 4:3), as he believed God would raise the dead. This dispensation blends into ours, though the Church has a heavenly position, while Abraham's inheritance is earthly.
4. Cainan (Law): Cainan, the fourth, represents the law. His name, derived from Cain, means "acquired of God." The law was entrusted to Israel, and the number four denotes earthly things, with the law relying on human effort. This dispensation ended with Christ's resurrection.
5. Mahalalel (Grace): Mahalalel represents the fifth dispensation of grace. His name, meaning "to the praise of God," resembles "hallelujah." This dispensation's purpose is to praise God for His work in us, showing the immeasurable riches of His grace in Christ Jesus (Ephesians 2:7). We are the first to attain the promises of eternal life made to Abraham, based not on the law but on God's promises.
6. Jared (Fullness of the Times): In Hebrew, "Jared" means "to descend." In this dispensation, God descends from heaven to establish His authority on earth. Six is the number of man, and Christ, as the "Son of Man," comes glorified to fulfil the promises made to Adam. Since Christ's resurrection, the fifth, sixth, and seventh dispensations centre on Him, unlike the earlier dispensations dependent on Adam, Noah, Abraham, or Moses.

7. Enoch (Kingdom): Enoch’s name means “dedicated,” as he is dedicated to God. Though he is gone from earth, his dispensation signifies God’s work filling the earth with His wisdom. Enoch’s key message is that the old creation will be replaced by the new.

Genesis 5:25-27

When Methuselah was 187 years old, he became the father of Lamech. After Lamech’s birth, Methuselah lived 782 years and had other sons and daughters. In all, Methuselah lived 969 years, and he died.
We should note that Methuselah’s death coincided with the year of the flood. I am certain he did not die in the flood but died a natural death—possibly when he heard it would rain for 40 days!

Genesis 5:28–32
When Lamech was 182 years old, he became the father of a son and named him Noah, saying, “This one will give us relief from our hard work, from the pain in our hands, because of the fertile land that the Lord cursed.” After Noah’s birth, Lamech lived 595 years and had other sons and daughters. In all, Lamech lived 777 years, and he died. When Noah was 500 years old, he became the father of Shem, Ham, and Japheth.
The name Lamech can be translated from the Hebrew particle le, meaning “to” or “toward,” and the verb muk, meaning “to be low” or “depressed,” or the related verb makak, meaning “to be humiliated.” Thus, the name suggests “to decrease” or “humiliation.” This humiliation may reflect his death due to unbelief, as he was sceptical of Noah. After Lamech’s birth, Methuselah lived another 782 years, but Lamech died five years before the flood at 777 years old. With Noah’s birth, Lamech said he would comfort them, and the only comfort they had was the ark. Those with Noah escaped the flood, God’s judgment.
We previously mentioned the two sets of ten generations opposing each other. Genesis 10 and 11 continue with the lineage of Christ. Noah was the 10th descendant from Adam, followed by Shem, Arphaxad, Salah, and Eber. (Eber is considered by biblical scholars to be the root word for “Hebrew.”) Peleg means “division,” and during his lifetime, the people of the world were divided into different languages at Babel (Genesis 10:25). Then followed Reu, Serug, Nahor, Terah, Abraham, and Isaac, after which time calculations become more complex. Isaac was 60 years old when Jacob and Esau were born (Genesis 25:26). After Jacob, the children of Israel had distinct responsibilities; for example, Levi was entrusted with priestly duties (Genesis 29:34). Studying Levi’s priestly line, we see his son Kohath, who fathered Amram, the father of Aaron and Moses (Exodus 6:16–20).
In total, there were 26 generations from Adam to Moses. The gematria of the Hebrew name Jehovah (YHWH) is 26, split into the ratio 10-5-6-5: 10 generations from Adam to Noah, 5 from Shem to Peleg (when the world was divided by languages at Babel), 6 from Reu (Peleg’s son) to Isaac, and 5 from Jacob to Moses. The 10:5 ratio represents the shorter form of

Jehovah’s name, portraying the unseen God in heaven, with the 10 leading to the flood and the 5 to Peleg’s division of nations. The 6:5 ratio conveys Jehovah’s earthly attributes, covering the 6 generations from Reu to Isaac and the 5 from Jacob to Moses.

Genesis 6:1–4
When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. Then the Lord said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.”

This text interprets Genesis 6:1–4 as the catalyst for the Flood: Angelic "sons of God" (not Seth's godly line intermarrying Cain's ungodly daughters) lusted after human "daughters of men," producing hybrid giants (Nephilim)—"mighty men of old, men of renown"—causing earth's corruption and violence (6:11). God's response: Limit human lifespan to 120 years (6:3), as His Spirit would no longer strive with corrupt flesh. Rejects diluted views (e.g., mere believer-unbeliever unions producing giants); affirms literal angelic sin via Septuagint ("angels") and cross-references, linking to end-times recurrence and typology (Goliath as foreshadowing the Antichrist "beast").

There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. These were the mighty men of old, men of renown.
The reason for the deluge is given, and Genesis 6:11 states that the earth was corrupt in God’s sight and full of violence. Noah noted in Genesis 6:1 that men began to increase, which was not new, as God commanded Adam to fill the earth. However, something more sinister occurred: their daughters were given in marriage to beings not from our earth. The issue was not the development of nations, which also happened after the flood, but the actions of the “sons of God” who saw the daughters of men, as explained in the following verses. Some claim the sons of God were Seth’s descendants (believers) and the daughters were Cain’s (unbelievers), suggesting their intermarriage caused discord. This is insufficient to justify the deluge.
The next five verses clarify the wrongdoing. In the Septuagint, “sons of God” is translated as “angels,” which is correct. We must question their intent and examine where else the Bible mentions the “sons of God.” Studying only Genesis 6:2 and 4, we cannot fully discern their desire to intermingle with humans, except that their children were giants. It is implausible that marriages between believers (Seth’s line) and unbelievers (Cain’s line) would produce giants. Such interpretations dilute the Scriptures and risk ridiculing biblical miracles.
Where else do we read of the “sons of God”? In Job 1:6, “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” The “sons of God” are not human children, and Job mentions them for the third time in Scripture, noting

they were in heaven, including Satan, who was considered one of them. They are heavenly, not earthly, beings. In the next verse, the Lord asks Satan, “Where have you come from?” and he replies, “I have been patrolling the earth, watching everything that’s going on.” Job 2:1–2 similarly describes the sons of God as heavenly creatures concerned with earthly troubles. In Job 38:7, “When the morning stars sang together, all the sons of God shouted for joy,” their joy is likened to that of the morning stars, with Satan identified as a morning star.

Isaiah 14:12 states, “How you have fallen from heaven, O morning star, son of the morning!” This refers not only to Satan but also to his company —angels, not Cain’s descendants, as seen in Genesis 6. The expression “sons of God” also appears in Daniel 3:25: “He answered, ‘But I see four men loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods.’” The Babylonians, seeing three men thrown into the fire but four walking unharmed, recognized the fourth as resembling a “son of God,” not a descendant of Cain. These sons of God, who visited earth, have a higher standing than humans, as they are not consumed by fire.

The sons of God are not human beings; they are created by God but not born like us. In Hebrew, a “son” is a builder or inheritor, not necessarily a child who inherits his father’s riches. Only a mature son shares in God’s privileges and reigns with Him. Anyone who shares God’s responsibilities can be called His son. We, too, can be called sons of God if we follow Christ, but we lose this opportunity if we are self-centred. In the Old Testament, “sons of God” refers only to heavenly beings; in the New Testament, it includes the Church. Adam is called a son of God only once, in the New Testament (Luke 3:38), which lists the descendants from Adam to Christ, noting Adam as a son of God cautiously.

In Genesis 6, the sons of God were spiritual beings interested in the earth, some harbouring evil desires, though others remained obedient to God. Previously, kings called themselves sons of God, not out of pride but to show compliance with God. If we are called sons of God, it is not due to our merit but God’s work in us. We must remain humble, as our heritage comes from a fallen earth.

Biblical Evidence for "Sons of God"

Reference	Description
Job 1:6; 2:1	Sons of God (angels) present before God; Satan among them, patrolling earth.
Job 38:7	Sons shout for joy at creation, paralleled with "morning stars" (Satan/Lucifer).
Isaiah 14:12	Morning star (Lucifer/Satan) falls, implying angelic cohort.
Daniel 3:25	Fourth figure in furnace "like a son of the gods" (divine, fire-immune).
Jude 6	Angels left "proper domain/abode" (heavenly bodies); chained in darkness for judgment.
2 Peter 2:4	God cast sinning angels into "gloomy pits" (Tartarus) until judgment.

- NT Shift: "Sons of God" applies to believers/Church (e.g., via Christ); Adam uniquely called one (Luke 3:38).

Post-Flood Giants (Rephaim/Nephilim)
Giants persisted (Numbers 13:33), terrifying spies ("grasshoppers" to them); nomadic, sterile warriors of renown. Various names reflect traits/locations:

Name/Group	Meaning/Traits	Key References/Battles
Nephilim	"Fallen ones" (ruin/fall)	Genesis 6:4; Numbers 13:33 (Canaan spies).
Rephaim	"To heal"? (powers unclear)	Deuteronomy 2:11,20; 3:11 (Og's 13-ft iron bed); Genesis 14:5 (Abraham vs. them).
Anakim	"Long-necked"	Numbers 13:22,33; Deuteronomy 2:10–11; Joshua 15:13–14 (Caleb expels from Hebron/Kiriath-Arba).
Emim	"Terror/dread"	Deuteronomy 2:10–11 (Moabite name for Anakim-like giants).
Zamzummim	Strong/numerous	Deuteronomy 2:20–21 (Ammonite name).
Zuzim	Prominent/strong nation	Genesis 14:5.
Og (Bashan)	Last Rephaite king	Deuteronomy 3:11.
Goliath (Gath)	Philistine champion; typology	1 Samuel 17; 2 Samuel 21:19 (brother killed by Elhanan).

Continue

- Encounters: Spies in Canaan (Numbers 13); Abraham rescues Lot (Genesis 14); Caleb/Joshua conquests (Joshua 15); David's wars (2 Samuel 21; 1 Chronicles 20).
- Philistine Link: Migratory (no fixed fatherland; from Amalek/Moab/Haman-like foes); future "beast" (Antichrist) as Philistine, empowered by Satan, defeated by Christ's "Stone" (Daniel 2:34). Possible end-times angelic-human unions near rapture (Revelation 9: pit release as "UFOs"?).

Theological and Prophetic Ties

- 120 Years (6:3): Not lifespan cap (post-Flood averages >120 initially) but grace period to Flood (~100 years from verse 1).
- Sterility: Like mules; nomadic due to no inheritance.
- Future Echo: Satanic angels cast to earth (Revelation 12) may incite abominations; giants as "fallen" warn of pride/rebellion.
- Critique: Rejects modern skepticism (e.g., Ezra authorship—Samaritans had Pentateuch pre-Ezra); upholds KJV "giants"; miracles not diluted.

The text cuts off at God's declaration (6:3), emphasizing judgment on hybrid corruption while preserving Noah's line for redemption. This angelic incursion explains pre-Flood evil, post-Flood remnants, and eschatological warnings—affirming Scripture's supernatural coherence over rationalized views.

- Sons of God: Heavenly angels (Job 1:6; 2:1; 38:7—presented before God with Satan, equated to "morning stars"; Isaiah 14:12—Satan's fall). Not humans (contra Sethite theory, which fails to explain giants or Flood's scale).
- Sin and Offspring: Angels abandoned celestial "domain/habitation" (Jude 6; 2 Corinthians 5:2) for fleshly unions, yielding sterile hybrids (Nephilim: "fallen ones," implying ruin/fall). Giants existed pre- and post-Flood ("and afterward" possibly

During Noah’s time, the sons of God chose the women they favoured. As punishment, the Lord said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.” Genesis 6:4 notes that there were giants on the earth in those days and afterward, when the sons of God came in to the daughters of men, and they bore children to them, known as the mighty men of old, men of renown. The phrase “and afterward” is likely a later addition, possibly by Moses or Ezra, but inspired by God, as giants like Goliath existed after the flood. Many scholars today believe Ezra wrote and compiled Genesis, but this is unlikely, as the ten tribes of Israel, or Samaritans, took the five Books of Moses with them into Assyrian captivity before Ezra’s time. The Samaritans, stemming from the ten lost tribes after splitting from Judah, were ethnically mixed with surrounding nations. They retained the five Books since their separation from Rehoboam and Judah.

Before and after the deluge, there were giants on earth, caused by the sons of God, who were men of fame. Human daughters were desired by them. Genesis 6:4 calls them “giants,” “mighty men,” “men of old,” “men of renown,” or “men of fame,” who early in earth’s history asserted their authority. In the New Testament, Jude 6 states that God punished them: “And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day.” These angels, the sons of God, abandoned their dwelling place, possibly their own bodies, to involve themselves with human daughters. The Greek word for “domain” in Jude 6 also appears in 2 Corinthians 5:2: “For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven.” Here, “habitation” translates to “domain” in Jude 6. As the sons of God longed for human daughters, we long for our heavenly habitation, a glorified body to replace our perishable one. The sons of God who disgraced themselves with less glorified bodies are punished and await the last day.

In the Old Testament, figures like Abraham and Joshua encountered divine visitors, learning it was Jehovah Himself. Before the deluge, the sons of God disgraced themselves sexually by enticing human daughters. The issue was not the sons of God but their offspring—giants—from this unnatural genetic union. Jude states they are chained in prisons of darkness until God’s judgment day. Similarly, 2 Peter 2:4 says, “God did not spare the angels who sinned. He threw them into gloomy pits of darkness, where they are being held until the Day of Judgment.” Jude and 2 Peter address the same subject.

The angels’ sin was abandoning their original bodies for another, and God has not yet punished them but holds them in a place until the last day. They were cast into Tartarus, meaning “dark abyss” or “place of restraint,” not punishment. The text specifies they are “reserved unto judgment,” indicating future punishment. For Satan and his angels, the fire has not yet started; they are separated from God’s holy presence and no longer aligned with His Spirit. Tartarus, distinct from Sheol or Hades, is reserved for these angels due to their specific sin.

In Greek mythology, the Titans, offspring of Ouranius and Gaia (“heaven” and “earth”), initially ruled the cosmos but were defeated by Zeus and the

Olympian gods, imprisoned in Tartarus. The Bible's giants, translated as Titans, esteemed themselves above God and were captured and held in a dark place beneath the earth. The Bible aligns with Greek mythology here, and I believe many sons of God were imprisoned in Tartarus, though not all were Satan's angels. In Hebrew, "chains" derives from seira, meaning dungeons or pits of darkness, the final enclave of the giants.
Revelation 9 describes a dungeon opening, releasing wicked spirits from the pit. This is a vision, and we must treat it as such, though its fulfilment remains uncertain. These are Satan's powers, and we should avoid taking them too literally. If they appear, the world may mistake them for UFOs, but they will not come from the stars or heaven, but from the underworld.

The word "giants" appears in the King James Version, and the word "Nephilim" (Genesis 6:4; Numbers 13:33) can be translated in the Bible as "to fall," "to kill," or "to ruin." They seem to be taller than the human race, but their name reminds us of "a fall." In Numbers 13, shortly after the Israelites left Egypt, they sent 12 spies to inspect the land of Canaan, where they encountered the Nephilim. They were horrified when they saw the sons of Anak, who were giants.
Other names for the giants include the Rephaim (Deuteronomy 2:11, 20; 3:11, 13; Joshua 12:4, etc.). Though a different term, it refers to the same beings. Previously, the Emim lived in Canaan, described as great, numerous, and as tall as the Anakim giants. The Moabites called them the Emim (Deuteronomy 2:10–11). The Nephilim, the Anak giants, and the Emim, as known by the Moabites, are alike. The Ammonites called them Zamzummim, another name for these strong, numerous, and tall beings, comparable to the Anakim (Deuteronomy 2:20–21). They are mentioned again when they took Lot hostage, and Abraham fought against the Rephaim, Zuzim, and Emim giants (Genesis 14:5). Genesis 6:4 describes them as "men of renown," famous warriors of ancient times.
To recap, "Nephilim" means "the fallen," as they are fallen angels." Rephaim" in Hebrew means "to heal," though the reason is unclear, possibly indicating healing powers. The giants' immense stature is evident when the 12 Israelite spies observed them, feeling inferior: "We seemed like grasshoppers in our own eyes, and we looked the same to them" (Numbers 13:33). King Og of Bashan was the last Rephaite giant, with an iron bed over 13 feet long and 6 feet wide (Deuteronomy 3:11). Their Hebrew names carry meanings:
Zuzim: a strong, prominent nation.
Emim: terror or dread.
Anak: necklace or neck-pendant (reason unclear).
Anakim: long-necked.
They were also called Kirjatharba (Joshua 14:15). Joshua 15:13 and 21:11 note that Arba was the father of Anak, though it's uncertain if he was the literal father. In the Bible, "father" can mean "builder" or "teacher." The giants were a nomadic race descending from Arba. Like a mule, the sterile offspring of a male donkey and a female horse, the giants were likely sterile, being partly human and descended from fallen angels.

The 12 spies from Israel passed through the Negev to Hebron, where Ahiman, Sheshai, and Talmai, descendants of Anak, lived (Numbers 13:22). Hebron was built by Anak's ancestor, and the Lord commanded Joshua to assign some of Judah's territory to Caleb, son of Jephunneh. Caleb received Kiriath-arba (Hebron), named after Anak's ancestor (Joshua 15:13). Caleb, one of the 12 spies, drove out three Anak descendants from Hebron (Joshua 15:14). Other giants include Rapha (1 Chronicles 20:4, 6, 8; 2 Samuel 21:16, 18, 20, 22) and Ishbi-Benob, a descendant of Rapha, whose bronze spearhead weighed 300 shekels and who intended to kill David (2 Samuel 21:16). In another battle at Gob, Sibbecai from Hushah killed Saph, another giant descendant (2 Samuel 21:18). At Gob, Elhanan, son of Jair from Bethlehem, killed Goliath's brother, whose spear handle was as thick as a weaver's beam. In a battle at Gath, a giant with six fingers and toes on each hand and foot (24 total) taunted Israel but was killed by Jonathan, son of David's brother Shimea. These four Philistines, descendants of the giants of Gath, were killed by David and his warriors (2 Samuel 21:22). Though called Philistines due to their Rapha descent and shared purposes, they were akin to Caleb, a Gentile reckoned as part of Israel, descended from Judah. Similarly, Zichri, a mighty man of Ephraim, killed Maaseiah, the king's son (2 Chronicles 28:7).

The chief giant, Goliath, foreshadows the future beast who will war against the Lord. Goliath was a Philistine, and the future beast, also a Philistine, will rely on Satan's power. This unnatural union between Satan's angels and humans may recur around the time of our rapture to heaven, when Satan and his angels are cast to earth, leading to abominable events. These are the actions of the sons of God, not ordinary humans descended from Adam. This intermingling of heavenly and earthly beings is distinct. The future beast will be considered a Philistine. No Palestinian state has existed historically, and any future declaration will be man-made. Every nation stems from a forefather, like the Amalekites from Amalek, but the Philistines lack a single forefather and fixed abode, often migrating. The Bible notes they lived in the Gaza Strip, uniting as a nation despite diverse origins, with the goal of troubling Israel. Historically, the five Philistine cities were known for migration, possibly descending from Amalek, Moab, or Haman, the Jew-hater. Whenever Israel rejected God or Christ, Philistines taunted them, aiming to erase Israel. After World War II, when Jews settled in Israel, attempts to eliminate them failed, leading to a refugee crisis. Politically, a Palestinian state may be created for these refugees, who lack a fixed abode and stem from Israel's brother nations. The future beast, though possibly settling in Babylon, will be called a Philistine, fulfilling the ancient aspirations of the sons of God in Genesis 6. Goliath will be defeated by a "Stone" from heaven (Daniel 2:34).

The Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years" (Genesis 6:3). When studying Genesis 6:1, 2, and 4, we might overlook verse 3, which is tied to why Noah built the ark. The Bible does not say it took Noah 120 years to build the ark. Instead, it indicates God's grief over human behaviour, declaring that in 120 years, He would wipe everyone from the earth. Many mistakenly think this limits human lifespans to 120 years,

unlike Methuselah's 969 years, but it refers to the time until the world's judgment, not individual ages.
It is difficult to understand why some Christians today fail to grasp this, perhaps because they question how we can know the times and seasons. God shares timing with those who trust Him. For example:

- God told Abraham that Israel would be enslaved in Egypt until the fourth generation (Genesis 15:16). Abraham experienced a "horror of great darkness" realizing this (Genesis 15:12). Moses' mother likely hid him in a basket, knowing he was part of this generation.

- Ezekiel 4 details prophetic periods of 390 and 40 years, ending with Jerusalem's destruction. The 390 years began after Solomon, when Israel split from Judah, with the ten tribes devastated by Assyrian kings. The 40 years started with Jeremiah's prophecy in King Josiah's 13th year (Jeremiah 25:3), ending with Jerusalem's fall.

- Daniel 9 knew of the 70 years or 490 years until Israel's repentance.

Noah had 120 years to build the ark, which is straightforward. During this time, giants inhabited the earth, and the sons of God intermingled with human daughters (Genesis 6:4). This also occurred after the flood, but the 120-year period is emphasized.
In Matthew 24:30–39, the 120 years of ark preparation, known as "the days of Noah," are compared to the future when the Son of Man appears in the heaven, and Israel sees Him coming on the clouds. Christ will send His angels with a loud trumpet call to gather the scattered 12 tribes from all corners of the earth. Our Lord warned Israel of the time before their final repentance, marking the end of Daniel's 70th week. The fig tree, symbolizing Israel, teaches us: when its twigs get tender and leaves come out, summer is near. During the great tribulation, Israel will repent, the fig tree will bud, and when its leaves are tender, the time is near. The generation at the end times will not pass away until all is fulfilled, waiting at most 33 years. When Israel repents, the fig tree buds, but they must wait another 33 years until the leaves grow, entering the Millennium. This generation will survive the 33 years and persist through the Millennium until the "last day." At the end of the 33 years, believers remain, and unbelievers die. On the "last day," the heaven and earth pass away, but Christ's words endure.
After our rapture or before the Millennium, nations will be unaware of the Lord's judgment at Armageddon.
After the Millennium, Satan will gather nations to war against God. No one, not even angels, will know when the "last day" begins, except the Father or Christ.
As in the days of Noah, people were eating, drinking, marrying, and giving in marriage—referring to the sons of God (fallen angels) marrying human daughters. Satan will gather nations before Armageddon and after the Millennium, when giants may roam again, reminiscent of the time before Noah entered the ark. Unbelievers, including giants, will be oblivious to

Christ’s judgment, taken by surprise. This is how it will be at the coming of the Son of Man.
Those who repent during the great tribulation will experience the Millennium’s blessings and live until the “last day,” entering a new earth. The passing of the heaven and earth denotes the “last day,” not Israel’s repentance or the Millennium’s end, but when the kingdoms of the earth are subdued to Christ (Ezekiel 38). Israel’s repentance mirrors Noah’s time, and by studying the Bible, they can discern the 33 years. After the Millennium, an unknown period follows when people commune with angels, but only God knows “that time.” The “time of Noah” refers to the 120 years before the flood, not the 600 years after. Similarly, the 33 years follow Israel’s repentance until the Millennium. Noah typifies Christ: as the earth was saved through Noah, Israel will be saved through Christ. Though Noah lived to 950 years, the Bible emphasizes the 120 years from God’s announcement to the deluge, likened to the 33 years after Israel’s repentance (Matthew 24). As with the flood, when all unbelievers died, at Armageddon, Satan’s followers and unbelievers will die, never entering the Millennium. Before the deluge, people focused on daily life, oblivious to the coming flood, ignoring Noah’s message until it took them by surprise.

It says that Noah was a preacher of righteousness (2 Peter 2:5). The people refused to enter the ark, reasoning that it had never rained before, so why now? The unbelievers were “taken away from the earth,” and similarly, unbelievers will be taken at the coming of the Son of Man. At the time of Israel’s repentance, there will be 144,000 elect (people like Noah) who will preach His Word, but few will believe them. Once the 33 years end, the Lord will cause all unbelievers to die, as the weeds in Matthew 13:37–42, when believers are separated from the weeds. It says two men will be working together in the field; one will be taken (to die), and the other will be left to enter the Millennium. Similarly, two women will be grinding flour at the mill; one will be taken, and the other will be left (Matthew 24:40–41). There are many similar parables in the Bible about the Son of God ridding the earth of wickedness.
In the days of Noah, the wicked were “taken away” while the redeemed remained in the ark. After the deluge, Noah inhabited the earth, and similarly, at the beginning of the Millennium, believers will remain to populate the world. In Matthew 24:40, “left” in Hebrew is tied to “forgive,” meaning those left are eligible for the Millennium’s blessings, their sins forgotten. This is not the rapture of the Church but the time of Israel’s repentance. Verse 42 urges watchfulness: “You do not know what day your Lord is coming.” If we sleep, we will miss His return and its blessings. If God did not intend anyone to know the time of His coming, He would not urge us to stay awake.
Those prepared for the Lord’s coming are not perturbed when He returns, but hesitant believers are burdened by questions, thinking they must drastically change their lives beforehand. The 120 years of Noah are significant, exemplifying the time before the Millennium. Noah’s deluge is compared to the judgment before the Millennium, when Christ’s Kingdom

will be on earth. Peter urges watchfulness, as God will judge the world, even if some deem it wrong. He judged the angels who abandoned their habitation in heaven and the unbelievers in Noah's time (2 Peter 2:4–5). Peter equates the Lord's patience to Noah's 120 years. Noah urged people to repent and prepare for the ark, demonstrating faith by building it. If other believers existed, they would have helped him. I believe Noah's sons helped build the ark, an act of faith.
The deluge is initially compared to the great flood of Genesis 1:2. The Book of Job and some Psalms confirm a major flood, though most commentators assume it refers to Noah's flood. Deeper study of the Psalms suggests it portrays a flood before Adam's time, flooding both earth and heaven, ending all life. Noah's flood differed, as the ark preserved Adam's promises and a remnant of creatures. The 120 years relate to the number 12, a perfect number signifying governance. Examples include the sun ruling the day, the moon and stars governing the night through the 12 zodiac signs, forming a 360-degree circle (12 x 30). The 12 tribes of Israel will rule with God, the gospel was preached by 12 disciples, and the New Jerusalem will have 12 foundations.
The 120 years represent a period when humanity can determine its destiny before God ends it. He said, "My Spirit will not always contend with man, for he is mortal" (Genesis 6:3). The disparity between God's Spirit and corrupt, mortal flesh causes this distance. Humanity is at risk when mingling with the sons of God, producing unusual giants who deviate from God's norm, leading to their downfall. God will judge the earth within 120 years due to its erring flesh. This unusual history lasted 120 years, during which giants, half-gods of legend, roamed the earth and later.

Genesis 6:5
The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. The Lord was grieved that He had made man on the earth, and His heart was filled with pain.
Everything people thought or imagined was evil, continually erring. The New Testament confirms that through the law, we become conscious of our wrongs (Ephesians 2:1–3). The Lord was grieved and distressed, questioning why He created Adam. Yet, His greater plan was to create the new from the old. His sorrow was due to the high cost of redemption, fulfilled through His resurrection, redeeming the fallen earth.

Genesis 6:7
So the Lord said, "I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them."
Why did God include animals, creeping things, and birds? Noah's flood, on a smaller scale, recalls the flood of Genesis 1:2, which drowned all life on earth. As creator, God had the freedom to do this. Since all people were wicked, as in the earlier flood, animals were affected. Noah's mention of the sons of God and giants was rational, as their presence justified the

deluge. The giants, influenced by Satan, corrupted creation, including animals, as before Genesis 1:2, leading to their demise as part of the “old.”

Genesis 6:8
But Noah found favour in the eyes of the Lord.
Unlike the Genesis 1:2 flood, when all life ended, Noah found favour with God and was spared, relying heavily on God’s grace. Fish may have survived Noah’s flood, unlike the earlier flood. Noah’s faith, counted as righteousness, led him to obey God’s warning of future events, building the ark to save his family (Hebrews 11:7). Noah condemned the world through his faith, a stepping stone to save his family, as Abraham did nearly 900 years later.

Genesis 6:9a
These are the generations of Noah.
This marks the end of Noah’s tablet or script.

Genesis 6:9b–10
Noah was a righteous man, blameless in his generation. Noah walked with God. Noah had three sons: Shem, Ham, and Japheth.
The first verse of the tablet, written by Noah’s sons, confirms his righteousness, though a sinner like all. His faith, flavoured by works, was what God praised. His three sons—Shem, Ham, and Japheth—are mentioned, as they were responsible for detailing God’s work during the flood. They signed the tablet in Genesis 10:1.

Genesis 6:11–13
Now the earth was corrupt in God’s sight, and the earth was filled with violence. God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.
The earth was filled with evil and violence. Flesh strayed from God, and He told Noah He would end the corrupt, violent earth. Earlier, these were Noah’s words (Genesis 6:5), but his sons reiterated them, elaborating on the deluge and the ark, which Noah did not mention, focusing only on the 120 years.

Genesis 6:14 - 22
Condensed Exposition on Noah's Ark

Typology and Symbolism of the ark

Ark as redemptive vessel:

- Christ/Ransom: Tebah = "word/harvest" (gematria=407= oth "sign"); holds God's wisdom/promises (Psalm 19:1–4: Firmament speaks). Pitch seals like atonement (Romans 4:7); gopher wood = judgment on sin (copper/sulfur typology).
- Moses Parallel: Same tebah for Moses' reed basket (Exodus 2:3, pitch-sealed)—both "drawn from waters" (mashah root); Noah/Moses as kings/deliverers.
- Three Levels: Cosmos (earth/heavens); completeness (cube=3D; God's attributes: omnipotence/etc.; time: past/present/future). Believers in Christ: Church/Israel/Gentiles united.
- Window/Door: Upward gaze (spiritual focus, Luke 5:19 healing via window); closed door = no earthly escape, only heaven (post-Flood rainbow covenant, Genesis 9:11–17).
- Food Sharing: Animals reliant on Noah = dependence on Christ (John 6: manna; 1 Corinthians 10:2–4: Baptized with Moses in sea/cloud).
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Noah's Faith and Judgment

Noah ("comforter," John 14:16) obeyed fully (Genesis 6:22), condemning world by ark-building (Hebrews 11:7)—preached via Spirit (1 Peter 3:18–20: Christ warned disobedient "spirits in prison" pre-Flood, now awaiting judgment; 2 Peter 2:4–5: Angels spared not, cast to Tartarus). Eight saved (remnant: family=Church type); water judges world, saves ark (1 Peter 3:20–21: Baptism=death to old life).

- Covenant: Pre-Flood promise (6:18) with Noah's line; post-Flood rainbow (9:9–17) vows no more global flood—last judgment of its kind, echoing Genesis 1:2 cataclysm (preserved kinds then too).
- Flood Scale: Noah's=local/global but lesser; Genesis 1:2=cosmic (swamped heavens, Mars evidence? polystrate fossils, coal, Grand Canyon/fjords via rapid retreat; Himalayas' marine fossils at 15,000 ft). Fountains of deep reverse day 3 (Genesis 1:9–
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Scriptural Ties (Psalms/Prophecy)

Psalms evoke greater Genesis 1:2 flood (death symbol, Revelation 20:13):

- Psalm 18: Channels seen, foundations uncovered (18:15); rescue from deep waters (18:16–17)=Christ's death/resurrection (Acts 2:29–31).
- Psalm 29: God's voice (7x) over mabbul flood (29:10)—enthroned as King; not storm, but creative judgment/redemption.
- Psalm 69: Waters to neck (69:1–2)=Calvary (69:21 gall/vinegar, John 19:29); reproach for God's sake (69:7–8).
- Psalm 77: Waters tremble at God (77:16); hidden path through sea (77:19)=Red Sea/Millennium march from Petra (Micah 2:12–13; Christ as Moses/Aaron/Melchizedek).
- Psalm 104: Waters covered mountains, fled at rebuke (104:6–9)=day 3 reversal; post-Flood blessing (springs, grass, wine—104:10–15).

Ark=spoken Word (lashon gematria=dimensions); preserves remnant for new creation (7,000-year dispensations culminate in eternal rest). Noah=faith model (Ezekiel 14:14,20—saves self only); Flood typology: Past (1:2), Noah's (judgment/grace), future (fire, 2 Peter 3:5–7; no more water).

Noah made a wooden ark of gopher wood, an unknown species of tree. He constructed the ark with nesting places and covered it inside and out with pitch. God instructed, “This is how you shall make it: The length of the ark shall be 300 cubits, its width 50 cubits, and its height 30 cubits. Make a window for the ark and finish it one cubit from the top. Put a door in its side. Below, make second and third decks. I am bringing floodwaters over the earth to destroy everything under the sky that breathes. Everything on earth will perish. But I will establish My covenant with you. You will enter the ark with your sons, your wife, and your sons’ wives. From all living creatures, bring a pair—male and female—into the ark to keep them alive. From each kind of bird, livestock, and creature that crawls on the ground, a pair will enter with you to stay alive. Take every kind of food and store it for you and the animals.” Noah did everything exactly as God commanded him (Genesis 6:14–21).

Sea creatures are not mentioned in this passage. Each kind had to be kept alive, “each after its kind,” reminiscent of Genesis 1. This may relate to the preservation of kinds before the great flood of Genesis 1:2. As each kind was saved before Noah’s flood, similarly, each kind may have been preserved after the Genesis 1:2 flood, when God recreated the earth in seven days. Noah gathered and stored food for over a year, demonstrating his faith in God’s command.

Noah made the ark of gopher wood, possibly a wooden box with a door on top or a closet-like structure with a side door. An ark is a box, akin to a narrow boat on British waterways, not needing to be streamlined as it only drifted. A cargo plane could also be considered an ark. Noah’s ark recalls the Ark of the Covenant in the tabernacle, which contained the law. In Hebrew, “ark” is tebah (תֵּבָה), appearing 26 times in Genesis, matching the numerical value of Jehovah’s name (YHWH). The ark symbolizes Christ, our Redeemer.

The same word, tebah, appears twice in Exodus when Moses’ mother, unable to hide him, took a reed basket (ark), sealed it with pitch, and placed Moses among the riverbank reeds (Exodus 2:3). Like Noah’s ark, this basket was sealed with pitch. Moses shares similarities with Noah: as Noah became king of the earth after leaving the ark, Moses was raised in Pharaoh’s court. In Genesis and Exodus, tebah refers to either Noah’s ark or Moses’ basket, sharing the same Hebrew term.

In Hebrew, tebah relates to the produce or harvest of the land, tied to Boaz (“the coming one”) or “boat.” Our spoken words are our life’s yield. A young person’s words carry little weight, but a mature person’s words, filled with wisdom, are revered as tebah. The ark represents the spoken Word filled with God’s wisdom, symbolizing Christ, the Coming One (Boaz), in whom God’s promises are invested. Similarly, Moses’ basket (tebah) guided him across the water.

In Modern Hebrew, tebah translates to “word” and is linked to bet (“house”), both with a numerical value of 412 (ha-tebah = 5 + 407; bet = 412). Bet symbolizes the Word. The ark contains God’s wisdom, saving us through Christ. In Hebrew, a “sign” (oth) also has a numerical value of 407, equating tebah (ark) with oth (sign).

Gopher wood, mentioned only once in the Bible, is unclear in meaning, possibly linked to gophrit (sulphur), symbolizing God's judgment, as when sulphur rained on Sodom and Gomorrah (Genesis 19:24). It may relate to copper, also denoting judgment, as seen in the copper snake or the burnt offering altar. The ark signifies impending divine judgment. The "nests" for animals may depict different dispensations, where believers, despite varying conditions, share the same ark. The New Testament speaks of "many rooms" in the Father's house, prepared by Christ (John 14:2).
Noah covered the ark with pitch, likely from pine trees (possibly gopher wood). Pitch, a gum-based coating, sealed the wood. In Hebrew, "pitch" is kopher or kaphar, meaning "ransom," akin to kapporeth (mercy seat) covering the Ark of the Covenant. The Bible says, "Blessed are those whose transgressions are forgiven, whose sins are covered" (Romans 4:7, quoting Psalm 32:1). The ark represents redemption in Christ, with gopher wood symbolizing the chastisement of sin. The bronze grating surrounding the tabernacle's altar signifies God's judgment, satisfied through Christ's redemption. Shittim wood in the tabernacle, plated with gold or copper, conveys a similar message: post-Christ's resurrection, the wood (Satan's influence) is forgotten, leaving only gold.
Covering the ark with pitch meant ransoming it, as Christ, our ransom, protects us from the floodwaters. Water swells wood, sealing crevices to keep the ark watertight. In John 14, Christ, the Comforter, promises another Comforter, the Spirit of truth, whom the world cannot receive (John 14:16–17). In Hebrew, "Noah" means "comforter," identifying him with Christ, who renews and comforts His family and creatures in the ark. The disciples knew the Comforter, as He lived with them. After His resurrection, Christ remained with them differently, living within them, not abandoning them as orphans.
Scripture further describes Noah: "If a country sins against Me by being unfaithful, and I stretch out My hand to cut off its food supply and send famine, killing its men and animals, even if Noah, Daniel, and Job were in it, they could save only themselves by their righteousness" (Ezekiel 14:13–14). Yet, "As surely as I live," says the Sovereign Lord, "even if Noah, Daniel, and Job were there, they wouldn't save their own sons or daughters. They alone would be saved by their righteousness" (Ezekiel 14:20). Noah, Daniel, and Job saved others, but a day will come when none will be spared from God's judgment.
Noah exemplifies true faith, mentioned by Isaiah against the backdrop of Christ's return: "As I swore in the time of Noah that I would never again let a flood cover the earth, so now I swear that I will never again be angry and punish you" (Isaiah 54:9). In the New Testament, Hebrews 11:7 states, "By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith." God spoke, and Noah acted, preparing the ark over 120 years. His faith, shown through building the ark, condemned the world, forcing a choice between the world and the ark. Noah chose the ark, his faith rooted in the unseen. Genesis 6 concludes that Noah did everything as God commanded.

Peter wrote twice about Noah, stating that Christ died for our sins once for all, the righteous for the unrighteous, to bring us to God.” He was put to death in the body but made alive by the Spirit. He went and preached to the spirits in prison” (1 Peter 3:18–19). Who were these “spirits in prison,” and when and how did our Lord preach to them? In Noah’s time, when they were alive, Christ’s Spirit preached to them through Noah for 120 years, but they were disobedient, ignoring warnings of the impending flood. Only eight people listened and were saved from drowning (1 Peter 3:20). This confirms that the Lord did not preach to them after His death at Calvary before resurrection, but spoke to the disobedient during Noah’s time, leaving them without excuse. Now bodiless, they are spirits in prison awaiting God’s final judgment.

Noah patiently prepared the ark, his construction preaching deliverance, yet they refused. Only eight were saved through the ark. The same water that judged the world saved Noah; what brings life to one brings death to another. We cannot live without water, just as the Word of God can save or judge us. Thus, “the water of baptism” signifies death to the old self and life to the new (1 Peter 3:21). Similarly, the Nile’s waters carried Moses in his basket to Pharaoh’s court. In Hebrew, “Moses” means “drawn from the water.”

Peter compares the 120 years to our dispensation of grace, noting God’s patience: “The Lord is not slow in keeping His promise, as some understand slowness, but is patient, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9). After 2,000 years, His patience will end, and the world will be judged. These 2,000 years mirror Noah’s 120 years in principle. God did not spare the ancient world, bringing the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others (2 Peter 2:5). The previous verse mentions the angels who sinned by marrying human daughters; God did not spare them, casting them into Tartarus, gloomy pits of darkness, until the Day of Judgment (2 Peter 2:4). God spared neither the angels nor the pre-Adamic world. Noah, a preacher of righteousness, exemplifies Christ, his name symbolizing redemption.

The ark’s dimensions—30, 300, 50 cubits—correspond to the Hebrew letters Lamed, Shin, Nun (lashon, “tongue”). The ark symbolizes God’s spoken Word, a container holding something precious, like Noah’s ark, which saved a remnant. The ark holds God’s Word, a treasure we embody if we let it fill us. Remarkably, these measurements also match the gematria of raqiya (“firmament”). Psalm 19:1–4 states, “The heaven declare the glory of God; the firmament shows His handiwork. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.” The ark (firmament) speaks, and we can harbour God’s Word within us.

A 1993 scientific study by Dr. Seon Hong at a ship research center in Daejeon, South Korea, confirmed the ark’s seaworthiness. Comparing twelve hulls, no design outperformed the 4,300-year-old biblical proportions, which match modern cargo ships. Modifying these

proportions risks instability, fracture, or discomfort. The ark could handle 100-foot waves, needing no rudder, as it was not a ship.

The ark had one window to view the sky, not to steer. Genesis 8 confirms the window was on top, allowing only skyward views. The ark was 30 cubits high, with a 1-cubit-wide window, possibly the crest's width with sloping sides. The Bible distinguishes a window (in the ceiling, exposing heaven) from a door (entry to the house). The top window signifies spiritual things. In the New Testament, a man entered through a window to be healed by Jesus (Luke 5:19). The Hebrew word for "finish" has a gematria of 55, symbolizing the fifth dispensation. In Hebrew, the number 5 ties to 8, as we (5) are in heaven, part of the new (8), awaiting glorification. For Noah, the world's door was closed; the only exit was upward. In Hebrew, "window" (tsohar) means "splendour" or something that shines, possibly a skylight or light-emitting stone. How could one small opening light the entire ark, with animal booths and separated floors, especially since the sun and moon were obscured by flood clouds? Those in the ark represent those in Christ, "one plant with Him," sharing the ark, surviving judgment, and communing in Christ's light, with no window to view earthly catastrophe but eyes fixed on heaven. The ark's three levels mirror the cosmos—earth and two heaven—a microcosm carrying Adam's promises, embodying both "cosmos" and "word."

Completeness is marked by three: a cube, the simplest solid, has three dimensions; two symbolizes a square (x^2), three a cube (x^3). God's attributes—omniscience, omnipresence, omnipotence—are three, as are time's divisions: past, present, future. The ark signifies our completeness in Christ, with redeemed believers in one of three groups: the Church (firstborn in Christ), Israel, or Gentiles. The ark foreshadows the new covenant emerging from the old.

God said, "Behold, I Myself will bring the flood on the earth" (Genesis 6:17). God actively engages with our world. The Hebrew word "bring" (bow) means "to come," like Boaz, the redeemer of Ruth, implying God's return with the floodwaters. He does not merely direct the flood but causes it. The Hebrew word for "flood" (mabbul) stems from yabal, related to Jubal and Jabal (Genesis 4:20–21). Yabal means "stream" or "flood," and Babel derives from a word meaning "confusion." God's flood brings judgment and confusion, targeting the dry land created on the third day (Genesis 1:9–10).

Previously, God pushed the great oceans or waters away from the center of the third heaven to drain the waters from the two heaven and the earth, flooding the cosmos. Thus, it was not difficult to reverse this by allowing the oceans to flood the earth. Today, evidence suggests Mars experienced an enormous flood, with canyons, mountains, and ravines on its surface. The question is: Which waters flooded Mars, and why did they rush so quickly to carve the ravines? I believe it was the floodwaters of Genesis 1:2 that flooded the heaven as well.

I believe great forces are needed to contain the waters beneath the earth, and God can easily allow the water to swamp our earth. In the following chapter, we read that the flood was caused by rain and, primarily, the fountains of the deep (Genesis 7:11). The "ancient world" was swamped

by water due to the giants who walked the earth, yet they persisted after the deluge, like Goliath. Why did God judge them with a flood, and why not judge later giants similarly? I believe Noah's flood recalls the Genesis 1:2 flood, proving past events to the world.
In Psalms and the Book of Job, an enormous flood is described—not Noah's flood but a far greater one. Then, the earth was judged, leaving nothing, and Psalms reveals the floods devastated the world, rendering it void (Genesis 1:2). Biblical signs foreshadow future events:

- The Passover prefigured Israel's redemption from Egypt; Christ, our Passover Lamb, redeems us from slavery (1 Corinthians 5:7). Israel looks to the past, but we see Christ.
- The Feast of Tabernacles recalls Israel's 40 years in desert shelters. For us, it depicts life's transience, with our true home in heaven or, for reborn Israel, the Millennium or new earth.
- Baptism reminds us of dying with Christ, without future significance.
- Noah's flood recalls the Genesis 1:2 flood, with the ark compelling remembrance of past judgment, equating Noah's deliverance to ours in Christ. God promised no further flood (Genesis 9:11), as Noah's was not the first but the last of a series.

Genesis 6 begins by mentioning the sons of God who married human daughters, ending with the flood, as the previous spoiled civilization was judged in the Genesis 1:2 flood. After the rapture of the Church, similar circumstances to Noah's time may arise. Satan spoiled the world with his hybrids (giants), compelling God to judge it. Why flood the earth rather than punish differently? The flood was a clear message, as evidence of a previous flood was known in Noah's time, and they understood why God allowed it. The flood submerged the earth for over a year. The flood mentioned by David in Psalms and Job may relate to Noah's but primarily reverts to a time before Adam. God said, "I establish My covenant with you" (Genesis 6:18). Which covenant? Genesis 9 states, "Behold, I establish My covenant with you and your descendants after you" (Genesis 9:9, 11–12). This is a "sort of" new covenant. Noah did not walk on a new earth, but he portrays the new covenant we are part of. It was the last flood judgment, applicable to our dispensation, as the flood's truths relate to a new creation never to be judged again. The covenant is mentioned before the flood in Genesis 9." Bring a pair of every kind of animal—a male and a female—into the ark with you to keep them alive during the flood" (Genesis 6:19). Later, Noah was to take seven pairs of clean animals and one pair of unclean animals (Genesis 7:2). The clean animals, approved for sacrifice, were taken in surplus, while one pair of unclean creatures survived the flood. God distinguished clean and unclean animals over 1,000 years before the law, suggesting Noah knew more than we might assume, though not explicitly mentioned in Scripture." Two of every kind shall come to you to keep them alive" (Genesis 6:20). Similar words appear when Joseph spared his family: "God sent me ahead of you to

preserve a remnant on earth and to save your lives by a great deliverance" (Genesis 45:7)." To keep alive" means protecting those entering the new creation. Noah portrays rebirth, entering and emerging from the water, as in our baptism. New life comes through Christ, the ark. Noah ensured enough food for his family and the animals, which ate the same provisions, not each other. In the New Testament, the prodigal son longed to eat the pods the swine ate (Luke 15:16). Typologically, the animals were bonded to Noah, as all Israel was baptized with Moses in the cloud and sea (1 Corinthians 10:2–4). The creatures shared Noah's food, as Israel shared manna (John 6:31–36) and water from the Rock, Christ (1 Corinthians 10:4). As the creatures depended on Noah, our lives depend on Christ. Noah did everything as God commanded (Genesis 6:22). How did he fit all the animals? With three decks, there was ample room for approximately 16,000 animals, assuming they required farm-like enclosure space.

The Lord said to Noah, "Go into the ark with your whole household, because among this generation I've seen that you are a righteous man. From every clean animal, take seven pairs, a male and his mate; and from every unclean animal, take one pair, a male and his mate; and from the birds in the sky, take seven pairs, male and female, so their offspring will survive throughout the earth. In seven days, I will send rain for forty days and forty nights. I will wipe from the earth every living thing I have made." Noah did everything the Lord commanded (Genesis 7:1–5).

Noah was deemed righteous for obeying God. The word "flood" (mabbul) appears 12 times in Genesis and once in Psalms (Psalm 29:10). Psalm 29 mentions the Lord's voice seven times:

- The Lord's voice is over the waters; the glorious God thunders; the Lord is over the mighty waters.
- The Lord's voice is strong.
- The Lord's voice strikes with flashes of lightning.
- The Lord's voice breaks cedar trees—yes, the Lord shatters the cedars of Lebanon.
- The Lord's voice unleashes fiery flames.
- The Lord's voice shakes the wilderness.
- The Lord's voice convulses the oaks, strips the forests bare.

The Lord sits enthroned over the floodwaters; the Lord sits enthroned—King forever! This is the only mention of "flood" outside Genesis. God speaks through seven dispensations, with seven symbolizing the excellence and completeness of His creative work. He recreated the world in seven days, enduring for 7,000 years until the new earth (Revelation 20). Throughout these dispensations, God spoke to us, from Adam to the last day. Many believe David saw a storm in Psalm 29, but it is not a thunderstorm. It is God's voice, ending with the Lord enthroned over the floodwaters, seated at God's right hand as Christ, the Word. The flood

refers not to Noah’s but to Genesis 1:2’s flood, when the “ancient world” succumbed (2 Peter 3:5–6). God’s voice resonated above those waters, marking the world’s beginning. The world was void due to water, and God said, “Let there be light” (Genesis 1:3). Since then, His voice has spoken often, showing concern for us, unlike during Noah’s deluge. The critical moment was before the Genesis 1:2 flood, when God engaged with our world. Psalm 29 speaks of something greater than a storm—God’s grace descending to redeem us. The word “flood” (mabbul) appears 12 times in Genesis and once in Psalms, with additional references in Psalms and Job. We often focus on Noah’s flood, but “waters” and “flood” have broader implications in Scripture.

Psalm 18:15 states, “Then the channels of waters were seen, and the foundations of the world were uncovered at Your rebuke, O Lord, at the blast of the breath of Your nostrils.” The floodwaters (channels of water) were revealed, and with the blast of His breath, the waters escaped through the fountains of the deep to the underworld. In this verse, the abode of death lies hidden beneath the waters, deep within the seabed. In Scripture, “water” often symbolizes death, as in Revelation 20:13: “The sea gave up the dead that were in it.”

This is reinforced in Psalm 18:16–17: “He reached down from heaven and rescued me; He drew me out of deep waters. He rescued me from my powerful enemy, from my foes, who were too strong for me.” God delivered him, bringing him into a spacious place (Psalm 18:19). God declared, “This is My beloved Son, with whom I am well pleased” (Matthew 3:17), rescuing Him from death’s pangs and seating Him in heaven. Passing through the waters depicts the death and resurrection of our Lord, a theme not only in this psalm but in all of David’s psalms, where Christ is the central motive.

Psalm 18:4–6 begins, “The cords of death encompassed me, and the torrents of ungodliness terrified me. The cords of Sheol surrounded me; the snares of death confronted me. In my distress I called upon the Lord, and cried to my God for help; He heard my voice from His temple.” Our Lord was trapped in death’s grip but was miraculously delivered. Peter, on the day of Pentecost, clarified that David spoke not of himself but of Christ (Acts 2:29–31). The waters that swayed Noah’s ark were also waters our Lord conquered. Death enveloped the old earth and the two heaven, but we, like Christ, are delivered from its restraining power.

Psalm 33:6–7 states, “By the word of the Lord the heaven were made, and by the breath of His mouth all their host. He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses.” This implies God gathered the waters that flooded the earth into storehouses (the underworld). As the waters receded, the earth appeared, as in Genesis 1:9–10. The vast waters retreated at God’s command, allowing dry land to emerge on the third day, resembling Christ’s resurrection or Israel’s deliverance through the Red Sea. Israel crossed the Red Sea on the third day after fleeing Egypt. Water equates to death for many nations, but Israel was spared. Similarly, Abraham left Mesopotamia (the nations, or “water”) to reach Canaan (the “land”) on the third day.

Psalm 69:1–8 declares, “Save me, O God! For the waters have come up to my neck. I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God. More in number than the hairs of my head are those who hate me without cause; mighty are those who would destroy me, those who attack me with lies. What I did not steal must I now restore? O God, You know my folly; the wrongs I have done are not hidden from You. Let not those who hope in You be put to shame through me, O Lord God of hosts; let not those who seek You be brought to dishonour through me, O God of Israel. For it is for Your sake that I have borne reproach, that shame has covered my face. I have become a stranger to my brothers, an alien to my mother’s sons.” Later, Psalm 69:21 states, “They put gall in my food and gave me vinegar for my thirst,” which our Lord referenced at Calvary (John 19:29). Psalm 69:22–23, cited by Paul in Romans 11:9–10, portrays Israel: “May their table before them become a snare; and when they are in peace, may it become a trap. May their eyes grow dim so that they cannot see, and make their loins shake continually,” because they rejected Christ. The waters of death threatened our Lord, sinking Him in mire without foothold. The flood overwhelmed Him, His throat parched. Our Lord entered death—the waters—yet underlying this is the great flood of Noah. The waters of Genesis 1:2 represent death, and even before the “ancient world” fell, our redemption was secured in Christ. When He rose, He conquered the deep waters that swamped the heaven and earth. These waters will be subjected to Christ, and all within them will vanish in fire when the new heaven and earth are established (Revelation 21:1). The waters of Genesis 1:2 connect to Christ’s death, pulling us deeper into mire, away from God. In the new heaven and earth, all will be drawn to God, and the underworld’s remnants will burn away, ready to be clothed anew.

Psalm 77:15–20 states, “You have by Your power redeemed Your people, the sons of Jacob and Joseph. Selah. The waters saw You, O God; the waters saw You, they were in anguish; the deeps also trembled. The clouds poured out water; the skies gave forth a sound; Your arrows flashed here and there. The sound of Your thunder was in the whirlwind; the lightning lit up the world; the earth trembled and shook. Your way was in the sea and Your paths in the mighty waters, and Your footprints may not be known. You led Your people like a flock by the hand of Moses and Aaron.” Joseph, the firstborn of Jacob, is cited with “Selah,” meaning “Rock,” a refuge for Israel during the great tribulation. This psalm looks to the future and reflects the past. When the waters saw our Lord, they trembled; the deep quaked. Clouds poured rain, lightning lit the sky, and the earth shook. In His death, Christ traversed the sea, a hidden path through mighty waters. Looking forward, from Selah (Petra), Christ will lead His people along the kingly highway from Petra to Jerusalem, like a flock to occupy Jerusalem. Here, Christ is shadowed by Moses and Aaron, their shepherd. Naming Moses and Aaron evokes Christ as Melchizedek, both king and priest. This may also recall Israel’s deliverance through the Red Sea to Canaan, likened to Noah traversing the flood or the Genesis 1:2 waters engulfing creation. Crossing great waters symbolizes death—

whether Genesis 1:2, Noah's flood, the Red Sea, or Christ's death and resurrection. It may also foreshadow reborn Israel marching from Petra to rebuild Jerusalem, staggering nations. The land emerging on the third day (Genesis 1:9–10) is like Israel rising from the sea of nations. Abraham's journey from Mesopotamia (nations, or "sea") to Canaan (land) mirrors this. Psalm 77's reference to leading "by the hand of Moses and Aaron" aligns with Micah 2:12–13: "I will surely gather the remnant of Israel… like sheep in a pen, like a flock in its pasture… Their leader will break out and lead them out of exile, through the gates of their enemies, back to their land. The Lord Himself will lead them." The singular "hand" suggests Moses and Aaron represent Christ as Melchizedek. In the Old Testament, Melchizedek appears once (Genesis 14:18), but Moses and Aaron, mentioned together over 50 times, often denote one figure—Christ—secretly.

Psalm 104:1–2 states, "Lord my God, how great You are! You are clothed in glory and grandeur! You wear light like a robe; You open the skies like a curtain." The glory and splendour of our Lord resemble the light flooding the skies like a curtain in the morning, brightening the heaven from within to their outer fringes." You build Your lofty house on the waters; You make the clouds Your chariot, riding on the wings of the wind. You make the winds Your messengers; You make fire and flame Your ministers" (Psalm 104:3–4). This verse is cited in Hebrews 1:7." He set the earth on its foundations; it can never be moved" (Psalm 104:5). We are often mistakenly taught that the earth is a loose planet, hurtling at incredible speed into unknown outer space.

"You clothed the earth with floods of water, water that covered even the mountains!" (Psalm 104:6). Here, the earth was covered by deep waters, or the abyss, from the Hebrew word tehom. This reflects the fountains of the deep opening in Genesis 7:11, but it also points to Genesis 1:2, when waters covered the highest mountains." But at Your rebuke, they [the waters] ran away; they fled in fear at the sound of Your thunder. The mountains rose, the valleys sank down to the place You appointed for them" (Psalm 104:7–8). Geologists who believe in Noah's flood, often called flood geologists, claim that during Noah's time, valleys rose and mountains sank to the ocean floor. However, this psalm speaks of a greater flood—not Noah's but the more intense flood of Genesis 1:2. Many are unaware of this earlier flood, but understanding its enormity clarifies the psalm. There is substantial evidence for a worldwide flood, such as "polystrate fossils," a term coined by Rupke. These fossils, found globally, often consist of upright fossil trees traversing multiple strata layers like sandstone, limestone, shale, and coal beds. Ranging from small rootlets to trees over 80 feet tall, they are sometimes oblique but often perpendicular to the strata. Were these layers laid down by a great flood or by slow evolutionary change over billions of years? Flood geologists argue this deluge occurred around 10,000 years ago, offering a better explanation than the evolutionary model of billions of years. The earth was covered by water twice: first in the Genesis 1:2 flood, then in Noah's flood. High in the Himalayan-Tibetan Plateau, 15,000 feet above sea level, scientists find thick layers of ancient lake sediment with plant, fish, and

animal fossils typical of lower elevations and warmer, wetter climates. Shells in the sediment prove it was once buried beneath seas.
The Genesis 1:2 flood was devastating, with immense pressure—exceeding millions of bars—engulfing even the stars, turning trees into rock-solid fossils and plant material into coal. Noah's flood, however, did not cause catastrophic events like the rising of Mount Everest. That occurred in the earlier flood, when God judged the entire earth, leaving nothing untouched.
Water profoundly impacted the earth, eroding it with sudden force. Many struggle to understand how water could have such power, especially since famous canyons, like the Grand Canyon, are in deserts. The Grand Canyon, 6,000 feet deep, stretches 277 miles, with a maximum width of 18 miles. Similarly, Norway's fjords are striking. No one in their right mind can argue that the Colorado River eroded the Grand Canyon or that the Norwegian seas carved the fjords. Noah's flood took 40 days to reach the Himalayan peaks and a year to retreat to normal sea levels, a slow process insufficient to carve the Grand Canyon. In Genesis 1, on the second day, the waters covering the heaven were swept to the abyss, and on the third day, they retreated further, exposing the earth. This did not occur in one year. The tremendous surge of water created canyons visible across all continents. During Noah's flood, waters receded 9,000 meters over 11 months, about 3⅔ feet per hour. In contrast, at Canada's Bay of Fundy, the tidal swing is about 50 feet every 6 hours, equalling 8 feet per hour.
"You have set a boundary for the sea that they may not pass over, that they may not return to cover the earth" (Psalm 104:9). This occurred on the third day, when the waters retreated and the earth rose from its foundations. God set boundaries for sea and land with immense power. He promised Noah never again to flood the earth (Genesis 9:11), referencing the prior Genesis 1:2 flood. Since that great flood, water blesses rather than curses us." You make springs pour water into the ravines, so streams gush down from the mountains. They water the land and quench the thirst of all the animals. The birds nest beside the streams, and You fill the earth with the fruit of our labour. You cause grass to grow for the livestock and plants for people to use. The wine makes us glad, and the olive oil soothes our skin" (Psalm 104:10–15). Since the Genesis 1:2 flood, God planned to inhabit our world, unlike before that flood. His work in Genesis 1 portrays our world, and this psalm depicts an environment we all desire. This did not follow Noah's flood but began earlier, with Adam, who worked to maintain the land and crops. Comparing Noah's flood to Genesis 1:2, the waters cleared far faster in Genesis 1. Within 48 hours, the waters in heaven and on earth receded, and on the third day, the land appeared, with grasses, fruit trees, and herbs germinating from the seeds of the previous fallen earth.

Genesis 7:6-9
'Noah was 600 years old when the waters flooded our earth. Noah, his sons, his wife, and his sons' wives with him entered the ark to escape the floodwaters. From the clean and unclean animals, from the birds and

everything crawling on the ground, two of each, male and female, went into the ark with Noah, just as God commanded Noah.’
Noah had to keep the animals alive, mother nature as we know it today. It had to continue as before the flood of Noah. We are vague what the earth was like before the flood of Genesis 1:2. With Noah the creatures were preserved in pairs except for the 'clean' animals as 7 of each entered the ark. The reason is many of them were offered to the Lord.

Genesis 7:10 - 12
After seven days, the floodwaters swamped our earth. In the 600th year of Noah’s life, in the second month, on the seventeenth day—on that day all the springs of the deep sea erupted, and the windows in the skies opened. It rained upon the earth forty days and forty nights.
We live in a world of the seven's and once they elapsed, God will judge the earth. Our world will last for 7000 years before the great judgement on the last day. Then our world will burn in a great fire and not by a flood. Previously in Genesis 1:2, the world was destroyed by water but our present world is preserved to be burned. 2Pet. 3 The deluge of Noah relates to the flood in Genesis 1:2 and every person or animal outside the ark, did drown. It rained solidly for 40 days. This outlandish weather prediction of Noah was ignored by the people of his time as it never rained before. They must have noticed the canyons of the previous flood of Genesis 1:2, but they discounted the evidence.
The flood happened when Noah was 600 years old or 1656 years since the creation of Adam.

Genesis 7:13 - 16
That same day, Noah, his sons Shem, Ham, and Japheth, Noah’s wife, and his sons’ three wives entered the ark. They were joined by every kind of animal—livestock, creatures that crawl on the ground, and birds. They came to Noah and entered the ark, two of every creature with the breath of life, male and female, as God had commanded. Then the Lord shut the door behind them.
They had seven days to enter the ark, whether human or animal. This parallels the seven dispensations of human history, during which we have the opportunity to accept God’s salvation. The ark represents Christ, who redeems the world.
On the 17th day of the second month, the fountains of the deep opened, as described in Genesis 1, where the waters once receded. These fountains, likely located beneath the earth, could resurface to cause the flood. If we accept Genesis 1, the concept of these subterranean waters is not difficult to understand. The abyss, often equated with the sea, may contain these fountains, possibly as many as twelve, with the Bermuda Triangle as a speculative example. While some view the earth as a sphere formed by the Big Bang, I believe infinite space lies beneath us, where these waters receded. The Bermuda Triangle’s mysterious disappearances of boats and planes remain speculative, as many phenomena in our world and the spiritual realm remain unknown. The Church today is already part

of heaven, a spiritual reality, much like the geology of the fountains of the deep.
These fountains may act as plugs at the ocean's base. If unplugged, the water could drain away or, conversely, rise to flood the earth, like a bathtub where the water unexpectedly rises instead of draining. During the Great Tribulation, these fountains may open, allowing creatures to escape and invade the earth.
In Genesis 1, the earth and heaven were flooded, and God separated the waters. Similarly, in Noah's time, the waters returned to the deep. On the 17th day of the second month, the fountains opened. Notably, in Exodus 12, the Israelite calendar changed, making the second month the eighth month. This aligns with Jeroboam's feast on the 15th day of the eighth month (1 Kings 12:32), contrasting with Judah's Feast of Tabernacles from the 15th to the 21st day of the seventh month. This shift may relate to the ten tribes' split from Judah, though its connection to Noah's flood is unclear. The flood's end may point to Christ's redemptive work.
On the 17th day of the seventh month, the ark rested on the mountains of Ararat (Genesis 8:4). Accounting for the calendar shift at Passover, this corresponds to the first month, aligning with Christ's resurrection. This date signifies the promise of resurrection, not the flood's end.
The rain lasted forty days, ending on the 27th day of the ninth month, coinciding with the third day of the Jewish Chanukah festival.

Genesis 7:17–24
The flood continued for forty days. The waters rose, lifting the ark high above the earth. They prevailed, covering all the high hills under the heaven, reaching fifteen cubits above the mountains. All living creatures on land—birds, cattle, beasts, creeping things, and humans—died, except Noah, his family, and the creatures in the ark. The waters prevailed on the earth for one hundred and fifty days.

The forty days of rain or rising waters from the deep were a time of trial, a recurring biblical theme. The number forty often signifies testing or punishment, followed by repentance or restoration, as seen in Israel's forty years in the desert or the future Great Tribulation. This period reflects our earthly life, where trials lead to renewal. God's use of the number forty remains consistent across Scripture.
The animals entered the ark in pairs, and after seven days, God shut the door, signalling the end of His grace period. This mirrors the 120 years given for repentance before the flood and parallels Israel's opportunity to call on the Lord. When Israel rejected God, they faced exile and enslavement in Egypt. Similarly, once the ark's door closed, there was no escape from judgment. This foreshadows Daniel's 70th week, where Israel has a limited time to flee before being trapped in Jerusalem during the Great Tribulation. The flood, covering even the highest mountains, was global, not regional. Only Noah, his family, and the ark's creatures survived, while all others perished, prefiguring the judgment of those who reject Christ in the end times.

Timeline of the Flood
The flood’s timeline is complex, with key dates:

- 10th of the 2nd month: Seven days before the flood, animals were gathered in pairs (Genesis 7:4, 10), part of the 120 years given for preparation.
- 17th of the 2nd month: The rain began, and the fountains of the deep opened (Genesis 7:11). The rain lasted forty days, ending on the 27th of the 3rd month.
- 17th of the 7th month: The ark rested on Ararat (Genesis 8:4). The waters prevailed for 150 days (Genesis 7:24, 8:3), from the 17th of the 2nd month to the 17th of the 7th month, covering five months of 30 days each, based on a 360-day year.

Before the flood, a year likely had 360 days, with each month having 30 days. Post-flood, the solar year became 365. 24 days, complicating Israel’s calendar and festivals. The Jewish calendar, based on lunar cycles (29. 5 days per month), totals 354 days, requiring an extra month (Adar Bet) every few years to align with the solar year. This 13th month, added seven times in a 19-year cycle, ensured festivals like Passover avoided Sabbath conflicts. The 360-day prophetic year, used in Genesis and by prophets, contrasts with the modern solar year

Genesis 8: 1 -14
But God remembered Noah and all the beasts and livestock with him in the ark. He sent a wind over the earth, and the waters receded. The fountains of the deep and the windows of the heaven were closed, and the rain ceased. The waters gradually receded from the earth. After one hundred and fifty days, the waters had decreased, and on the seventeenth day of the seventh month, the ark rested on the mountains of Ararat. The waters continued to decrease until the tenth month, when, on the first day, the mountain peaks appeared.

After forty days, Noah opened the ark’s window and sent out a raven, which flew back and forth until the waters dried up from the earth. Then he sent out a dove to see if the waters had subsided from the land, but the dove found no place to rest and returned to the ark, as water still covered the earth. Noah reached out, took the dove, and brought it back into the ark. After seven more days, he sent the dove out again. It returned in the evening with a freshly plucked olive leaf in its beak, showing Noah that the waters were subsiding. He waited another seven days and sent the dove out again, but this time it did not return. In Noah’s six hundred and first year, on the first day of the first month, the waters had dried up from the earth. Noah removed the ark’s covering and saw that the ground was dry. On the twenty-seventh day of the second month, the earth was completely dry.

Timeline of Noah's Flood (Genesis 7–8)

The Flood narrative spans ~370 days total in the ark (from entry to exit), with a 30-day lunar calendar. Key phases: 40 days rain + fountains of deep; 150 days prevailing waters; gradual recession via bird releases and drying.

Date (Month/Day)	Event (Days from Prior Milestone)	Reference (Genesis)
2nd/10th	Animals gathered; 7-day wait begins.	7:4,10
2nd/17th	Flood starts: 40 days rain + deep fountains open.	7:11–12
7th/17th	Ark rests on Ararat (150 days total; 5x30-day months).	7:24; 8:3–4
10th/1st	Peaks visible (74 days post-Ararat).	8:5
11th/10th	Raven/dove #1 released; dove returns (40 days post-peaks).	8:6–9
11th/17th	Dove #2 returns with olive leaf (7 days later).	8:10–11
11th/24th	Dove #3 released; does not return (7 days later).	8:12
1st/1st (Year 2)	Covering removed; ground dry (37 days post-dove #3).	8:13
2nd/27th (Year 2)	Earth fully dry; all exit ark (56 days post-ground dry; 370 days total).	8:14–19

Theological/Prophetic Interpretation

The timeline echoes Genesis 1:2 cataclysm (chaos-to-order via water; 150 days=5 months, hidden "5" for spiritual realities, e.g., tabernacle's unseen stabilizing beam, Exodus 26).

Ararat ("curse") symbolizes fallen earth (Adam's state); 17th/7th resting aligns with redemptive dates (Passover/resurrection, Matthew 28; Abraham's Canaan entry, Genesis 12; Red Sea crossing, Exodus 14; potential rapture/Millennium entry).

- Numbers & Symbolism:

Number/ Element	Significance	Ties
74 (peaks)	"Witness" (gematria: 70+4; Shema's enlarged letters Ayin/Dalet, Deuteronomy 6:4).	74 generations Adam–Christ (Luke 3); Christ's triumphal entry (1st/10th, Luke 19:9).
40 (rain)	Testing/tribulation.	Great Tribulation; Israel's future acceptance of Christ.
Raven (11th/10th)	Judgment/death (Isaiah 34:11).	-
Dove Releases	Holy Spirit/peace (Luke 3:22). #1: No rest (Church's heavenward	

	call); #2: Olive leaf (new covenant end, Deuteronomy 8:8 sixth fruit); #3: No return (Millennium outpouring, Joel 2:28).	
37 (to dry ground)	Post-Millennium (Satan's release, Revelation 20:7–8).	-
56 (to exit)	New heaven/earth transition.	-
15 (peak coverage)	Divine judgment (10+5).	Genesis 7:20.
370 (total)	"Rule/peace" (Jehovah=10-5-6-5; Jehoshua=10-5-6-300-70).	Christ's Millennium reign (Revelation 21).

The ark's float=creative order from chaos; birds signal dispensational shifts (tribulation → new covenant → Millennium). Flood typology: Past (1:2 destruction), Noah's (judgment/grace, no more water, Genesis 9:11), future (fire, 2 Peter 3:5–7). Overall: Remnant preservation foreshadows Church/Israel's deliverance through Christ, the ultimate "witness" and ark.

The flood’s 150 days, including the initial 40 days of rain, parallel the flood of Genesis 1:2, where the earth was formless and covered with water. In Hebrew, “Ararat” means “curse,” suggesting the mountain represents a cursed state, akin to Adam’s creation on a fallen earth. The seven days before the flood may symbolize the pre-curse world of Genesis 1:2, while the 150 days until the ark rested on Ararat reflect the time before Adam’s creation. The ark floating on the waters mirrors God’s creative act, bringing order from chaos.
The number five (hidden in the 150 days, or 5 months) signifies unseen spiritual realities, like God’s control over creation, reflected in the tabernacle’s fifth beam, which stabilized the structure but was unnoticed (Exodus 26). Mount Ararat signifies restoration from a fallen state.
The ark’s resting on the 17th of the 7th month aligns with the Passover (17th of the 1st month after the calendar shift in Exodus 12), corresponding to Christ’s resurrection. This date marks key dispensations:

- Abraham entering Canaan (Genesis 12, Exodus 12:41).
- Israel crossing the Red Sea (Exodus 14).
- Christ’s resurrection (Matthew 28).
- Potentially the rapture or Israel’s entry into the Millennium.

The 74 days from Ararat to the mountain peaks’ visibility relate to the Hebrew word for “witness” (gematria: 70 + 4 = 74), as seen in Deuteronomy 6:4 (“Hear, O Israel”). The enlarged Hebrew letters Ayin (70) and Dalet (4) in the Shema emphasize Christ as the true witness. The 74 generations from Adam to Christ (Luke 3:23–38) and His visit to Israel o*n the 10th of the 1st month (Luke 19:9) tie to the Law and the Ark of the Covenant, revealing Christ as the hidden witness.
The 40 days of flooding foreshadow the Great Tribulation, when Israel will accept Christ. The raven, sent out on the 10th of the 11th month, symbolizes death and judgment (Isaiah 34:11), while the dove represents the Holy Spirit and peace (Luke 3:22). The dove’s return to the ark reflects

the Church’s heavenly calling, with no home on earth. Its second release, bringing an olive leaf, signifies the end of judgment and a new covenant, linked to the sixth dispensation (Deuteronomy 8:8, where olive oil is the sixth fruit). The dove’s third release, not returning, points to the Millennium, when God’s Spirit will be poured out on all flesh (Joel 2:28). The 37 days until the ground was dry may represent the post-Millennium period, when Satan is released to deceive the nations (Revelation 20:7–8). The final 56 days, when all left the ark, symbolize the new heaven and earth. The total of 370 days corresponds to the Hebrew word for “rule” or “peace,” reflecting Christ’s reign in the Millennium (Revelation 21).
The name Jehovah (10-5-6-5) becomes Jehoshua (10-5-6-300-70) on earth, with 370 symbolizing Christ’s rule. The number 15 (10 + 5) represents divine judgment, as the floodwaters covered the highest peak by 15 cubits (Genesis 7:20).

Genesis 8:15–19
God spoke to Noah, saying, “Go out of the ark, you, your wife, your sons, and your sons’ wives with you. Bring out all the animals of every kind—birds, livestock, and everything that crawls on the ground—so they may populate the earth, be fruitful, and multiply.” So Noah, his sons, his wife, and his sons’ wives went out. All the animals, livestock, birds, and creatures that crawl on the ground came out of the ark by their families.

Noah was instructed to leave the ark with the animals to repopulate the earth. Some argue the flood was regional, citing Genesis 9:10’s mention of “all the animals of the earth” as implying other animals survived outside the ark.
However, Genesis 8:16–19 clearly states that all living creatures left the ark to inhabit the earth, refuting a regional flood. Scripture is consistent, showing a global flood (Genesis 7:19–20)
Genesis 9:9–11
“I am establishing my covenant with you, your descendants, and every living creature with you—the birds, livestock, and all the animals of the earth leaving the ark with you. Never again will all life be destroyed by floodwaters.
God’s command to “be fruitful and multiply” is repeated three times to Noah (Genesis 8:17, 9:1, 7), echoing the mandate given to Adam (Genesis 1:22, 28). This repetition proves that God’s plan for creation persisted after the flood, unlike the Genesis 1:2 flood, where no creatures survived. Noah’s flood parallels the restoration of creation, with the animals and Noah’s family mirroring the creation of animals and Adam in Genesis 1–2. The phrase “be fruitful and multiply” reflects God’s unchanging purpose, seen in prophecies and symbols like seeds, vines, and fig trees, pointing to a greater spiritual reality.

Genesis 8:20
Noah built an altar to the Lord, took some clean animals and birds, and offered them as burnt offerings on the altar.

Noah’s first act was to worship God through sacrifice, a recurring theme with altars marking each dispensation:

- First: Cain and Abel’s altar (Genesis 4:3–4).
- Second: Noah’s altar (Genesis 8:20).
- Third: Abraham’s altar (Genesis 12:7).
- Fourth: The Passover lamb (Exodus 12).
- Fifth: Christ’s offering of Himself (Hebrews 10:10).

An altar, whether stone, sand, or the earth itself rising from the waters, represents offering ourselves to God to receive His promises. Noah, stepping onto dry land, recognized his deliverance from judgment and worshiped God, grasping the truths of the new creation. Genesis 7:2 mentions seven pairs of clean animals, likely for sacrifice, though the distinction between clean and unclean animals is not explained earlier. Noah likely had divine knowledge not recorded in Scripture, as Adam and his descendants knew of the Sabbath (Genesis 2:2–3) but did not observe it until Moses’ time (Exodus 20:8–11). Similarly, the prohibition against consuming blood (Genesis 9:4) and circumcision (Genesis 17:10–14) emerged in later dispensations, becoming part of the Law in the fourth dispensation (Exodus 12). Early Christians also upheld the prohibition against blood (Acts 15:20).

Genesis 8:21
The Lord smelled the pleasing aroma and said in His heart, “Never again will I curse the ground because of man, though every inclination of his heart is evil from childhood. Never again will I destroy all living creatures as I have done.”
The entire earth is an altar, and Noah offered clean animals and birds. In the Law of Moses, offerings included small and large animals, such as doves (Leviticus 1). Noah’s sacrifice was perfect, pleasing to the Lord. The phrase “in His heart” signifies the heart as the crucible of faith, responding to God’s Word. Israel’s unfaithfulness does not nullify God’s faithfulness (Romans 3:3). He swore to Himself never again to destroy creation with a flood, implying a prior flood (Genesis 1:2). Geological evidence, such as ravines, supports an ancient global deluge.
Some non-biblical sources, like Helena Blavatsky’s writings, claim multiple floods, possibly five or seven, tied to the restitution theory of Genesis 1:2. These sources, which I do not endorse, suggest cyclical “new creations” every 25,920 years, based on astrological ages (e. g. , the Age of Aquarius, spanning ~2,150 years, with 12 constellations forming a Great Year). This precession of the equinoxes fuels belief in evolutionary progress, excluding Christ. In contrast, Christian restitution theology centres on Christ’s work (Hebrews 6:20), ensuring the new creation is untainted by the old. God promised not to flood the earth again as in Genesis 1:2; the next judgment will be by fire (2 Peter 3:5–7, 10, 12), contrasting water and fire between Genesis 1:2 and the final day.

Genesis 8:22
“As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will not cease.”
This verse promises the continuity of seasons until the last day. The fourfold parallelism—seedtime and harvest, cold and heat, summer and winter, day and night—indicates seasonal extremes emerged after the flood. Before the flood, a 360-day year (150 days = 5 months, Genesis 7:24) likely allowed year-round harvests. Post-flood, the solar year became 365. 24 days, and the lunar month approximately 29. 5 days, causing seasonal shifts due to the sun’s and moon’s altered orbits. This view posits a fixed earth with the sun orbiting it, differing from modern cosmology. In the northern hemisphere, a higher sun causes summer; its instability creates seasons. In polar regions, summer brings continuous daylight, and winter prolonged darkness, emphasizing seasonal contrasts. I believe that before the flood, the sun’s orbit was stable, but now it takes 5. 24 days longer to circle the earth. Some attribute this to a comet or asteroid impact, which I consider incorrect. In the new creation, seasons will cease, and trees will bear fruit monthly (Ezekiel 47:12, Revelation 22:2). The tree of life’s leaves will heal nations during the Millennium, but in the new heaven and earth, healing will be unnecessary, as all will be imperishable (Revelation 21:4). The New Jerusalem, already accessible to believers (Galatians 4:26, Hebrews 12:22), will fully manifest when Israel accepts Christ in the sixth dispensation and expand in the Millennium. Revelation’s final chapters blend visions of the Millennium and the new creation, unbound by time, as God transcends human limitations.

Genesis 9:1 - 4
God blessed Noah and his sons, saying, “Be fruitful, multiply, and fill the earth. All the animals on the earth will fear and dread you—all the birds of the sky, every creature that crawls on the ground, and all the fish of the sea. They are given into your power. Every moving creature that lives will be food for you. As I gave you the green plants, I now give you everything. However, you must not eat meat with its life, that is, its blood, in it.”
This is the core of Noah’s covenant with God, echoing the covenant with Adam after the Genesis 1:2 deluge but with the added promise that God would never again destroy the earth with a flood. Noah is told that humanity will have dominion over all creatures.
“Everything that moves” equates to life and may be eaten. Before the flood, Adam and his descendants were vegetarians (Genesis 1:29); only after the flood were they permitted to consume meat. When an animal is slaughtered, its blood—the source of life—must be drained (Leviticus 17:14: “The life of every creature is in its blood… whoever consumes blood will be cut off from the community”).
Certain cultures encourage drinking blood, but God considers it abhorrent. Humans are set above animals, which instinctively revere us and do not attack unless provoked. The Bible permits eating meat without restriction, and I believe this protects against demonic influence. Before the flood, vegetarianism may have fostered a closer connection to the “sons of God” (Genesis 6:2), possibly fallen angels influenced by Satan. Today, veganism

may increase susceptibility to demonic teachings, as seen in Eastern religions.
The Holy Spirit warns that in the last days, some will abandon faith, following deceptive spirits who forbid marriage and certain foods, including meat, which God created to be eaten with thanksgiving (1 Timothy 4:1–3).
Abstaining from meat or marriage aligns with demonic teachings, while God only prohibits consuming blood, as it represents life. Jesus said, “Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (John 6:53), pointing to spiritual communion with Him.

Genesis 9:5–6
“I will surely demand a reckoning for human life; from every creature I will demand it, and from humans, from one for his brother, I will demand it. Whoever sheds human blood, by a human his blood will be shed, for in the divine image God made human beings.”
God grants human governments authority to administer justice, including capital punishment (Romans 13:1–4). It is unbiblical to claim God opposes the death penalty; He has given humanity the power to judge heinous crimes. Unlawful killing is not condoned. God’s covenants with Adam and Noah find ultimate fulfilment in the second Adam, Christ, the true judge of the earth. Natural man is not inherently in God’s image; Jesus declared that some religious leaders belonged to their father, the devil (John 8:44). Only through Christ, the perfect image of God, is humanity restored. The Church will judge with Christ during the Great Tribulation, the Millennium, and the final day, when His government will fully reign (Isaiah 9:6–7).

Genesis 9:7
“As for you, be fruitful and multiply; populate the earth and multiply in it.”

Genesis 9:8 - 11
God said to Noah and his sons with him, “I am now establishing my covenant with you, with your descendants, and with every living being with you—with the birds, the large animals, and all the animals of the earth, leaving the ark with you. I will establish my covenant with you so that never again will all life be cut off by floodwaters. There will never again be a flood to destroy the earth.”
Who are the partakers of the covenant? It is God and the other party: Noah, his descendants, and every creature within the ark. God will never again punish the earth with water. It is senseless to speak of this if there was never a flood before Noah’s time. The covenant does not say the earth will never again be destroyed, but rather that water will never again flood the earth.
Peter wrote about the previous flood of Genesis 1:2 and how the earth will be destroyed:
“For they deliberately overlook this fact, that the heaven existed long ago, and the earth was formed out of water and through water by the word of God, and by these means the world that then existed was deluged with water and perished. But by the same word, the heaven and earth that now

exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.” (2 Peter 3:5–7)

Unmistakably, Peter mentions the flood of Genesis 1:2, speaking of an earth and heaven that then existed, both flooded by water. The present heaven and earth are preserved as a treasure, awaiting final judgment by fire. The positive aspect is that the earth will be restored, but the negative is that it is reserved for fire. The entire creation pivots around our Lord, as He is the reason for the re-creation of the world and sustains it. Our present heaven and earth are reserved for fire until the day of judgment, when the ungodly will perish. Not only people but all creatures will die in the fire.

Later, Peter says, “The day of the Lord will come like a thief, and then the heaven will pass away with a roar, and the elements will be dissolved with fervent heat, and the earth and the works in it will be burned up.” (2 Peter 3:10)

What are the elements? The four classical elements are air, fire, earth, and water—not an atomic bomb. The elements will burn until nothing remains. Nothing will be left to be seen, as everything will be dissolved by fire, and the elements will melt with fervent heat. (2 Peter 3:12) The same will happen to unbelievers, as nothing of the old will remain, and there will be no remembrance of them. One of the four elements is water, and it will also evaporate, including the water mass beneath the earth, with the fountains of the deep. Only the third heaven, God’s throne, will remain, and no one can predict how He will create the new. We will see things as they truly are, and the immeasurable space between heaven and earth will be proven wrong. The day of the Lord commences with the great tribulation and includes the Millennium. Then His glory will be revealed on earth. It is essentially the kingdom of the Lord descending from heaven. The Day of the Lord is similar to the Day of God on the last day, when all the elements will burn. (2 Peter 3:12) The Lord Jehovah is God Himself, though worded differently. The Day of the Lord begins with the great tribulation, and the Day of God, on the eighth or last day, will steer us to a completely new creation.

Initially, Peter speaks of the earth burning (v. 10), then the burning of the heaven (v. 12), and both prophecies are fulfilled simultaneously. The following verse (v. 13) says we look for the promise of new heaven and a new earth, with the heaven mentioned first, followed by the earth. We find a similar sequence in the Book of Revelation: John saw a great white throne, and the earth and heaven fled away, with no place found for them. (Revelation 20:11) The great white throne is where Christ will be seated, and both the heaven and earth will disappear, as no place will be found for them. Peter says the wicked will also perish with all their works. (2 Peter 3:7) They will perish in the lake of fire. (Revelation 20:15) Not only the wicked but also the heaven, the earth, and everything of the old creation will be consumed. The next verse says John saw a new heaven and earth, as the first had passed away, and the sea was no more. (Revelation 21:1) Then John saw the New Jerusalem.

The message is that the present heaven and earth are destined for fire, yet we can sing wholeheartedly that God holds the whole world in His

hands. This is true when projected into the future, but until the world is judged by fire, Satan will sway the world.

Genesis 9:12–17
God said, “This is the sign of the covenant that I am making between me and you and every living creature with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow appears in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh. The floodwaters will never again destroy all flesh. The bow will be in the clouds, and I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”
We may argue that a rainbow spells hope, but we will be disappointed. There may be some optimism for the ungodly, but all it promises is that the earth will never again be flooded. The end will be worse than Noah’s flood, as the world will burn until nothing remains. The great water mass beneath the earth will evaporate, as Elijah pictured on Mount Carmel when the priests of Baal failed to awaken their god. They made a large trench of water around the altar, and fire from heaven consumed everything. Noah was told the earth would never again be flooded, but the real concern is the lightning striking from heaven, igniting the earth and the heaven. The fire parallels the water of Genesis 1:2, as in the future, it is not water but fire. Our Lord spoke of both when He was baptized:
“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.” (Matthew 3:11)
John the Baptist baptized with water, but our Lord baptizes with the fire of the Holy Spirit. On the day of Pentecost, “tongues as of fire” appeared, resting on each believer. (Acts 2:3) This proved to the Jews that they received the Holy Spirit. They were baptized in the Spirit, and this same Spirit can either give life or judge the world with fire.
God mentioned the rainbow, and remember that each bow (as with a bow and arrow) has tremendous latent power trapped within its arc. If the bow is in His hands, it portrays the power of God. In Hebrew, the word “bow” implies might or power. If His bow is in heaven, it signifies that God’s power is in heaven. The covenant declares that water will not end the earth, but fire will. In the Bible, the rainbow is not mentioned again until the Book of Revelation, where a rainbow surrounds His throne. (Revelation 4:3) The first three chapters of Revelation focus on our time of waiting, and the first glimpse of our Lord is in Revelation 4. His power, previously concealed in the “bow,” is now evident to all. John saw a full rainbow of 360 degrees, portraying Christ as the One seated on the circle, with the twenty-four elders. The twenty-four elders represent the Church, and the rainbow signifies both the glory and power endowed to Christ. We are the multi-coloured wisdom of God:
“So that through the church the manifold wisdom of God might now be

made known to the rulers and authorities in the heavenly places." (Ephesians 3:10)
The light is Christ, and we reflect His glory, the rainbow. After the rapture of the Church, the first glimpse of Christ is His rainbow, signalling that God will not judge the old creation with water but with fire.
"Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his feet like pillars of fire." (Revelation 10:1)
This is another instance where a rainbow is mentioned. In this vision, fire is associated with the bow. Little happens in this chapter, as it concerns the mystery of God that is about to be fulfilled. The powerful angel points to Christ. The rainbow, with its seven colours, depicts the hidden mysteries throughout the seven dispensations of our world.
The rainbow (v. 13) has a clear message for every living creature on earth. Before the flood, it did not rain, and whether clouds existed is unclear. Without clouds, there is no flood, but the cloud, rainbow, and fire testify to God's judgment. If God is the sun, then Christ is His mirrored image, and He, with the Church, reflects the rainbow, the character of His mystery. Ezekiel 1 does not mention the rainbow but portrays it in his vision:
"Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him." (Ezekiel 1:28)
The chapter is detailed, with no mention of spacecraft, and it describes the glory of the Lord, aligning with Revelation. When Genesis 9:14 says that God brings clouds over the earth and the bow appears, it signifies the Son of Man, Christ Himself. We see only half the rainbow, hinting at its significance. The missing half conveys the mysteries of God, hidden now but revealed in heaven, where we will see the complete rainbow and know all mysteries. Similarly, Moses saw only the back of God (Exodus 33:23), meaning His outward manifestation, His character, not merely His "back." It does not imply God turned away from him. Moses saw the countenance of God, later cited as Jehovah in the Bible. When clouds of darkness approach, the bow—Christ—appears. Behind every cloud is a silver lining, the rainbow, which is Christ Himself. When God remembers the covenant, it means He remembers Christ, as all covenants are fulfilled in Him.
"When the bow is in the clouds, I will see it and remember the everlasting covenant." (Genesis 9:16)
The everlasting covenant is that the world will vanish with fire and be replaced by a new heaven and earth, with nothing of the old remaining. It ends on a positive note. The Old Testament mentions the everlasting covenant fifteen times, each fulfilled in Christ.

Genesis 9:18-19
Noah's sons Shem, Ham, and Japheth came out of the ark. Now Ham was Canaan's father. These were Noah's three sons, and from them the whole earth was populated.
From the three sons of Noah stemmed all the nations as we know them today. Their descendants are listed in the "Table of Nations," and it is noted early that Ham was the father of Canaan. It is difficult to determine today who our true ancestors are, and many people feel offended if we

delve too deeply into the differences among nations.
Eber was the great-grandson of Shem, who was a son of Noah. (Genesis 10:25) The name “Hebrew” derives from Eber, and he was the ancestor of all the Israelites and many Arabian nations. Genesis 9:18 states that Ham was “the father of Canaan.”

Genesis 9:20–21
“Noah, a farmer, began anew and planted a vineyard. He drank some of the wine, became drunk, and lay uncovered in his tent.”
Adam also became a farmer after being expelled from the garden. He had to till the ground to live from its produce, and Noah did similarly. Both enjoyed the fruit of the vine. We must live from the earth, and Paul said, “He who plants and he who waters are one, and each will receive his wages according to his labour.” (1 Corinthians 3:8) Here, the Lord is the Farmer, as in the parable of Matthew 13, where He scatters seed on the earth. He expects a harvest at the end of the age. Similarly, Noah, also a farmer, planted and tended his vineyard. The fruit of his labour is the wine, symbolizing the spiritual. Our Lord said, “I am the true vine, and my Father is the vinedresser.” (John 15:1) He is the owner of the vineyard, and Paul says, “We are God’s fellow workers. You are God’s field.” (1 Corinthians 3:9)
Noah enjoyed the fruits of his work and deservedly drank the wine, which represents the life of the new covenant. Noah building the ark is a type of Christ, as he saved eight people along with the creatures in the ark.
Many argue that Noah was wrong to become drunk and lie naked in his tent, claiming he was disorderly. When reading this account, some may decide to become teetotallers, but we should seek the deeper spiritual connotation. Christ Himself is the vine, and there is a hidden message. The shoots of the vine represent Christ, who turned water into wine. (John 2:1–11) Any shoot of the vine can transform water into wine, even fermented grape juice. The Lord says we should give wine to those who are perishing, and even He enjoyed it.” For those who are awake by day are sober, but those who are drunk are drunk at night.” (1 Thessalonians 5:7) The Lord drank wine, but we should drink at night, as we must be sober during the day.
Noah was drunk, and many condemned him, saying he abused it. Drinking wine is not wrong but abusing it is improper. Similarly, we can misuse the Bible, but that does not mean the Bible is flawed. Overindulgence in strong drink is wrong, and the general rule is that any abuse is improper. Noah planted the vineyard, and we too should partake of the wine, as three chapters later, Melchizedek, the priest, gave both bread and wine to Abraham. (Genesis 14:18) Noah drinking wine has a positive connotation, portraying being filled with the Spirit. The Bible says, “Do not be drunk with wine, but be filled with the Spirit.” (Ephesians 5:18) It does not forbid enjoying wine but emphasizes being filled with the Spirit. Being filled with the Spirit is like putting on the new self after laying aside the old. Noah became drunk and removed his clothes, symbolizing shedding the old self, which is not wrong.

Genesis 9:22–25
Ham, the father of Canaan, saw his father’s nakedness and told his two brothers outside. Shem and Japheth took a garment, laid it on their shoulders, walked backward, and covered their father’s nakedness without looking at him, as they turned away. When Noah awoke from his wine and learned what his youngest son had done to him, he said, “Cursed be Canaan; a servant of servants shall he be to his brothers.”
Noah was uncovered, and Ham, the father of Canaan, saw his father’s nakedness. This was entirely wrong and forbidden by the law. Often, players after a football match share a common shower, but this nakedness is different, as Ham saw his father’s private parts. Children must not see their parents’ private parts, as our origins are not honourable. This is not merely literal but carries spiritual significance. We should not mock our heritage, as our beginnings are humble, formed from the dust of a fallen earth. Similarly, the law states, “You shall not boil a young goat in its mother’s milk.” (Exodus 23:19) As a result, Jewish kitchens separate dairy and meat utensils. This verse is often misunderstood, implying that a young goat must not be boiled in its own mother’s milk, though it could be boiled in another goat’s milk or water. The significance lies in the tie between the young goat and its mother, symbolizing that we should not return to our old ways or origins. Our purpose is to embrace the new creation in Christ, which is why children must not see their parents’ private parts.
Noah uncovered himself, and Ham saw his father’s nakedness. He could not have done much about it, but instead of keeping it to himself, he was amused and shared it with his brothers. Ham did not entertain his brothers; rather, what his brothers did should have been done by Ham himself. He mocked his father and showed no respect. His two brothers took a garment, laid it on their shoulders, and walked backward to cover Noah’s nakedness, refusing to glance at him. All three brothers were involved, but only Ham was in the wrong. When Noah awoke, he learned what his youngest son had done and said, “Cursed be Canaan.” The curse was not on Ham but on his son Canaan, indirectly affecting Ham and his descendants. Canaan was cursed to be a servant to his brothers. Today, it is taught that all humankind is alike, but this is not entirely true. Each person is unique, and nations have distinct identities. However, in Christ, all differences vanish, as we are one in Him, and all distinctions must be set aside.

Genesis 9:26–29
He also said, “Blessed be the Lord, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant.” After the flood, Noah lived 350 years. Noah’s entire life spanned 950 years; then he died.
Noah was full of wine and “drunk” when he prophesied. In doing so, he “put on” the new self to prophesy concerning Shem. The name Jehovah is given to the people of Shem, and in Hebrew, “Shem” means “name.” A name carries reputation, fame, or glory. The “name” accompanies Shem, as the Lord’s reputation abides with him. Canaan is cursed, and Shem is

not blessed directly, but rather the “God of Shem.” Canaan will serve Shem, and the Semitic nations stemming from Shem are esteemed above the descendants of Ham. God enlarged Japheth, and in Hebrew, his name means “spacious” or “wide open.” The words “enlarge” and “Japheth” are related and emphasized twice. The name “Canaan” means “to be humble, subdued, or brought low.” It can also imply “cursed,” as Ham’s name means “to be burned by fire, like charcoal.” It is often believed that Ham is the forefather of dark-skinned African peoples, with Shem meaning “dusky” and Japheth “fair.” However, modern nations do not always align with the Table of Nations in Genesis 10. Comparing nations is outside the scope of this study, as the focus is on eternal matters. Some Cape Coloured people in Southern Africa are related to the rich Cape Malay culture, with diverse ancestry and the greatest genetic pool in the world, according to genetic studies. What matters is that Christ’s salvation plan encompasses every person on earth, as we all share one forefather. Japheth’s descendants will possess the most land, and Ham’s descendants will be subservient to them, yet they will dwell in the tents of Shem. Ultimately, Shem’s people attain the greatest honour, though Japheth’s descendants outnumber them. Ham’s descendants are considered more subservient, generally more willing to accept authority. They are humble and receptive to teaching, less preoccupied with their own needs, and less anxious. In the past, Shem and Japheth’s descendants wrongly abused this humility to justify slavery, Bible in hand. Subservience is not negative, as many are receptive to the Gospel of Christ. Those from Shem or Japheth are less likely to be subservient to others. Many Arabian nations are Semitic, descending from Esau, Amalek, Lot, and Abraham. European nations, including the Eastern Bloc, are mostly considered descendants of Japheth, though many are Semitic, stemming from the twelve tribes of Israel.

Genesis 10
Chapter 10 presents the Table of Nations, listing all nations stemming from one forefather. It is a long list, and we do not know how many generations passed before each nation developed. For example, Mizraim’s descendants became the people of Egypt. Only the peoples are mentioned, and their significance is unclear unless later referenced in the Bible. The genealogy of Christ is traced in the following chapter. (Genesis 11:10) The list includes seventy nations, and I will not delve into great detail. The division began with Noah’s three sons, starting with Japheth’s sons (vv. 2–5), followed by Ham (vv. 6–20), and finally Shem (vv. 21–31). Verse 1 corresponds to verse 32. In contrast, chapter 11 narrates Shem’s history, ending on a positive note with Abraham and Sarah. Japheth, the eldest son, has his descendants listed first, followed by Ham, the youngest. Shem is listed last because his genealogy is explored in greater depth in chapter 11 (v. 10). Japheth, Shem, and Ham are not nations themselves but the roots of all the world’s nations.

Descendants of Japheth
The descendants of Japheth and their mentions elsewhere in the Bible include:

- Gomer (Ezekiel 38:6), whose three sons were Ashkenaz (Jeremiah 51:27), Riphath, and Togarmah (Ezekiel 38:6).
- Magog (Ezekiel 38:2, 39:6; Revelation 20:8).
- Madai (Ezekiel 38:5; Daniel 8:20).
- Javan (Isaiah 66:19), from whom stemmed Elishah (Daniel 8:21), Tarshish (Isaiah 60:9, 66:19; Ezekiel 38:13), Kittim (Daniel 11:30), and Dodanim.
- Tubal (Isaiah 66:19; Ezekiel 38:2–3).
- Meshech (Ezekiel 38:2–3, 39:1).
- Tiras.
  In total, they spread into fourteen nations.

Generally, Japheth's sons—Magog, Tubal, and Meshech—are considered ancestors of Russia. Japheth's descendants seem the most numerous and preserved of all ethnic groups in this chapter, consistent with Noah's prophecy: "God shall enlarge Japheth." (Genesis 9:27) Many of Japheth's descendants will emerge in the end times.
Descendants of Ham
Ham's descendants were the most scattered, dispersing into thirty nations, primarily migrating to Africa. However, it is erroneous to always identify Hamites with African nations. Some Hamites migrated elsewhere, and some original Africans descended from non-Hamites, such as Tarshish. In recent millennia, non-Hamitic peoples, like the Semitic Arabs, have settled in parts of Africa. Ham's descendants include:

- Cush (Isaiah 11:11; Ezekiel 38:5), whose sons were Seba, Havilah, Sabta, Raamah (from whom stemmed Sheba and Dedan; Ezekiel 38:13), Sabteca, and Nimrod.
- Mizraim (Isaiah 11:11), whose descendants were Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim. The Philistines may have stemmed from Casluhim, though their origin remains uncertain and is not counted among the seventy nations.
- Put (Ezekiel 38:5).
- Canaan, whose descendants included Sidon (Matthew 11:22, not the city but his firstborn, who likely founded it), Heth, the Jebusites (who built Jebus, or Jerusalem), and others living in the land of Canaan: the Girgashites, Hivites, Sinites (Isaiah 49:12), Hamathites (Isaiah 11:11), Amorites, Arkites, and Arvadites.
  In total, there are thirty nations.

The Descendants of Shem

The descendants of Shem, one of Noah's three sons, are listed in the Table of Nations (Genesis 10). They include:

- Elam
- Asshur
- Arphaxad, from whom came Shelah and Eber
- Lud (Isaiah 66:19; Ezekiel 27:10, 30:5)
- Aram, whose descendants were Uz (Jeremiah 25:20), Hul, Gether, and Meshech

Eber had two sons: Joktan and Peleg. Joktan's descendants were Sheleph, Jerah, Uzal, Obal, Sheba, Havilah, Almodad, Hazarmaveth, Hadoram, Diklah, Abimael, Ophir, and Jobab. In total, Shem's descendants formed 26 nations. Eber, Arphaxad, and Peleg are not considered nations themselves but are significant as forefathers of Abraham. From Peleg came Lot, the ancestor of the Ammonites and Moabites.

Among Shem's descendants, Eber stands out as the ancestor of Abraham (Genesis 11:15–17) and, ultimately, Christ. The term "Hebrew" derives from Eber, making him the forefather of the Hebrew people. Abraham is called a Hebrew in Genesis 14:13, indicating his descent from Eber. Peleg is also notable, as his name, meaning "division," marks a significant event: "In his days the earth was divided" (Genesis 10:25). This likely refers to the scattering of nations from Babylon, when people spread across the continents after the Tower of Babel event.

Four generations after Noah, Peleg was born. During this time, the world's population grew rapidly, similar to how Israel multiplied from 70 people to 600,000 in 215 years. Some suggest that Peleg's lifetime saw the physical division of continents, such as Africa and Asia splitting apart. However, this seems unlikely, as such a catastrophic event would resemble another flood like Noah's. Continental drift, if it occurred, likely predates Adam. Theories linking the flood of Noah to the Grand Canyon or continental drift oversimplify the biblical account and may undermine Scripture to fit scientific assumptions. A more catastrophic flood, possibly before Adam's creation, could explain geological features like canyons.

After the flood, about 130 years later, people gathered in Babylon with a common language. However, God scattered them, giving each family group its own language, territory, and national identity (Genesis 10:31). This pattern applied to the descendants of Shem, Japheth, and Ham.

Genesis 11 and the Tower of Babel

The Rebellion at Babel

It is widely believed that Nimrod inspired the building of the Tower of Babel, though the Bible does not explicitly state this. Genesis 10:8–10

describes Nimrod as a mighty hunter who established his kingdom in Babylon. His name, meaning “rebellion,” reflects his defiance of God. The people aimed to build a city and a tower to “make a name for themselves” and avoid being scattered (Genesis 11:4). However, unity outside God’s plan is impossible, so God intervened by confusing their language and dispersing them across the earth (Genesis 11:7–9). The word “Babel” means “confusion,” and Nimrod’s rebellion led to this divine judgment.
In contrast, Peleg, whose name means “division,” represents obedience to God’s plan for the nations to spread out. While Nimrod’s Babel was doomed to fail, God’s promises through Peleg and his descendants, leading to Abraham and Christ, would succeed.

Genesis 11:1–4
A United Rebellion
“Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, ‘Come, let us make bricks, and burn them thoroughly.’ And they had brick for stone, and bitumen for mortar. Then they said, ‘Come, let us build ourselves a city and a tower with its top in the heaven, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.’”
(Genesis 11:1–4, ESV)
The people shared one language and a common goal: to build a city and a tower to establish their fame and prevent dispersion. This desire for unity mirrors modern aspirations for global unity, but without God, such efforts fail. They settled in the flat plain of Shinar, ideal for uniting people, unlike mountainous regions that isolate communities. Lacking natural stone, they made bricks from baked clay and used bitumen (asphalt) for mortar. In Hebrew, the word for stone, eben, relates to ben (son), symbolizing Christ as the builder of God’s family. By using artificial bricks instead of stone, the people rejected Christ, the true “Stone,” and trusted in their own works.
This rejection parallels Israel’s slavery in Egypt, where they made bricks with straw (Exodus 5). A life bound to human effort or the law is like building with fragile bricks and mortar, destined to fail. The prophet Isaiah warned that human works are like straw that will burn in judgment (Isaiah 1:31). True unity comes only through Christ, the “Stone” (1 Corinthians 3:11–13), not through human endeavors like Nimrod’s tower.

Babylon's Historical Legacy

- Nimrod's Origin (~300 years pre-Abraham): First empire (Genesis 10:8–10); contrasted Abraham's faithful departure from Mesopotamia (Hebrews 11:8), birthing God's Jerusalem-centered nation.
- Nebuchadnezzar (605 BC): God's "servant" (Jeremiah 25:9) conquers rebellious Israel; golden head of Daniel 2 statue (empires). Demands idol worship (Daniel 3, prefiguring Revelation 13 beast); tree dream (Daniel 4) symbolizes dormant Babylon in Medo-Persian (silver) and Grecian (bronze) eras.
- Later Empires: Medo-Persians capture intact Babylon (Daniel 5); Alexander dies young (31), thwarting capital plans—divine thwarting.

Empire (Daniel 2 Metal)	Key Figure/Event	Babylon Tie
Gold (Head)	Nebuchadnezzar	Origin; conquest of Jerusalem.
Silver (Chest)	Darius the Mede	Captures via Euphrates diversion.
Bronze (Belly)	Alexander	Plans Babylon capital; dies prematurely.

End-Times Resurgence

- Revival (Leopard Beast, Revelation 13; Daniel 7–8): Antichrist (Antiochus Epiphanes type, Daniel 11) unites world under rebuilt Babylon (capital); 666-linked "Goliath" figure (6 cubits/span) from Philistine/Palestinian roots, hating Israel/Christ.
- Fall: Christ's "stone" (Daniel 2:34) crushes at Armageddon (Revelation 16:16; 17–18)—literal Babylon levelled, ending harlot system (Revelation 17:5–6).

Spiritual Legacy & Conflict with New Jerusalem

- Ongoing Rebellion: 2,000-year "mystery" (2 Thessalonians 2:7)—Roman Catholic Crusades (300 years, bankrupted Europe); Islamic/sectarian unities; modern ecumenism/politics suppressing Gospel (e.g., French Huguenots).
- Babylon vs. Jerusalem: Harlot (worldly unity, clay bricks/mortar, Genesis 11:3) opposes descending New Jerusalem (Revelation 21:1–2; eternal, heaven-linked). Misconceptions: Jews/political Zionism (earthly focus); Christendom's forced unions (Jesus outside, Revelation 3:20).
- Choice: Human ambition (iron/clay feet, Daniel 2; Leaning Tower of Pisa fragility) vs. God's kingdom (Stone triumphs). Babel's

Genesis 11:5–9
The Babel Event
God descended to inspect the unified humanity's tower/city (post-Flood ambition for godless self-exaltation). Fearing their potential ("nothing... will be impossible," 11:6), He confused languages, scattering them globally—halting construction and birthing "Babel" ("confusion"). This divine judgment preserved diversity (languages/cultures) as a barrier to rebellious unity, echoing ongoing human division.

God’s Judgment
“And the Lord came down to see the city and the tower, which the children of man had built. And the Lord said, ‘Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another’s speech.’ So the Lord dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth.” (Genesis 11:5–9, ESV)
God saw the people’s ambition and intervened to prevent their godless unity. By confusing their language, He scattered them, creating diverse languages and cultures. This divine act halted the construction of the city and tower, fulfilling the meaning of Babel: “confusion.” Today, language and cultural differences remain barriers to global unity, reflecting the lasting impact of God’s judgment.

The Legacy of Babylon
From Nimrod to Nebuchadnezzar
Nimrod’s Babylon was the first world empire, emerging about 300 years before Abraham’s calling. Abraham left Mesopotamia in obedience to God, not knowing his destination (Hebrews 11:8). Through Abraham, God began gathering a nation for His name in Jerusalem, contrasting with Babylon’s rebellion. When Israel was faithful, as in King David’s time, God ruled from Jerusalem. However, when they rebelled, God gave the kingdom to Babylon under King Nebuchadnezzar in 605 BC (Jeremiah 25:9). Nebuchadnezzar, called God’s servant, expanded his empire from Jerusalem to Babylon, claiming world dominion.
In Daniel 2, the kingdoms of the world are depicted as a statue with a golden head (Nebuchadnezzar’s Babylon) and feet of iron and clay. A stone, representing Christ’s kingdom, strikes the statue’s feet, destroying it. This stone, cut without human hands, symbolizes God’s kingdom triumphing over human empires. Nimrod’s tower, built with clay bricks, foreshadows this fragile human effort, contrasted with Christ, the true Stone.

Babylon in Later Empires

Babylon remained significant in later empires. The Medo-Persian Empire (silver in Daniel 2) captured Babylon by diverting the Euphrates River, allowing King Darius the Mede to enter without destroying the city (Daniel 5). Alexander the Great, leading the Grecian Empire (bronze in Daniel 2), planned to make Babylon his capital but died young at 31, possibly by divine intervention. Daniel, highly ranked in both Babylonian and Medo-Persian empires, witnessed these transitions.

In Daniel 3, Nebuchadnezzar built a 60-cubit golden statue, demanding worship under penalty of death. This foreshadows the end-time image of the beast that speaks, requiring worship (Revelation 13). In Daniel 4, a dream of a great tree, whose top reached the heaven, represents Nebuchadnezzar's empire. A heavenly command cuts it down, leaving a stump bound with iron and bronze, symbolizing the Grecian and Roman empires when Babylon's influence was dormant. In the end times, Babylon will resurge, as described in Revelation.

Babylon in the End Times

In Daniel 8, a horn growing exceedingly tall represents Antiochus Epiphanes, a ruler of the Grecian Empire who desecrated Jerusalem's temple by erecting a statue of Zeus. His actions (Daniel 8:9–14, 23–25; 11:21–35) prefigure the antichrist, who will arise in the end times. The beast of Revelation 13, likened to a leopard (recalling the Grecian Empire in Daniel 7), will seek to unite the world under Babylon's banner. This figure, possibly tied to the Palestinian struggle and symbolized as Goliath (6 cubits and a span, evoking 666), will oppose Christ's kingdom. Babylon, never fully destroyed, will be the world's capital in the end times but will be leveled by Christ, the true David, at Armageddon (Revelation 17–18).

Babylon's Spiritual Legacy

For 2,000 years, Babylon's physical presence faded, but its spirit of rebellion persisted. The Roman Catholic Church, during the Dark Ages, sought to unite the world under its banner, killing millions of Christians who upheld the Gospel. The Crusades, launched to recapture Jerusalem, failed after nearly 300 years, bankrupting Europe. Similarly, Islamic empires have sought global unity through religion, claiming Abraham as their father. Modern movements, like the suppression of Protestant Huguenots in France, reflect this ongoing struggle. The mystery of Babylon's influence continues secretly (2 Thessalonians 2:7), but after the Church's rapture, its full deceit will be revealed as "Babylon the Great, the mother of prostitutes" (Revelation 17:5–6).

Conclusion

The story of Shem's descendants and the Tower of Babel highlights the contrast between human rebellion and God's plan. Nimrod's Babylon sought unity through human effort, symbolized by bricks and mortar, but failed. God's kingdom, built on the Stone, Christ, will triumph through Abraham's line, culminating in the New Jerusalem. True unity comes only through Christ, not the fleeting aspirations of Babylon.

The Conflict Between Babylon and the New Jerusalem

Babylon's Opposition to the New Jerusalem

The “harlot” of Babylon, described in Revelation 17, opposes the New Jerusalem, much like Goliath boasted against King David. The New Jerusalem will descend from heaven, crushing Babylon’s ambitions and establishing Christ’s kingdom, which will encompass the new heaven and earth (Revelation 21:1–2). This eternal city remains connected to heaven, opposing Satan’s rebellious system. Many today believe they align with Jerusalem but are entangled in Babylon’s ideology of godless unity.

Misconceptions About Jerusalem

The Jewish nation claims Jerusalem as their own, but their focus often reflects Babylon’s worldly ambitions rather than God’s plan. In Daniel’s time, Jerusalem fell to Babylon (Daniel 1), and a similar spiritual captivity exists today. Many in Christendom sing of the heavenly Jerusalem but unknowingly promote Babylon’s goal of uniting churches through human effort. Jesus stands outside such efforts, calling His people to true unity in Him (Revelation 3:20).

The Fall of Babylon

Since the Reformation, some have viewed Babylon’s fall in Revelation 17 as the collapse of the Roman Catholic Church in Rome, mistaking it for literal Babylon. This interpretation is understandable, as Rome’s influence resembled Babylon’s. However, we now see the literal rebuilding of ancient Babylon, which will soon assert its authority on earth. Efforts to unite churches or nations into a single society mirror Babylon’s aspirations and are doomed to fail. True unity comes only through Christ, not human endeavours.

The Choice: Jerusalem or Babylon

We face a clear choice: the hidden Jerusalem of God’s kingdom or the rebellious Babylon of human ambition. Attempts to unite humanity—whether through politics, religions like Buddhism or Islam, or Christian sects—serve Babylon’s vision of a world apart from God. This striving began with Nimrod’s tower, built with clay bricks (Genesis 11:3), and continued in Nebuchadnezzar’s dream of a statue with feet of iron and clay (Daniel 2). The Leaning Tower of Pisa symbolizes these flawed human efforts, destined to collapse.

God intervened at Babel, saying, “This is only the beginning of what they will do. Nothing they propose will be impossible for them” (Genesis 11:6). He confused their language, creating diverse cultures and ways of thinking to divide them. Even when people share a language, understanding falters without a common purpose. Shared religion or interests may temporarily unite people, but in the end times, the antichrist will unite nations under Babylon, driven by hatred for Christ. The Lord will defeat them at Armageddon (Revelation 16:16).

Genesis 11:8–10a

The Scattering at Babel

“So the Lord dispersed them from there over the face of all the earth, and they left off building the city. Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth. These are the generations of Shem.” (Genesis 11:8–10a, ESV)

The people said, “Come, let us build,” but God responded, “Come, let us confuse their language” (Genesis 11:4, 7). This divine act, scattering the nations, marked the start of the Dispensation of Human Government. The text emphasizes God’s intervention twice, showing that human unity without Him is premature and unstable, like the iron and clay foundation in Daniel 2. The chapter ends positively with Shem’s genealogy, leading to Abraham, who was called from Babylon to Jerusalem, contrasting Nimrod’s rebellion with God’s redemptive plan. This concludes the “generations” (toledoth) of Shem.

Genesis 11:10b–27a
Shem’s Genealogy
“When Shem was 100 years old, he fathered Arpachshad two years after the flood. Shem lived 500 years after Arpachshad and had other sons and daughters. When Arpachshad was 35, he fathered Shelah. Arpachshad lived 403 years after Shelah and had other sons and daughters. When Shelah was 30, he fathered Eber. Shelah lived 403 years after Eber and had other sons and daughters. When Eber was 34, he fathered Peleg. Eber lived 430 years after Peleg and had other sons and daughters. When Peleg was 30, he fathered Reu. Peleg lived 209 years after Reu and had other sons and daughters. When Reu was 32, he fathered Serug. Reu lived 207 years after Serug and had other sons and daughters. When Serug was 30, he fathered Nahor. Serug lived 200 years after Nahor and had other sons and daughters. When Nahor was 29, he fathered Terah. Nahor lived 119 years after Terah and had other sons and daughters. When Terah was 70, he fathered Abram, Nahor, and Haran. These are the generations of Terah.” (Genesis 11:10b–27a, ESV)
Shem’s Age and the Flood
Some question whether Shem was 100 years old two years after the flood (Genesis 11:10). Genesis 5:32 states Noah was 500 when he fathered Shem, Ham, and Japheth, who were not triplets. Genesis 9:24 suggests Ham was the youngest, and Genesis 7:11 notes the flood began when Noah was 600. Thus, Japheth, likely the eldest, was around 100 during the flood, making Shem, the second son, about 98 at its end and 100 two years later. Biblically, Shem is the “true firstborn” spiritually, not Japheth, the natural firstborn. This pattern—where the second inherits the promise—appears with Abel over Cain, Seth over Cain, and Christ (the last Adam) over the first Adam.
Peleg was born about 101 years after the flood, and Reu 30 years later, around 131 years post-flood. Peleg’s name, meaning “division,” aligns with the scattering at Babel, which occurred before Reu’s birth, likely 130 years after the flood. This event marks the start of the second dispensation, paralleling the first dispensation’s beginning when Adam was 130 at Seth’s birth.

Genesis 11:27b–32
Terah’s Family
“Terah fathered Abram, Nahor, and Haran. Haran fathered Lot. Haran died in the presence of his father Terah in his native land, Ur of the Chaldeans.

Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah. Sarai was barren; she had no child. Terah took Abram his son, Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan, but when they came to Haran, they settled there. The days of Terah were 205 years, and Terah died in Haran."
Terah fathered Abram, Nahor, and Haran at age 70. Though listed first, Abram was not the eldest but is considered the "true firstborn" in God's plan. Terah died at 205, when Abram was 75 (Genesis 12:4), suggesting Terah was 130 when Abram was born (205 – 75). Thus, Abram was 60 years younger than his eldest brother. Abram waited until Terah's death to enter Canaan, fulfilling his role as the spiritual firstborn. Terah's death occurred about 427–430 years after the flood, with slight variations due to partial years in the genealogy.

Genesis 12:1–4
The Calling of Abram
"Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.' So Abram went, as the Lord had told him, and Lot went with him. Abram was 75 years old when he departed from Haran." (Genesis 12:1–4, ESV)

Abram's Call and Significance
Abram's calling is central to God's redemptive plan, as emphasized in the New Testament (e. g. , Hebrews 7, 11; Romans 4; Galatians 3), where Abraham is mentioned 73 times. Genesis 12:1 refers to his call from Ur of the Chaldeans (Genesis 11:31), not Haran. Abram likely shared this call with his father, Terah, and they left Ur together, not knowing their destination. They settled in Haran until Terah's death, after which God urged Abram to continue to Canaan, the Promised Land. A drought later forced Abram to Egypt (Genesis 12:10), but his obedience marked him as the heir of God's promises.
Some argue Abram delayed his calling by staying in Haran, viewing it as disobedience. However, this approach—judging actions as "good" or "bad"—mirrors eating from the tree of the knowledge of good and evil. Abram was obedient from Ur, sensitive to God's call, unlike his brothers (except Lot). After Terah's death, Abram, as the spiritual firstborn, fulfilled the family's promises, a role passed through David to Mary, the mother of Jesus.

Abram's Unique Status
Abram was no ordinary man, comparable to David, who inherited Adam's throne. Matthew 1:1 begins with Jesus as "the son of David, the son of Abraham," highlighting their significance. Evidence of Abram's prominence includes:

- Named Cities: Haran and possibly Nahor (Genesis 24:10) were named after his brothers, indicating family influence.
- Royal Encounters: In Egypt, Abram met Pharaoh, an honour not granted to ordinary visitors (Genesis 12:14–20).
- Land and Authority: Abram claimed land by pitching tents without resistance, unlike Isaac, who faced disputes due to his humility (Genesis 26).
- Military Prowess: Abram raised an army to rescue Lot and defeat giants (Genesis 14), showing leadership.
- Wealth: He had abundant livestock, silver, and gold (Genesis 13:2), remarkable so soon after the flood.
- Nomadic Faith: Living in tents, Abram valued God above riches, only purchasing land for Sarah's burial (Genesis 23).

Abram was a kingly figure, leading a family united by faith, trusting God to provide the Promised Land.

The Order of Terah's Sons

The genealogy of Abram's family in Genesis 11:26, 32, and 12:4 suggests that Abram was likely the second or youngest of Terah's three sons, being 60 years younger than his eldest brother (Genesis 11:32; 12:4). The text does not clarify the birth order, but Haran was likely the eldest, followed by Nahor, with Abram as the youngest. Haran died in Ur, leaving his son Lot (Genesis 11:27–28). The age difference between Lot and Abram may have been significant, possibly 60 years, making Lot potentially older than Abram. This could explain their complex relationship, as seen in Genesis 13, where Lot chose the better pastures when their livestock became too plentiful, suggesting he held a senior position.

Terah took Lot, his grandson, along with Abram and Sarai when they left Ur for Canaan, possibly to support Lot after Haran's death (Genesis 11:31). Lot, as the eldest grandchild, may have been considered a family leader, and Abram respected him, even deferring to him in land disputes.

The Spiritual Firstborn

Why did Abram accompany Terah instead of Nahor? God likely revealed to Terah that Abram would be the spiritual firstborn to inherit His promises, a pattern seen later when God chose Isaac over Ishmael (Genesis 21:12). After Haran's death, only Nahor and Abram remained, and God selected the younger Abram as the heir, mirroring biblical patterns like Abel over Cain and Seth over Cain. Similarly, Abram, not Nahor, became the spiritual firstborn by God's choice, fulfilling His plan.

Family Relationships and Marriages

Abram and Nahor both married. Abram's wife was Sarai, and Nahor's wife was Milcah, Haran's daughter (Genesis 11:29). Haran had Lot and two daughters, Milcah and Iscah, with Milcah marrying Nahor. Genesis 20:12 reveals that Sarai was Abram's half-sister, the daughter of his father Terah

but not his mother. Abram strategically referred to Sarai as his wife or sister depending on the situation, as seen with Pharaoh (Genesis 12:10–20) and Abimelech (Genesis 20), both of whom were drawn to her.
This dual role has typological significance:
As Abram's wife, Sarai represents Israel, the bride of Christ.
As his sister, she symbolizes the Church, part of Christ's family. This mirrors the relationship between Cain and Abel, where Abel, the "true firstborn," represents Christ, who died, while Cain symbolizes Israel, responsible for Christ's death yet still a brother. Jesus Himself spoke of this bond, saying, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40, NIV). Thus, Sarai as both wife and sister reflects Israel and the Church, with Abram as a type of Christ.

The Journey from Ur to Canaan

Terah took Abram, Lot, and Sarai from Ur of the Chaldeans toward Canaan but settled in Haran, named after Haran, though he did not build it, as he died in Ur (Genesis 11:31–32). They likely left Ur without knowing their destination, fully dependent on God (Hebrews 11:8). The text, possibly written by Ishmael (Genesis 25:12), notes they arrived in Canaan unaware it was the Promised Land until God revealed it at Shechem (Genesis 12:7).
"Abram took Sarai his wife, Lot his brother's son, all their possessions, and the people they had acquired in Haran, and they set out for the land of Canaan. When they came to Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram and said, 'To your offspring I will give this land.' So he built an altar there to the Lord who had appeared to him." (Genesis 12:5–7, ESV)
At Shechem, God confirmed Canaan as the Promised Land, and Abram built an altar to worship Him. A drought later forced Abram south to Egypt (Genesis 12:9–10), but he trusted God's promise would be fulfilled through his offspring, not requiring him to remain in Canaan permanently. Similarly, Jacob lived outside Canaan with Laban for 20 years (Genesis 31), showing flexibility in God's plan.

Typology of Abram's Journey

Abram's journey reflects spiritual truths:
Ur represents the old, fallen world, like the pre-flood era.
Haran symbolizes the current world, marked by the Law of Moses.
Canaan foreshadows the new heaven and earth, the heavenly Jerusalem.
Terah's death in Haran typifies the end of the old covenant, with Abram's departure to Canaan on the 15th of Nisan (paralleling Christ's crucifixion) and arrival at Shechem on the 17th of Nisan (paralleling Christ's resurrection). This aligns with significant biblical events, such as the ark landing on Ararat and Israel's Red Sea crossing (Exodus 12:40–41). The 430 years from Abram's departure to Israel's exodus (Exodus 12:40) mark the Dispensation of Promise, with the 400-year period of being "strangers" starting from Isaac's weaning at age five (Genesis 15:13; Hebrews 11:9).

Abram's Significance and Legacy

Abram’s name, derived from ab (father) and ram (exalted), means “elevated father,” reflecting his role as the father of the Church and reborn Israel. God later changed his name to Abraham, “father of many nations” (Genesis 17:5), fulfilled in the Church today and Israel in the Millennium. The promises to Abraham hinge on Christ, his “seed” (Galatians 3:16), not Abraham himself. Paul emphasizes Abraham’s faith as a model for believers, who are blessed through him (Galatians 3:9). Abraham’s life, wedged between Adam and Christ (approximately 2,000 years each), marks a pivotal point in salvation history, surpassing even Moses’ calling.

Abram’s wealth—livestock, silver, and gold—did not distract from his faith (Genesis 13:2). His household, possibly including servants and livestock, reflects his status as a leader, not a mere shepherd. He followed the Euphrates caravan route to Canaan, avoiding desert paths like Petra, due to his large entourage. The Canaanites, descendants of Ham, lived in the land, which was named after them, yet Abram’s presence marked God’s claim on it.

Shechem, at the oak of Moreh (meaning “teacher” or “oracle”), holds deep symbolic meaning. Abram built an altar there, marking it as a place of divine revelation. Later, Jacob settled at Shechem, purchasing land and burying idols under the oak, symbolizing the rejection of false gods for the grace of the new covenant (Genesis 33:18–20; 35:4). Shechem appears throughout Scripture with typological significance:
Joseph’s Rejection: Joseph’s brothers rejected him at Shechem, symbolizing Israel’s rejection of Christ, the true firstborn, while tending Gentile flocks (Genesis 37:12–14).
City of Refuge: Shechem was a Levite city of refuge, where accidental killers could find safety under priestly authority, not a king, reflecting Christ as our High Priest (Joshua 20; Numbers 35:12).
Joshua’s Covenant: Joshua reread the Law at Shechem, and Joseph’s bones were buried there, symbolizing the new covenant hidden in the Law (Joshua 24:1, 32).
Abimelech’s Rule: Abimelech’s brief kingship at Shechem was untimely, as Christ rules today as Priest, not King (Judges 9).
Benjamin’s Remnant: At Shechem, women were taken to save the tribe of Benjamin, a remnant like the Church, as seen in Paul, a Benjamite (Judges 21:19; Romans 11:1).
Jeroboam’s Kingship: Jeroboam became king of the ten tribes at Shechem, symbolizing the Church as the firstborn (1 Kings 12).
Woman at the Well: In John 4, Jesus met the Samaritan woman at Shechem, fulfilling Abraham’s promises through the living water of eternal life.
Shechem represents the Church, where the new covenant is revealed, idols are buried, and Christ’s priesthood reigns. The oak at Moreh signifies divine teaching, contrasting with idols that may reflect the Law but point to grace when seen through the new covenant.

Shechem’s Typological Significance

Shechem, located at the oak of Moreh ("teacher/oracle"), symbolizes divine revelation and the Church's role in the new covenant. Abram built an altar there (Genesis 12:6–7), and Jacob buried idols under the oak, rejecting false gods for grace (Genesis 33:18–20; 35:4). Throughout Scripture, Shechem typifies the Church as a place of priestly refuge, covenant renewal, and Christ's hidden priesthood—contrasting Law/idols with grace.

Key Biblical Typologies

Event/Figure	Description & Symbolism
Joseph's Rejection (Genesis 37:12–14)	Brothers reject Joseph (true firstborn) at Shechem while tending Gentile flocks; parallels Israel's rejection of Christ.
City of Refuge (Joshua 20; Numbers 35:12)	Levite city offering safety for accidental killers under priestly (not kingly) authority; Christ as High Priest and refuge.
Joshua's Covenant (Joshua 24:1,32)	Law reread; Joseph's bones buried—new covenant hidden in the old, fulfilling promises.
Abimelech's Rule (Judges 9)	Brief, untimely kingship; Christ reigns now as Priest, not King.
Benjamin's Remnant (Judges 21:19; Romans 11:1)	Women taken at Shechem to preserve tribe; Church as remnant (e.g., Paul, Benjamite).
Jeroboam's Kingship (1 Kings 12)	Ten tribes crowned at Shechem; Church as spiritual firstborn.
Samaritan Woman (John 4)	Jesus at Shechem's well offers living water; fulfills Abraham's promises through eternal life.

Bethel and Ai: The Church’s Identity

The Church’s Identity

After Shechem, Abram moved to the mountains between Bethel (“house of God”) and Ai (“life”), building another altar (Genesis 12:8). Jacob later named the place Bethel, previously Luz, after his vision of a ladder (or heap of stones) connecting heaven and earth (Genesis 28:10–19). This contrasts with Babylon’s clay tower, as Jacob’s stone altar enables communion with God. Calling on the Lord’s name at Bethel signifies salvation (Romans 10:13). Bethel and Ai symbolize the Church as God’s house (2 Corinthians 5:1) and the life of the world, reflected in other biblical pairs like Castor and Pollux (Acts 28:11) or the two men on the road to Emmaus (Luke 24).

Other Typological Connections

Golden Calves: Aaron’s golden calf and Jeroboam’s at Bethel and Dan reflect the new covenant misunderstood as idolatry under the old

covenant (Exodus 32; 1 Kings 12:28–30). The bronze serpent similarly points to Christ when seen with spiritual eyes (Numbers 21:9; John 3:14).
Dinah and Shechem: Dinah’s story, where Shechem’s people were circumcised and defeated, symbolizes the Church’s rebirth through Christ’s circumcision, not the flesh (Judges 17; Colossians 2:11).
Joseph’s Ark: Joseph’s bones in an ark at Shechem parallel the ark of the covenant, with Christ’s resurrection fulfilling the promises (Joshua 24:32; Hebrews 9:4).
Conclusion
Abram’s family history reveals God’s choice of the spiritual firstborn, fulfilled in Christ, Abraham’s seed. Shechem and Bethel symbolize the Church, where the new covenant is revealed, contrasting with Babylon’s rebellion. Abraham’s faith, marked by altars and trust in God’s promises, models the believer’s life, pointing to the ultimate fulfilment in Christ and the heavenly Jerusalem.

Event/Figure	**Symbolism & New Covenant Tie**
Golden Calves (Exodus 32; 1 Kings 12:28–30)	Idolatrous misunderstanding of new covenant as old Law; calves at Bethel/Dan mock grace.
Bronze Serpent (Numbers 21:9; John 3:14)	Earthly symbol (Law) lifted for healing; spiritual eyes see Christ crucified.
Dinah and Shechem (Genesis 34; Colossians 2:11)	Circumcised foes defeated; fleshly circumcision fails—Church reborn via Christ's spiritual circumcision.
Joseph’s Bones/Arkovah (Joshua 24:32; Hebrews 9:4)	Bones in ark at Shechem parallel covenant ark; Christ's resurrection fulfills buried promises.

Genesis 12:9 - 13
Then Abram set out toward the arid southern plain, making and breaking camp as he went. When a famine struck the land, Abram went down toward Egypt to live as an immigrant since the famine was so severe in the land. Just before he arrived in Egypt, he said to his wife Sarah, I know you are a good-looking woman. When the Egyptians see you, they will say, this is his wife, and they will kill me but let you live. So tell them you are my sister so that they will treat me well for your sake, and I will survive because of you.

Abram’s Journey to Egypt and Its Typological Significance
The Drought and Journey to Egypt
Abram was forced to travel south to Egypt due to a severe drought in Canaan, a pattern echoed in the lives of Jacob and Joseph (Genesis 12:10). Egypt typifies significant periods in biblical prophecy, such as the seven years of plenty and famine in Joseph’s time (Genesis 41) or the 70th week of Daniel (Daniel 9:27). The 70th week, often called the Great Tribulation, consists of two periods: 3½ years of relative prosperity followed by 3½ years of distress, known as “Jacob’s trouble” (Jeremiah 30:7). Abram’s

journey to Egypt foreshadows Israel's future, including their enslavement in Egypt, deliverance (Exodus 12), and the final redemption during the Great Tribulation.

Genesis 12:14–13:4
Abram in Egypt
"When Abram entered Egypt, the Egyptians saw that the woman was very beautiful. When Pharaoh's officials saw her, they praised her to Pharaoh, and the woman was taken into Pharaoh's house. And for her sake he dealt well with Abram; and he had sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels. But the Lord afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. So Pharaoh called Abram and said, 'What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, "She is my sister," so that I took her for my wife? Now then, here is your wife; take her, and go.' And Pharaoh gave orders about him to his men, and they sent him away with his wife and all that he had. So Abram went up from Egypt, he and his wife and all that he had, and Lot with him, into the Negev. Now Abram was very rich in livestock, in silver, and in gold. He journeyed on from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place where he had made an altar at the first. And there Abram called upon the name of the Lord." (Genesis 12:14–13:4, ESV)

The Significance of Egypt
Abram's journey to Egypt, prompted by famine, interrupted his time in Canaan. In Hebrew, the term translated "south" in Genesis 12:9 is Negev, referring to the arid region south of Jerusalem but north of Egypt, not necessarily a directional "south." This journey reflects Israel's historical and future experiences of trial and deliverance. Genesis 15:13 foretells that Abram's descendants would be strangers in a foreign land for 400 years, a prophecy fulfilled in Israel's time in Egypt. Similarly, Abram's sojourn in Egypt, where he gained wealth (livestock, silver, and gold), mirrors Israel's exodus with great possessions (Exodus 12:38).
The text highlights a pattern of biblical figures fleeing to Egypt during crises:

- Abram went to Egypt during a famine and returned with riches (Genesis 12:10–13:2).
- Jacob and his sons fled to Egypt, growing from 70 people to a nation of 600,000 men, plus families, over 215 years (Genesis 46:27; Exodus 12:37).
- Jesus, as a child, fled to Egypt with Joseph and Mary to escape Herod's slaughter, returning after Herod's death (Matthew 2:13–15).
- Jeroboam fled to Egypt until Solomon's death, later returning to lead the ten tribes at Shechem (1 Kings 11:40; 12:1–3).

These journeys reflect a typological pattern: God’s chosen people face trials, seek refuge in Egypt, and return with blessings, pointing to the Church and Israel’s spiritual journey.

Typology of Sarai and Israel

In Egypt, Sarai’s beauty drew Pharaoh’s attention, leading to her temporary inclusion in his household (Genesis 12:14–15). Abram presented Sarai as his sister, a half-truth since she was his half-sister (Genesis 20:12), to protect himself. Typologically:

- Sarai as Israel: Her time in Pharaoh’s house symbolizes Israel’s enslavement in Egypt and their future oppression during the Great Tribulation, followed by deliverance.
- Sarai as the Church: As Abram’s sister, she represents the Church, bonded with Christ as co-heirs (Hebrews 2:11; Romans 8:17). As his wife, she foreshadows reborn Israel, the bride of Christ post-rapture (Jeremiah 31:31–33).

The plagues on Pharaoh’s house (Genesis 12:17) parallel the ten plagues before Israel’s exodus (Exodus 7–12), suggesting divine intervention to free God’s people. Pharaoh’s rebuke of Abram and their expulsion from Egypt (Genesis 12:18–20) typify the end of the Church’s dispensation, when believers are united with Christ at the rapture (John 14:3).

The Role of LotLot is not mentioned during Abram’s time in Egypt but reappears upon their return to the Negev (Genesis 13:1). In Hebrew, the word for “veil” (masseh) resembles Lot’s name, suggesting a typological connection. In Egypt, Sarai’s “veil” was lifted, revealing her beauty, symbolizing the Church’s unveiled glory in Christ (2 Corinthians 3:14–18). Lot, representing unbelieving Israel, is absent in Egypt, as the Church’s dispensation overshadows Israel’s role. Upon returning to Canaan, Lot’s presence signifies Israel’s reemergence in the next dispensation, the Great Tribulation, when God will deal with the nation again (Genesis 13:5).

Return to Bethel

Abram returned to Bethel, to the exact place between Bethel (“house of God”) and Ai (“life”) where he first built an altar (Genesis 12:8; 13:3–4). This return marks the end of the interruption in Egypt and the resumption of God’s plan. Typologically, it represents the rapture, concluding the Church’s dispensation, with Lot’s reappearance signalling the focus on Israel in the sixth dispensation (Daniel’s 70th week). Bethel and Ai symbolize the Church as God’s house and the life of the world (2 Corinthians 5:1).

Egypt and the Great Tribulation

Abram’s journey to Egypt foreshadows the Great Tribulation’s two phases:
First 3½ years (plenty): The antichrist’s deceptive peace, like the seven fat years in Joseph’s time.
Second 3½ years (famine): Jacob’s trouble, marked by persecution and divine judgment (Daniel 9:27; Revelation 13).

The Church, like Sarai, reigns with Christ in a high position (Ephesians 2:6), but this period will end with the rapture, followed by Israel's restoration. The name Sarai (sar, meaning "prince" or "kingship") reflects the Church's exalted status, akin to Joseph's rise in Pharaoh's court (Genesis 41:40–44).

Biblical Patterns and Prophetic Fulfilment
The journeys to Egypt reveal a "forced fulfilment" of prophecy, where Old Testament events prefigure New Testament truths:

- Hosea 11:1 ("Out of Egypt I called my son") refers to Israel but is fulfilled in Jesus' flight to Egypt (Matthew 2:15). This dual fulfilment hides the mystery of the Church's dispensation.
- Matthew 2:16–18 cites Jeremiah 31:15, where Rachel weeps for her children, symbolizing Israel's lifelessness during the Church age, as Benjamin (Rachel's son) represents the remnant, fulfilled in the Church (Romans 11:1–5).
- Jesus' two years in Egypt (Matthew 2:13–15) typify the 2,000-year Church age, a time of spiritual drought in Israel, with no "bread" (life) in Bethlehem ("house of bread").

These fulfilments, often parabolic (Isaiah 6; Acts 28:26–27), conceal truths about the Church from unbelieving Israel, whose "senses have become calloused" (Acts 28:27). The Church, as Abraham's seed through Christ (Galatians 3:16), receives the promises first, while Israel awaits restoration in the Millennium (Jeremiah 31:31–33).
Conclusion
Abram's journey to Egypt, prompted by famine, reveals God's plan through typology. Sarai represents both the Church (sister) and reborn Israel (wife), with Egypt symbolizing trials leading to deliverance. Lot's absence and return reflect Israel's temporary spiritual blindness and future restoration. The Church enjoys Abraham's promises now, but their full realization awaits Christ's return, when the heavenly Jerusalem triumphs over the world's drought.

Genesis 13:5 - 8
Now Lot, who travelled with Abram, also had flocks, cattle, and tents. They had so many possessions between them that the land couldn't support both of them. They could no longer live together. Conflicts broke out between the men herding Abram's livestock and those herding Lot's livestock. At that time the Canaanites and the Perizzites lived in the land.

The Separation of Abram and Lot
Conflict Over Land and Livestock
Abram and Lot needed more pasture, as the land could not sustain their combined livestock (Genesis 13:5–7). Conflict arose between the herders of Abram's flocks and those tending Lot's, reflecting deeper spiritual tensions. Typologically:

- Abram and Sarai represent the Church, the believing remnant rooted in faith.
- Lot symbolizes unbelieving Israel, tied to the old nature or the Law of Moses.

This divide is not only between believers and unbelievers but also within individuals, where the new creation in Christ (2 Corinthians 5:17) conflicts with the weaknesses of human nature. If we skip the Egypt narrative (Genesis 12:10–13:4) and begin at Genesis 13:5, the typology remains: Abram and Sarai depict the Church, while Lot represents unbelieving Israel, bound to carnal desires.

Dispensational Significance

The fifth and sixth dispensations relate to the mystery of Christ, as Paul writes: “In the dispensation of the fullness of times, He might gather together in one all things in Christ” (Ephesians 1:10, ESV). The fifth dispensation (the Church age) and the sixth (the Great Tribulation, lasting approximately 40 years) both conceal God’s mystery, fully revealed in the Millennium when all on earth are reborn (Revelation 20:4–6). Prophecies from the sixth dispensation often apply to the fifth, and vice versa, as seen in Joel’s prophecy about speaking in tongues (Joel 2:28–29; Acts 2:17–18). Typologically, Abram’s journey to Egypt marks the start of the fifth dispensation, while Lot’s reappearance in Genesis 13:5 signals the sixth.

The conflict between Abram’s and Lot’s herders reflects the incompatibility of the old nature (Lot) and the new creation (Abram) in both dispensations. Lot, carnal and blind to spiritual truths, contrasts with Abram, who was receptive to God’s Word (Genesis 13:8–9).

The Canaanites and Perizzites

Abram and Lot also contended with the Canaanites and Perizzites in the land (Genesis 13:7). In Joshua’s time, these groups were enemies of Israel (Joshua 11:3). The Book of Judges begins with a war cry: “Who shall go up first for us against the Canaanites?” (Judges 1:1, ESV). Judah enlisted Simeon, their brother, to fight, and together they defeated the Canaanites and Perizzites, capturing Jerusalem and burning it (Judges 1:4–8). They also defeated Adoni-Bezek, a king who had mutilated 70 kings by cutting off their thumbs and big toes, rendering them unfit for battle (Judges 1:6–7). Adoni-Bezek suffered the same fate, a divine retribution for his cruelty.

Typologically:

- Canaanites represent natural man, divided into 70 nations, as established at Babel (Genesis 10; Deuteronomy 32:8).
- Perizzites, meaning “villagers” in Hebrew, denote those outside city walls, unlike the Canaanites who dwelt in fortified cities like Nimrod’s Babylon (Genesis 11:4). They symbolize religious Jews, akin to the Pharisees, who aligned with worldly powers (e. g. , Rome) and adhered to traditions like the Talmud, rejecting Christ (John 1:11).

- Adoni-Bezek represents the Pharisees' leadership, blinding the nations to spiritual truths. His mutilation (thumbs and toes cut off) parallels the priestly ordination in Leviticus 8:23, where blood was placed on the thumb, big toe, and ear. Removing these renders one unfit for priesthood, symbolizing the Pharisees' spiritual disqualification.

Judah and Simeon, meaning "praise" and "hearing/obedience," respectively, symbolize the Church—believers circumcised in heart (Romans 2:29; Deuteronomy 10:16). Their victory over Adoni-Bezek reflects the Church's triumph over false religion through faith in Christ, the true Jew (Romans 2:28–29). The 70 kings signify the world's nations, dependent on Israel's covenant but doomed when Israel, like Adoni-Bezek, failed to share God's light (Isaiah 42:6).

Genesis 13:8–18
Abram and Lot's Separation
"Then Abram said to Lot, 'Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left.' And Lot lifted up his eyes and saw that the Jordan Valley was well watered everywhere like the garden of the Lord, like the land of Egypt, in the direction of Zoar. (This was before the Lord destroyed Sodom and Gomorrah.) So Lot chose for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other. Abram settled in the land of Canaan, while Lot settled among the cities of the valley and pitched his tent near Sodom. Now the men of Sodom were wicked, great sinners against the Lord. The Lord said to Abram, after Lot had separated from him, 'Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you.' So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the Lord." (Genesis 13:8–18, ESV)
Typology of Abram and Lot
Abram and Lot, though family, were fundamentally different. Abram lived by faith, trusting God's promises, while Lot, despite believing, was carnal, choosing the fertile Jordan Valley resembling Egypt (Genesis 13:10). Lot's choice of the valley, near Sodom, reflects reliance on earthly prosperity, like Nimrod's cities or Cain's (Genesis 4:17; 11:4). The valley, dependent on river sediment rather than heavenly rain, symbolizes worldly systems, contrasting with Canaan, the land of promise where Abram dwelt.
Lot, as the son of Haran, may have been older and held firstborn rights, typifying Israel under the Law. Yet God chose Abram, the humble man of faith, as the spiritual firstborn (Galatians 3:16). After their separation, God reaffirmed His promise to Abram, giving him the land in all directions—

north, south, east, and west—symbolizing the universal scope of Christ's inheritance (Hebrews 8:6). Abram's offspring, "as the dust of the earth," represent Christ, the true Seed, and believers united in Him (Galatians 3:16).
Abram settled by the oaks of Mamre in Hebron, building an altar to the Lord (Genesis 13:18). Hebron, meaning "association" or "fellowship," foreshadows the kingdom, as seen in David's seven-year reign there before ruling in Jerusalem (2 Samuel 2:11). It typifies the Church's current fellowship with Christ and Israel's waiting period during the Great Tribulation before entering the Millennium.

Sodom and Gomorrah: A Warning
Sodom's wickedness (Genesis 13:13) reflects unbelieving Israel and natural man under the Law. Its destruction, along with Gomorrah, Admah, and Zeboiim (Deuteronomy 29:23), warns of judgment for rejecting God's covenant:

- Deuteronomy 29:22–25: The land, burned with sulphur and salt, becomes barren, like Sodom, when Israel abandons God's covenant.
- Deuteronomy 32:28–32: Israel's "vine" is from Sodom, producing bitter fruit due to unbelief, bypassing God's grace.
- Isaiah 1:9–10: Without a remnant, Israel would be like Sodom; God rejects their offerings without faith.
- Isaiah 3:8–9: Israel's shameless sin, like Sodom's, brings disaster, but the righteous remnant is spared.
- Revelation 11:8: Jerusalem is called Sodom and Egypt, symbolizing spiritual bondage to the Law before Christ's return.

In Hebrew, Sodom means "burning," reflecting judgment, while Gomorrah means "heap," contrasting with Abram's orderly altar of stones (Genesis 13:18). Admah ("red earth") and Zeboiim (possibly "hyenas" or "wild beasts") depict natural man's earthiness and deathly state. Lot's daughters birthed the Moabites and Ammonites, Israel's enemies, underscoring his failure (Genesis 19:30–38). Lot, saved "as if by fire" (2 Peter 2:7; 1 Corinthians 3:15), warns believers against carnal living, as their works may burn, leaving them spiritually naked.

The Church and the Remnant
The Church, as Judah and Simeon, is the true Jew—circumcised in heart through faith in Christ (Romans 2:29). Lot's choice of Sodom reflects Israel's adherence to the Law, which veils spiritual truth (2 Corinthians 3:14–15). Galatians 3:17 affirms that the Law, given 430 years after Abraham's promise, could not annul God's covenant. Lot's carnality contrasts with Abram's faith, which secured the promise fulfilled in Christ, the Seed (Galatians 3:16). The Church, as Abraham's spiritual offspring, inherits the promises now, while reborn Israel will in the Millennium (Romans 11:26–27).

Conclusion
Abram and Lot’s separation reveals the divide between faith and carnality, the Church and unbelieving Israel. The Canaanites and Perizzites symbolize natural man and false religion, defeated by the Church’s faith. Sodom’s judgment warns of the fate of those who reject God’s grace. Abram’s altars at Hebron point to the hope of Christ’s kingdom, fulfilled in the Church today and Israel in the Millennium, when all nations will feast in Jerusalem (Zechariah 14:16).

Genesis 14
While Amraphel was king of Shinar, Ellasar’s King Arioch, Elam’s king Chedorlaomer, and Goiim’s king Tidal 2 declared war on Sodom’s King Bera, Gomorrah’s king Birsha, Admah’s king Shinab, Zeboiim’s king Shemeber, and the king of Bela, that is, Zoar. 3 These latter kings formed an alliance in the Siddim Valley (that is, the Salt Sea). 4 For twelve years they had served Chedorlaomer, and in the thirteenth year they revolted. 5 In the fourteenth year, Chedorlaomer and the kings of his alliance came and attacked the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, 6 and the Horites in the mountains of Seir as far as El-paran near the desert. 7 Then they turned back, came to En-mishpat (that is, Kadesh), and attacked the territory of the Amalekites, as well as the Amorites who lived in Hazazon-tamar.
8 Then the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bera (that is, Zoar) took up battle positions in the Siddim Valley 9 against king Chedorlaomer of Elam, king Tidal of Goiim, king Amraphel of Shinar, and king Arioch of Ellasar, four kings against five.
10 Now the Siddim Valley was filled with bitumen pits. When the kings of Sodom and Gomorrah retreated, they fell into them; and the rest fled to the mountains. 11 They took everything from Sodom and Gomorrah, including its food supplies, and left. 12 They also took Lot, Abraham’s nephew who lived in Sodom, and everything he owned, and took off. 13 When a survivor arrived, he told Abram the Hebrew, who lived near the oaks of the Amorite Mamre, who was the brother of Eshcol and Aner, Abram’s treaty partners.
14 When Abram heard that his relative had been captured, he took all of the loyal men born in his household, 318 and went after them as far as Dan. 15 During the night, he and his servants divided themselves up against them, attacked, and chased them to Hobah, north of Damascus. 16 He brought back all of the looted property, together with his relative Lot and Lot’s property, wives, and people.
Genesis 14: The Battle of Kings and Melchizedek’s Significance

The Complex Battle of the Kings
Genesis 14 is a challenging chapter due to the numerous kings and their names, which can feel overwhelming when trying to discern their significance. When this chapter was written, the Siddim Valley was already known as the Salt Sea (Dead Sea), indicating its historical context (Genesis 14:3). For 12 years, the nations listed in verse 2 served

Chedorlaomer, but in the 13th year, they revolted (Genesis 14:4). In biblical numerology, numbers carry meaning:

- 12 symbolizes rule or government, as seen in the 12 tribes of Israel or 12 apostles.
- 13 signifies change or unity, derived from the Hebrew word for "one" (echad), with a numerical value of 13. It reflects a shift from rule to discord or potential unity.

This pattern appears elsewhere: the seven kingdoms in Daniel and Revelation often imply an eighth (Daniel 7:7–8; Revelation 17:11), and David, the seventh son of Jesse, is listed as the eighth when all sons are counted (1 Samuel 16:10–11; 1 Chronicles 2:15). Similarly, Jacob's 12 sons become 13 if Dinah is included (Genesis 30:21), though the 13 tribes are never named together. The number 12 leads to 13, symbolizing rule culminating in unity through Christ, the second Adam. However, Chedorlaomer's 12-year rule ended in discord, not unity, as Satan's earthly rule cannot achieve true harmony (Genesis 14:4–5). Abraham's victory over him signifies God's triumph through faith.

Genesis 14:1–2
The Battle in the Siddim Valley
It lists two groups of kings:

- Verse 1 (Four Kings): Amraphel (Babylon), Arioch (Ellasar), Chedorlaomer (Elam), and Tidal (Goiim), led by Chedorlaomer.
- Verse 2 (Five Kings): Bera (Sodom), Birsha (Gomorrah), Shinab (Admah), Shemeber (Zeboiim), and the king of Bela (Zoar).

The five cities of verse 2, located in the Siddim Valley, included Sodom, Gomorrah, Admah, Zeboiim, and Zoar, with only Zoar spared from later judgment (Genesis 19:23). In verse 5, Chedorlaomer's coalition attacked additional groups—Rephaim, Zuzim, Emim (giants from Genesis 6:4), Horites, Amalekites, and Amorites—seizing the opportunity to avenge past defeats (Genesis 14:5–7). In verses 8–9, a battle unfolded between the four kings (carnal, earthly powers) and the five kings (symbolizing spiritual victory, as five often represents grace). The five kings' defeat reflects the triumph of the fifth dispensation (grace) over the fourth (Law).
The Siddim Valley's bitumen pits trapped the kings of Sodom and Gomorrah, symbolizing the power of death or Hades (Genesis 14:10). Their fall represents the carnal world's defeat by spiritual forces. Chedorlaomer's coalition plundered Sodom, capturing Lot and his possessions (Genesis 14:11–12). Lot, living in Sodom, typifies Israel under the Law, ensnared by worldly systems.

Abraham's Intervention
A survivor informed Abraham of Lot's capture (Genesis 14:13). Abraham, symbolizing Christ or His seed, mobilized 318 loyal men from his household and pursued the enemy as far as Dan (then unnamed, later named after Jacob's son; Judges 18:29) and Hobah, north of Damascus (Genesis 14:14–15). Splitting his forces at night, Abraham defeated the

kings, recovered the loot, and freed Lot, his family, and others (Genesis 14:16). Abraham's non-involvement until Lot's capture underscores his focus on God's promises, not worldly conflicts, until prompted by family loyalty.

Melchizedek's Appearance
"And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, 'Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him a tenth of everything." (Genesis 14:18–20, ESV)
Melchizedek, king of Salem and priest of God Most High, appears only here in the Old Testament, with a brief mention in Psalm 110:4. The New Testament, particularly Hebrews 7, elaborates on his significance. Typologically, Melchizedek is a type of Christ, or possibly Christ Himself:

- Name and Title: Melchizedek means "king of righteousness" (melek + tsedeq), and Salem means "peace" (shalom), making him the king of righteousness and peace, titles fulfilled in Christ (Hebrews 7:2; Isaiah 9:6).
- Bread and Wine: His offering of bread and wine prefigures Christ's Last Supper, symbolizing the new covenant (Matthew 26:26–28).
- Priesthood: As the first priest mentioned in Scripture, Melchizedek's eternal priesthood (Psalm 110:4; Hebrews 7:17) contrasts with the temporary Levitical priesthood, pointing to Christ's eternal role as High Priest.
- No Genealogy: Hebrews 7:3 notes Melchizedek has no recorded lineage, emphasizing his eternal nature, unlike earthly priests.

Abraham's tithing to Melchizedek (Genesis 14:20) signifies submission to God's priestly authority, not to any earthly ruler. The defeat of the four kings represents Christ's triumph over Satan's powers at the cross (Colossians 2:15), ending the old covenant's dominion and freeing Israel (Lot) from the Law's bondage.

Typology of the Kings and Peoples
The kings and peoples in Genesis 14 carry typological weight:

- Four Kings (Verse 1): Represent Satan's earthly powers, defeated by Abraham (Christ). Their names (e. g. , Chedorlaomer, "servant of Lagamar," a pagan god) denote wickedness.
- Five Kings (Verse 2): Symbolize the spiritual battle, with Zoar's survival pointing to a remnant spared by grace (Genesis 19:23).
- Other Peoples (Verse 5):
- Rephaim, Zuzim, Emim: Giants from Genesis 6:4, representing demonic powers.
- Horites: Possibly non-giant inhabitants of Seir (Deuteronomy 2:12).
- Amalekites and Amorites: Symbolize demonic boastfulness. Amalek means "people of lapping" (like babbling), and Amorite derives from amar ("to speak"), depicting nations spreading false philosophies (Numbers 13:29; Exodus 17:8).

The battle reflects the world's judgment at Christ's death and resurrection (John 12:31). Lot, ensnared with Sodom, represents Israel under the Law, veiled from truth (2 Corinthians 3:14–15). Abraham's rescue signifies Christ's redemption of the remnant, though Lot returned to Sodom, indicating Israel's ongoing struggle until the end times.

Dispensational and Spiritual Insights
Genesis 14 portrays the fifth dispensation (grace) triumphing over the fourth (Law), with Abraham (Christ) defeating the carnal powers (four kings). Lot's capture and rescue foreshadow Israel's temporary bondage and ultimate salvation through Christ's promises (Galatians 3:16). The world, divided into 70 nations at Babel (Genesis 10), remains under Satan's influence until Christ's return. Melchizedek's appearance marks the new covenant's inauguration, fulfilled in Christ's priesthood and the Church's inheritance (Hebrews 7:11–12).
Conclusion
Genesis 14's complex battle of kings reveals the spiritual conflict between carnal and divine powers. Abraham's victory and Melchizedek's blessing prefigure Christ's triumph over Satan and the establishment of the new covenant. Lot's rescue typifies Israel's redemption, though their full restoration awaits the Millennium. The chapter underscores faith's victory through Christ, the true Seed of Abraham, who brings righteousness and peace.

Psalms 110
The Lord said to my Lord, 'Sit at My right hand, till I make Your enemies
Your footstool.' 1
The Lord shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies! 2
Your people shall be volunteers in the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth. 3
The Lord has sworn and will not relent,
'You are a priest forever according to the order of Melchizedek.' 4
The Lord is at Your right hand;
He shall execute kings in the day of His wrath. 5
He shall judge among the nations,
He shall fill the places with dead bodies,
He shall execute the heads of many countries.
He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Psalm 110 and the Mystery of Melchizedek
The Significance of Psalm 110
Psalm 110 is frequently quoted in the New Testament, particularly in the Book of Hebrews, which expounds its meaning. It is one of the most cited Old Testament passages, referenced across multiple books, including Matthew, Acts, and Hebrews, to affirm Christ's identity and role. When Jesus asked the religious leaders, "What do you think about the Messiah?

Whose son is he?" (Matthew 22:42, ESV), He pointed to Psalm 110:1: "The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'" The Pharisees understood this psalm as messianic, but Jesus revealed that David's "Lord" is the Messiah, who is both divine and greater than David.
The psalm's key question is: When will Christ's enemies become His footstool? Currently, Christ is seated at God's right hand, awaiting the appointed time—likely the Day of the Lord during the Great Tribulation—when His enemies will be subdued (Hebrews 10:12–13). This period will culminate in the new creation descending to earth in the Millennium (Revelation 21:1–2).

Christ as King and High Priest
Psalm 110 portrays Christ as both King and High Priest:

- Verses 1–2: "The Lord says to my Lord: 'Sit at my right hand… Rule in the midst of your enemies!'" depict Christ's kingship, symbolized by His rod and sceptre.
- Verse 4: "The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek,'" establishes His eternal priesthood.

Under the old covenant, the roles of priest and king were separate, with Levi as priests, Judah as kings, and Ephraim representing the firstborn (Deuteronomy 33:5; Numbers 3:6). The Law of Moses divided these duties, making it impossible for one person to hold both roles. However, Christ, as the Firstborn in the new covenant, unites them (Hebrews 7:14–17). As long as Israel clings to the Law, this unity remains unattainable, but Christ's resurrection ended the old covenant, establishing a new creation (2 Corinthians 5:17).

The Role of Jesus and John the Baptist
Isaiah 40:3—"A voice cries: 'In the wilderness prepare the way of the Lord'"—is often associated with John the Baptist (Matthew 3:3). However, typologically, John represents Jesus, who prepared the way for the resurrected Christ. Jesus, born under the old covenant, fulfilled and ended it through His death, paving the way for Christ's eternal priesthood (Romans 3:25; Hebrews 9:15). John, born six months before Jesus and from the priestly tribe of Levi (Luke 1:5), prefigures Jesus' role as the messenger of the covenant (Malachi 3:1). Malachi 2:4–7 speaks of a covenant with Levi, fulfilled in Jesus, who walked in truth and turned many from iniquity.
Thus:

- John the Baptist prepared the way for Jesus, the earthly Messiah.
- Jesus prepared the way for the resurrected Christ, the eternal High Priest and King.

When asked if he was the Messiah, Elijah, or the Prophet, John denied it, identifying himself as the voice in the wilderness (John 1:21–23). Similarly, Jesus, through His sacrifice, dealt with sin, clearing the path for Christ's new covenant (Romans 3:25).

Melchizedek in the Book Hebrews

The Book of Hebrews methodically introduces Melchizedek, as its audience was spiritually immature (Hebrews 5:11). Key passages include:

- Hebrews 2:17: Christ is named High Priest, linked to Abraham's seed (2:16).
- Hebrews 3:1: Christ is the Apostle and High Priest of our confession.
- Hebrews 4:14–16: Christ, our High Priest, is in heaven, inviting us to approach God's throne for mercy and grace.
- Hebrews 5:5–6: Citing Psalm 2:7 ("You are my Son, today I have begotten you") and Psalm 110:4, Christ is declared High Priest after Melchizedek's order, not Aaron's.
- Hebrews 6:20: Jesus, having entered heaven, is High Priest forever in Melchizedek's order.
- Hebrews 7:1–3: Melchizedek, with no recorded genealogy, resembles the Son of God, a priest forever.

Melchizedek's priesthood is eternal, unlike the Levitical priesthood, which ended with death (Hebrews 7:23–24). Christ's priesthood, established at His resurrection, is unchangeable, uniting the roles of King and Priest (Hebrews 7:17). This was impossible under the Law but is the hallmark of the new covenant (Hebrews 8:6).

Typology of Melchizedek

Melchizedek, appearing in Genesis 14:18–20, is a Christophany—a pre-incarnate appearance of Christ. His characteristics include:

- No Genealogy: Unlike other biblical figures, Melchizedek has no recorded parents or lineage, symbolizing eternality (Hebrews 7:3).
- King of Salem: Salem means "peace," distinct from Jerusalem (then Jebus; Joshua 15:8). Melchizedek is the King of Peace, fulfilled in Christ (Isaiah 9:6).
- King of Righteousness: Melchizedek (melek + tsedeq) means "king of righteousness," a title exclusive to Christ.
- Bread and Wine: His offering prefigures the Lord's Supper, symbolizing the new covenant (Matthew 26:26–28).
- Priest and King: Unlike the old covenant's separation of roles, Melchizedek unites them, as does Christ (Psalm 110:4).

Abraham's tithing to Melchizedek (Genesis 14:20) signifies submission to God's eternal priest, not an earthly ruler. Joshua's encounter with the commander of the Lord's army (Joshua 5:13–15) may also reflect Melchizedek, as both figures appear mysteriously, bearing divine authority.

Misconceptions and Modern Beliefs

Some Christians mistakenly view Melchizedek as a mere human king, possibly of Jerusalem, or even an extraterrestrial figure. Others hold erroneous beliefs, such as:

- Infant Baptism: Equating it with Israel's inclusion by birth, ignoring the need for repentance (Acts 2:38).
- Replacement Theology: Claiming the Church fully replaces Israel, denying Israel's future in the Millennium (Romans 11:25–26).

- Selah: Often interpreted as a musical pause, but in the Psalms (mentioned over 70 times), it may signify a place of refuge for Israel's future remnant (Psalm 46:7).

Melchizedek is not Abraham, Shem, or Noah but Jehovah Himself, appearing as Christ to foreshadow the new covenant. His lack of genealogy aligns with Adam's creation (Genesis 2:7) and Christ's eternal nature (Hebrews 7:3).

Conclusion

Psalm 110 reveals Christ as both King and High Priest after the order of Melchizedek, uniting roles separated under the old covenant. Jesus, through His death and resurrection, ended the Law, preparing the way for the new creation. Melchizedek's appearance to Abraham typifies Christ's eternal priesthood, offering bread and wine as symbols of grace. The Church inherits these promises now, while Israel awaits redemption in the Millennium, when Christ's enemies become His footstool.

Melchizedek, Eliezer, and the New Covenant

Melchizedek's Superiority

Hebrews 7 emphasizes Melchizedek's greatness, surpassing even Abraham, the patriarch of Israel. Abraham recognized this by giving Melchizedek a tenth of the battle spoils (Hebrews 7:4; Genesis 14:20). Under the old covenant, Levitical priests, descendants of Abraham, collected tithes (Hebrews 7:5). However, Melchizedek, not from Levi, received a tithe from Abraham, signifying his superiority (Hebrews 7:6). The principle is clear: "Without doubt, the lesser is blessed by the greater" (Hebrews 7:7, ESV). Unlike mortal Levitical priests, Melchizedek "lives forever," making his priesthood eternal (Hebrews 7:8). Even Levi, through Abraham, indirectly paid tithes to Melchizedek, proving the Levitical priesthood's inferiority (Hebrews 7:9–10).

The old covenant, based on the Levitical priesthood, was imperfect, unable to atone fully for sins (Hebrews 2:17; 7:11). If it were perfect, there would be no need for a new priesthood after Melchizedek's order. Christ, from Judah, not Levi, became a priest "by the power of an indestructible life" (Hebrews 7:16), not through human lineage. The old covenant and its laws were set aside as "weak and useless," replaced by a better hope through Christ (Hebrews 7:18–19). The term "better" appears 12 times in Hebrews, contrasting the old and new covenants.

God's oath in Psalm 110:4—"You are a priest forever after the order of Melchizedek"—establishes Christ as the guarantor of a better covenant (Hebrews 7:20–22). Unlike the many Levitical priests who died, Christ's eternal priesthood saves completely, interceding for those who approach God through Him (Hebrews 7:23–25). He is the perfect High Priest, unhindered by human weakness, appointed by God's oath (Hebrews 7:28).

Genesis 14:21–24

Abraham and the King of Sodom

"And the king of Sodom said to Abram, 'Give me the persons, but take the goods for yourself.' But Abram said to the king of Sodom, 'I have lifted my hand to the Lord, God Most High, Possessor of heaven and earth, that I

would not take a thread or a sandal strap or anything that is yours, lest you should say, “I have made Abram rich.” I will take nothing but what the young men have eaten, and the share of the men who went with me—Aner, Eshcol, and Mamre—let them take their share.’” (Genesis 14:21–24, ESV)

The king of Sodom offered Abraham the battle spoils, keeping only the people. Abraham refused, swearing to the Lord, “God Most High, Possessor of heaven and earth,” that he would take nothing, ensuring no one could claim credit for his wealth. This reflects Abraham’s faith in God’s provision, not worldly gain. He allowed only the food consumed by his men and a share for his allies—Aner, Eshcol, and Mamre—who were likely his “young men” or servants, akin to medieval page boys who served loyally and received fair treatment.

Genesis 15:1–6

Abraham’s Faith and Eliezer

“After these things the word of the Lord came to Abram in a vision: ‘Fear not, Abram, I am your shield; your reward shall be very great.’ But Abram said, ‘O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?’ And Abram said, ‘Behold, you have given me no offspring, and a member of my household will be my heir.’ And behold, the word of the Lord came to him: ‘This man shall not be your heir; your very own son shall be your heir.’ And he brought him outside and said, ‘Look toward heaven, and number the stars, if you are able to number them.’ Then he said to him, ‘So shall your offspring be.’ And he believed the Lord, and he counted it to him as righteousness.” (Genesis 15:1–6, ESV)

Genesis 15 is rich in typology, with verse 6—“he believed the Lord, and he counted it to him as righteousness”—cited in Romans 4:21, Galatians 3:6, and James 2:23. Despite his wealth and livestock, Abraham, childless and elderly, questioned the value of his reward without an heir. He named Eliezer of Damascus, his steward, as his heir, assuming his possessions would pass to a household member.

In Hebrew, “steward” (mesheq) relates to the New Testament oikonomia (“dispensation” or “management”). Eliezer managed Abraham’s household, akin to a modern overseer. God clarified that Eliezer would not inherit; instead, a son from Abraham’s own body would be his heir (Genesis 15:4). God’s promise—“your offspring will be as the stars” (Genesis 15:5)—points to a multitude too numerous to count (Revelation 7:9), encompassing both Abraham’s physical descendants (through Isaac) and spiritual heirs (believers in Christ; Galatians 3:7–9).

Typology of Eliezer

Eliezer, meaning “God is help” in Hebrew, parallels Melchizedek as a type of Christ or the Holy Spirit:

- Steward of the Household: Eliezer’s role reflects the Holy Spirit’s administration of the Church, the hidden kingdom in the fifth dispensation (Galatians 3:14).

- Damascus Connection: Damascus, meaning “shedding of blood,” ties to Christ’s sacrifice and Paul’s conversion (Acts 9:3–5). Paul, like Eliezer, represents believers who share Abraham’s faith, not his lineage (Galatians 3:7).
- Temporary Heir: Eliezer is a “son” until Isaac’s birth, symbolizing the Church’s role before Israel’s restoration in the Millennium (Romans 11:26).

Isaac represents reborn Israel, while Eliezer signifies the Church or the Holy Spirit, managing God’s promises until Christ’s kingdom is revealed. Both partake in Abraham’s promises, but Eliezer’s role is temporary, fading when Isaac appears (Genesis 21).

Eliezer/Eleazar appears elsewhere, reinforcing his typological significance:

- Exodus 6:25: Eleazar, Aaron’s son, married Putiel’s daughter, fathering Phinehas. Aaron, Eleazar, and Phinehas represent the old covenant’s priesthood, but Eleazar foreshadows Christ, the eternal High Priest.
- Deuteronomy 10:6: After Aaron’s death, Eleazar succeeds him, coinciding with God’s new tablets replacing the broken ones (Deuteronomy 10:1–5). This parallels the old covenant’s end and the new covenant’s start, with Eleazar as a type of Christ/Melchizedek.
- Numbers 20:25–28: At Mount Hor (Petra), Aaron’s priestly garments are transferred to Eleazar, symbolizing the transition from the old covenant (Aaron) to the new (Eleazar/Christ). The bronze snake, raised by Moses (Numbers 21:8–9), prefigures Christ’s crucifixion and ascension (John 3:14–15), offering life to those who look in faith.

Petra, where Aaron died, is a future refuge for Israel’s remnant during the Great Tribulation (Revelation 12:14; Isaiah 63:1). Eleazar’s descent from Mount Hor with Moses typifies Christ leading the remnant to claim Jerusalem in the Millennium.

Lazarus in the New Testament

In Luke 16, Lazarus (Greek for Eleazar, “whom God helps”) appears in the parable of the rich man and Lazarus, illustrating a shift from the old to the new dispensation (oikonomia). The rich man, representing Israel under the Law, mismanaged God’s estate, leading to a new administration (Luke 16:1–8). The Gentiles, “people of this world,” are wiser in faith than Israel, who clung to the Law (Romans 2:14–15). Luke 16:16—“The Law and the Prophets were until John; since then the good news of the kingdom of God is preached”—marks the transition to the new covenant through Christ’s gospel.

The New Covenant’s Fulfilment

The new covenant fulfils God’s promises to Abraham, not the old covenant (Galatians 3:8–9). Believers, sharing Abraham’s faith, are his spiritual seed, whether Jew or Gentile (Galatians 3:7). Eliezer, as a non-descendant, typifies the Church, while Isaac represents Israel’s future restoration. Melchizedek, as Christ, unites the priesthood and kingship, offering eternal life through the new covenant.

Marriage and Divorce in Biblical Context

Jesus taught that divorcing one's wife to marry another constitutes adultery, as does marrying a divorced woman (Luke 16:18). In the Old Testament, God intended to "marry" Israel, as depicted in Ezekiel 16, but Israel's unfaithfulness led to a broken relationship. Reverting to the old covenant, or the Law, is akin to rekindling a failed marriage, which is forbidden. The new covenant, rooted in the gospel, calls believers to be united with the resurrected Christ (2 Corinthians 11:2). During the Millennium, Israel will be restored as a "new bride" to Christ (Revelation 19:7–9). Luke 16 emphasizes replacing the old covenant with the new, a theme continued in the parable of Lazarus.

Luke 16:19–31 – The Parable of the Rich Man and Lazarus

"There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's side. The rich man also died and was in Hades, where, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.' But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house—for I have five brothers—so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'" (Luke 16:19–31, ESV)

The rich man, dressed in purple and fine linen, symbolizes Israel under the old covenant, intended to mediate between God and the nations (Exodus 19:6). His wealth reflects the spiritual privileges Israel squandered, which passed to the Church when Israel rejected salvation (Romans 11:12). The Church, comprising Gentiles, now inherits these riches in Christ, stored in heaven (Ephesians 1:18).

Lazarus, meaning "God is my help" (Hebrew: Eleazar), represents the remnant who trust God, typified by Christ, who emptied Himself to become human (Philippians 2:7–8). The dogs licking his sores signify Gentiles receiving redemption, once called "uncircumcised" outsiders (Ephesians 2:11–13). Lazarus' poverty mirrors Christ's humility, despised by the world (1 Corinthians 1:28), akin to Job's suffering and restoration (Job 42:10).

In the parable, Lazarus is carried to Abraham's side, symbolizing believers resting in God's promises, while the rich man, in Hades, faces remorse, not literal flames. The "great chasm" represents the unbridgeable divide between believers and unbelievers (Luke 16:26). The rich man's five brothers, linked to the five husbands of the Samaritan woman (John 4:18) and the five porches of Bethesda (John 5:2), symbolize Israel under the Law (the five books of Moses). Abraham's response—"They have Moses and the Prophets"—urges faith in the Old Testament's hidden message of Christ (John 5:39). The rich man's plea for a resurrection warning points to Christ's resurrection (John 11), yet Israel's unbelief persisted, as seen in Peter's Pentecost sermon (Acts 2:40).

John 11 – Lazarus' Resurrection
John 11 describes Lazarus of Bethany, raised by Jesus, reinforcing his typological role. Preceding this, John 10 presents Jesus as the Good Shepherd, whose sheep hear His voice and receive eternal life (John 10:27–28). Lazarus, ill and dead for four days, represents humanity under sin's curse. His sisters, Mary and Martha, symbolize Israel:
Mary: The believing remnant, trusting Christ's words (Luke 10:39–42).
Martha: Unbelieving Israel, relying on works of the Law (Luke 10:40–41).
Jesus delayed two days before going to Bethany, on the Mount of Olives, symbolizing the kingdom outside Israel (Acts 1:9–12). He declared, "I am the resurrection and the life" (John 11:25–26), ensuring believers never face the abyss. When Jesus called, "Lazarus, come out!" (John 11:43), it prefigures the Church's rapture, where Christ's voice raises the dead (1 Thessalonians 4:16). Lazarus, bound in grave clothes, was freed, symbolizing liberation from the Law's bondage (John 11:44; Romans 7:6). The Jewish leaders, led by Caiaphas, plotted Jesus' death after Lazarus' resurrection, as Caiaphas prophesied Jesus would die for the nation and scattered children of God (John 11:49–52). This marked the old covenant's end at Passover, with Lazarus typifying Christ, the new covenant's High Priest.

Typology of Eliezer, Lazarus, and Boaz
Eliezer (Genesis 15): As Abraham's steward, Eliezer (oikonomia, "management") represents the Holy Spirit or Christ managing the Church, the hidden kingdom (Galatians 3:14). His name, "God is my help," aligns with Lazarus and Eleazar, pointing to Christ's priestly role.
Lazarus (Luke 16, John 11): Typifies Christ, the despised remnant who rises to mediate the new covenant. His resurrection in John 11 mirrors Christ's, fulfilling Abraham's promises to believers (Galatians 3:7).
Eleazar (Exodus 6:25, Numbers 20:25–28, Deuteronomy 10:6): As Aaron's successor, Eleazar symbolizes Christ replacing the old covenant's priesthood. The bronze snake (Numbers 21:8–9) prefigures Christ's ascension (John 3:14–15).
Boaz (Ruth 4): In Ruth, the first kinsman-redeemer (ploni almoni, "such a one") declines to redeem Ruth, preserving his inheritance (the Church), while Boaz, the second kinsman, redeems Ruth, typifying Christ

redeeming Israel in the Millennium. Eliezer aligns with the first kinsman (the hidden Christ), and Isaac with Boaz (the revealed Christ).
In Genesis 24, Eliezer, unnamed but called Abraham's "oldest servant," secures a bride for Isaac (Genesis 24:2–4). As ploni almoni, he represents the Holy Spirit uniting the Church to Christ, while Isaac foreshadows Israel's future redemption.
Damascus and the New Covenant
Damascus, linked to Eliezer (Genesis 15:2) and Paul's conversion (Acts 9:3–5), means "shedding of blood," symbolizing Christ's life-giving sacrifice (Leviticus 17:11). Unlike death, blood in Scripture signifies life, flowing to all nations (Colossians 1:20). Paul, once a persecutor, became Abraham's spiritual seed through faith (Galatians 3:7), reflecting Eliezer's role as a non-descendant heir.
Conclusion
The parable of Lazarus, Eliezer's stewardship, and Boaz's redemption reveal Christ as the High Priest and King of the new covenant. Lazarus and Eliezer typify the hidden Christ, managing the Church, while Isaac and Boaz point to the revealed Christ, redeeming Israel in the Millennium. The old covenant's failure, seen in Israel's "divorce," gives way to the new covenant's gospel, uniting believers in Christ's eternal priesthood, as foreshadowed by Melchizedek.

Genesis 15:5 - 6
Then the LORD took Abram outside and said to him, 'Look up into the sky and count the stars if you can. That's how many descendants you will have! Then he believed in the Lord; and He reckoned it to him as righteousness.

Abraham's Seed and the Promises of God
The Promises to Abraham's Seed
God promised Abraham that his seed would be as numerous as the stars in the sky (Genesis 15:5), a promise not implying a heavenly position for Israel but a vast multitude. This dialogue, starting in Genesis 15:6, culminates in God's covenant that Abraham's descendants will inherit the land from Egypt's borders to the Euphrates River (Genesis 15:18). This is a literal promise for Israel, not a spiritual one fulfilled solely in the Church. Many today claim that Abraham's blessings are entirely fulfilled in the Church, asserting that God has set aside His promises to Israel for a future Millennial kingdom. Some theologians teach that the Church is the "true Israel," living in a symbolic Millennium since Pentecost, and that Old Testament promises to Israel are abandoned. However, Scripture distinguishes Israel's earthly inheritance (Genesis 15:18) from the Church's spiritual inheritance (Ephesians 1:18). The land promised to Abraham is for Israel on earth, not in heaven.
Stars and Sand: Israel and the Church
The "stars in heaven" and "sand on the seashore" (Genesis 22:17) symbolize abundance, not exclusive identities for the Church or Israel. Both Israel and the Church are Abraham's seed, depending on the context:

Stars in Heaven: In Daniel 8:10, the “host of heaven” or “stars” represents Israel, targeted by the Antichrist (the “small horn”) during the Great Tribulation. The vision depicts Israel’s humiliation, not a literal falling of stars, as the Antichrist destroys leaders and devastates Jerusalem (Daniel 8:24). Joseph’s dream (Genesis 37:9) also equates stars with Israel (Jacob, Rachel, and the 11 brothers).
Sand on the Seashore: The sand, where land meets sea, symbolizes Israel called from the nations (Isaiah 11:11–12). Jonah, spewed onto the shore (Jonah 2:10), typifies Israel evangelizing during the Tribulation, as seen in Nineveh’s repentance (Jonah 3:5–10).
The Church, too, reflects the “stars,” shining as lights in a dark world (Philippians 2:15), and is called from the nations (Acts 15:14). Both Israel and the Church share Abraham’s seed through faith (Galatians 3:7), with distinctions in their roles across dispensations.

Revelation 12 and Typological Significance
In Revelation 12:4, the dragon (Satan) sweeps a third of the stars to earth, attempting to devour the woman’s child (the Church) at its birth. The woman (Israel) wears a crown of 12 stars, symbolizing the 12 tribes, not the zodiac, as Satan’s counterfeit. The child’s rapture to heaven (Revelation 12:5) represents the Church’s escape, while Israel endures the Tribulation’s wrath on earth. The “stars” here are not literal but typify Israel and the Church in their respective roles.
The sand’s dynamic nature—eroded and deposited at the shoreline—mirrors Israel’s calling from the nations (Hosea 1:10). Both stars and sand emphasize abundance, uniting Israel and the Church under Abraham’s promises, fulfilled in distinct ways.

Abraham’s Faith in Romans 4
Genesis 15:6—“he believed the Lord, and he counted it to him as righteousness”—is central to Romans 4, Galatians 3, and James 2. Romans 4 explores Abraham’s faith:
Faith, Not Works: Abraham was justified by faith, not works, before circumcision (Romans 4:9–11). His belief in God’s promise of a son, despite his and Sarah’s old age, made him righteous (Romans 4:17–22). This applies to all—Jew and Gentile—who share his faith (Romans 4:16).
Resurrection Faith: Abraham believed God could bring life from his “dead” body (Romans 4:19), paralleling faith in Christ’s resurrection (Romans 4:24–25). God creates “new things from nothing” (Romans 4:17), as seen in creation (Genesis 1) and the resurrection.
No Boasting: Abraham had no basis for boasting, as his righteousness came through faith, not works (Romans 4:2–5). This eliminates distinctions between circumcised Jews and uncircumcised Gentiles (Romans 3:29–30).
James 2:21–23 complements this, noting that Abraham’s faith produced works (offering Isaac), proving his belief was genuine. Faith without works is dead (James 2:17), but works follow faith, not precede it.
Eternal Life and Inheritance
Faith in Christ’s resurrection grants eternal life, enabling believers to inherit the earth (Romans 4:13). Death reigns through Adam’s

transgression, but grace and righteousness through Christ allow believers to reign in life (Romans 5:17). Jesus said, “Whoever hears my word and believes him who sent me has eternal life… and has passed from death to life” (John 5:24, ESV). Believers, freed from death, outlive the earth, inheriting it as Abraham’s seed (Psalm 37:11).
Some modern Christians, influenced by evolutionary ideas, doubt God’s creative power or the resurrection, undermining Abraham’s faith. True faith trusts God’s promises without wavering, as Abraham did (Romans 4:20–21). Doubting God’s ability to create or resurrect reflects disbelief, contrary to Abraham’s example (Psalm 32:1–2; Romans 4:7–8).

Genesis 15:7 - 9
God said to Abram, I am the Lord, who brought you out of Ur of the Chaldeans to give you this land as your possession. But Abram said, Lord God, how do I know that I will actually possess it?
He said, bring me a three-year-old female calf, a three-year-old female goat, a three-year-old ram, a dove, and a young pigeon.

Abraham’s Covenant and the Offering in Genesis 15
God’s Covenant with Abraham
God reminded Abraham that He spoke to him and led him out of Ur of the Chaldees (Genesis 12:1–4). When Abraham asked for assurance that he would possess the land (Genesis 15:8), God instructed him to prepare a covenant offering (Genesis 15:9–10). Abraham was to take a three-year-old heifer, goat, and ram, cut each in half, and place the halves facing each other on the altar. He also included a dove and a young pigeon, which were not divided, symbolizing the indivisible Spirit of God (1 Corinthians 12:13). The birds, timeless in age, represent the eternal nature of the Spirit, which cannot be parted.
The number three is prominent—three animals (heifer, goat, ram), each three years old—despite five total offerings (including the birds). The number five symbolizes grace and the unseen spiritual realm in our dispensation, contrasting with the five books of Moses, which represent God’s earthly dealings through the Law (Exodus 20:1–17). The heifer, goat, and ram signify earthly peoples (Jews, the Church, or Gentiles), while the dove and pigeon denote the spiritual realm.

The Covenant Offering and Its Typology
“He brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him… When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.” (Genesis 15:10–12, 17, ESV)
A space separated the halved carcasses, through which a smoking fire pot and a flaming torch passed (Genesis 15:17), signifying God’s covenant and judgment. The halved carcasses represent the duality of the old and new creations, clashing in the present world (2 Peter 3:5, 7, 13). The

space between them—the “third” element—symbolizes the promises in Christ, bridging the old and new. The number three reflects a blueprint of hope, like an architect’s design, not yet tangible but outlining God’s plan (Hebrews 11:1). Four completes this into a solid reality, fulfilled in the new heaven and earth (Revelation 21:1).
The vultures swooping on the carcasses (Genesis 15:11) symbolize Satan’s forces, drawn by the scent of death, akin to the birds in Daniel 4:12 (Babylon) or Matthew 13:4, 19 (the evil one snatching gospel seeds). Abraham’s efforts to drive them away mirror believers’ spiritual warfare against demonic powers (Ephesians 6:12). The flaming torch signifies judgment on the old creation, ushering in the new covenant through Christ’s sacrifice.

The 400-Year Sojourn and Its Fulfilment
“Then the Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.’” (Genesis 15:13–16, ESV)
In a deep sleep, overwhelmed by darkness and dread (Genesis 15:12), Abraham received God’s assurance that his descendants would live as strangers in a foreign land, oppressed for 400 years, after which they would exit with great wealth following judgment on their oppressors (Genesis 15:13–14). Abraham would die peacefully at an old age, and the fourth generation would return to the Promised Land once the Amorites’ iniquity peaked (Genesis 15:16). The smoking fire pot and flaming torch (Genesis 15:17) symbolize God’s judgment and the Spirit’s presence, as seen in the pillar of cloud and fire guiding Israel (Exodus 13:21). God’s Word, sharper than a two-edged sword (Hebrews 4:12), discerns between old and new creations, leading to the new covenant through faith like Abraham’s.
The covenant promised Abraham’s descendants the land from the river of Egypt (likely Wadi El-Arish, not the Nile) to the Euphrates (Genesis 15:18). This includes their time as foreigners in Canaan and Egypt, as Abraham, Isaac, and Jacob lived in tents, strangers in the land (Hebrews 11:9). The promise remains unfulfilled until the Millennium, when Israel claims Canaan (Hebrews 4:8–9).

Chronology of the 400 and 430 Years
A simplified Biblical Timeline of The 400 and 430 Years
This overview simplifies the overlapping biblical periods of 430 years (full covenant time from Abraham to Exodus/Law) and 400 years (affliction/oppression phase). It draws from Genesis 12–50, Exodus 12–14, and New Testament ties (e.g., Galatians 3:17; Hebrews 11).

The timelines split evenly (215 years Canaan + 215 years Egypt = 430), with "doubling" motifs (e.g., Joseph's life, Leviticus rituals) symbolizing Egypt's dual blessing/curse nature.
Typology links to Christ, grace, and end-times fulfillment (Millennium/Armageddon).
Core Periods

Period	Start Point	End Point	Duration	Key Verses	Focus
430 Years	Abraham enters Canaan (age 75)	Exodus from Egypt + Law at Sinai	430 total (215 Canaan + 215 Egypt)	Gen 12:4; Ex 12:40–41; Gal 3:17	Full covenant promise to Law; God's faithfulness despite delay.
400 Years	Isaac's weaning (~age 5; start of affliction via Ishmael conflict)	Exodus + Red Sea redemption	400 (skips first 30 peaceful years)	Gen 15:13; Acts 7:6	Hardship/slavery; typifies old creation's end (Hebrew "Tav" = 400, final letter). Extends symbolically to grace era and new creation (Rev 21:1).

Patriarchal Timeline (Building to 215 Years in Canaan)

- Year 0: Abraham enters Canaan at age 75 (Gen 12:4).
- +25 years (Total: 25): Isaac born; Abraham age 100 (Gen 21:5).
- +5 years (Total: 30): Isaac weaned (~age 5; Gen 21:8). Starts 400-year affliction clock: Ishmael mocks/expelled (Gen 21:9–14), confirming Isaac as "seed." Fits ancient weaning norms (2 Macc 7:27).
- +60 years (Total: 90): Jacob born; Isaac age 60 (Gen 25:26).
- +130 years (Total: 215): Jacob (age 130) enters Egypt (Gen 47:9).
- +215 years (Total: 430): Israelites enslaved, then Exodus (Ex 12:40). "Fourth generation" (Gen 15:16) like Moses returns after Amorites' sin peaks (Josh 3:10); typifies Armageddon judgment (Rev 16:16; Dan 2:44).

Joseph's Life: "Doubling" in Egypt (Typifies Christ)Joseph bridges the 215:215 split, ruling Egypt and saving his family (Gen 45:4–8, healing rifts like Christ).

- Age 30: Interprets Pharaoh's dream; starts rule (Gen 41:46).
- +7 years plenty + 7 years famine (=14 "doubled" years; Gen 41:46–50): Halved typologically as 3½ + 3½ (echoes Dan 9:27's 70th week).
- +80 years rule (Total age: 110 at death; Gen 50:26). Halved: 3½ + 3½ + 66 = 80, mirroring dual rituals (Lev 12: doubles for daughters).
- After 7 famine years: Reveals himself to brothers (Gen 45:1), like Christ's revelation to Israel (Zech 12:10; calling on Jehovah).
- Outcome: Israel leaves Egypt wealthy (Ex 12:35–36; Gen 15:14), prefiguring spiritual riches (Heb 8:10) and Millennium entry (Rev 20:4).

Isaac's Weaning: Onset of Affliction

- Event (Gen 21:8–14): Feast at weaning (~age 5); Ishmael's mocking leads to Hagar/Ishmael's expulsion. Establishes Isaac as heir, distinct from Ishmael.

- Age fit: Uncertain exactly, but ~5 aligns with culture and 400-year math. Later sacrifice (Gen 22:6–7) shows teen Isaac (carries wood, questions father).
- Theme: Isaac as "stranger" in Canaan (Heb 11:9), like Abraham (Heb 11:13); awaits full land promise in Millennium (Heb 4:8 unfulfilled by Joshua/David).

Covenant Ceremony (Gen 15): Symbolism

- Setup: Abraham halves animals (Gen 15:10; 3 heifers? + rams? + birds evoke promises/grace via numbers 3/5).
- Deep sleep/darkness (Gen 15:12): Hidden mysteries (like Daniel's visions; Eph 3:3–6); "breach" (vv. 13–16) = 400-year wait, skippable but key to grace/Law interlude (Gal 3:17; Rom 4:16).
- God's pass-through (smoking pot + flaming torch; Gen 15:17): Judgment (Tribulation; Rev 7:14) + Spirit; secures promises amid trials (Acts 14:22).
- Recurring "breach": Like Perez ("breakthrough"; Gen 38); spans dispensations (Law/Grace/Millennium) till new creation (2 Pet 3:13; 2 Cor 5:17 believers access "new" now).
- Post-400: Egypt judged (Passover/Ex 12:12; Red Sea/Ex 14:27–28; Pharaoh = beast; Rev 13/19). Israel inherits earth (Zech 14:14); Amorites ("boasters"; Dan 7:25) defeated like Satan (Rev 20:2). Isaac's name ("he laughs"; Gen 21:3,6) = redemption joy.

Bigger Picture: Unfulfilled Promises

- OT believers (Abraham dies "ripe"; Gen 25:8) saw promises afar as foreigners (Heb 11:10,13); await resurrection/new city.
- Typology: Israel still "in Egypt" (spiritual bondage) till last day; exits with wealth to Millennium. 430 halved aligns with 400 affliction; all points to Christ's redemption of Abraham's seed.

The 400 years focus on affliction, starting with Isaac’s weaning, when Ishmael’s mocking led to his expulsion, confirming Isaac as the seed (Genesis 21:9–14). Weaning at age 5 aligns with ancient practices (2 Maccabees 7:27). The “doubling” in Egypt (e. g. , Joseph’s 7+7 years; Genesis 41:46–50, 50:26) explains the overlap, as Leviticus 12 doubles purification for a daughter. Joseph, central to the 215:215-year split, typifies Christ healing the rift between God and His people (Genesis 45:4–8).

Old Testament believers, including Abraham, died awaiting the promises, seeing them from afar as foreigners (Hebrews 11:13). Neither Joshua nor David fully realized the land promise (Hebrews 4:8). Typologically, Israel remains in “Egypt” until the last day, entering the Millennium with great wealth (Genesis 15:14; Revelation 20:4).

Joseph’s Typology and Egypt’s Doubling

Joseph’s life illustrates Egypt’s “doubling” effect. At 30, he interpreted Pharaoh’s dream (Genesis 41:46), followed by 7 years of plenty, 7 years of famine, and 80 years of rule, dying at 110 (Genesis 50:26). Halving these (3½ + 3½ + 66 = 80) reflects Egypt’s dual nature, as seen in Leviticus

12’s purification times. Joseph’s revelation to his brothers after 7 years (Genesis 45:1) parallels Christ’s revelation to Israel at Daniel’s 70th week (Daniel 9:27), calling on Jehovah’s name (Zechariah 12:10). The 430 years, mentioned twice (Exodus 12:40–41), are halved in typological reckoning, aligning with the 400-year affliction.

Isaac’s Weaning and the Seed

Genesis 21:8–14 marks Isaac’s weaning, likely at age 5, when Abraham held a feast and expelled Hagar and Ishmael after Ishmael’s mocking. This event establishes Isaac as the seed, distinct from Ishmael. While the exact age is uncertain, weaning at 5 fits cultural norms and the 400-year timeline (Genesis 15:13). The offering of Isaac (Genesis 22:6–7), when he carried wood and questioned Abraham, suggests he was older, likely in his teens, but the weaning marks the onset of affliction. Isaac, like Abraham, remained a stranger in Canaan (Hebrews 11:9), awaiting the promise’s fulfilment in the Millennium.

Conclusion

Abraham’s covenant offering in Genesis 15 symbolizes the transition from the old creation to the new through God’s judgment (flaming torch) and Spirit (undivided birds). The numbers three and five reflect divine promises and grace, with the halved carcasses signifying the clash of creations. The 400 and 430 years outline Israel’s sojourn as strangers, from Abraham’s call or Isaac’s weaning to the Exodus, with the promise of land fulfilled in the Millennium. Joseph’s typology and Egypt’s doubling clarify the timeline, pointing to Christ’s ultimate redemption of Abraham’s seed.

The 400 Years and the Covenant Promises

The 400 Years: From Affliction to Redemption

The 400 years of Genesis 15:13 represent the period of hardship and slavery for Abraham’s descendants, beginning when Ishmael was driven out (Genesis 21:9–14) and ending with Israel’s redemption at the Red Sea (Exodus 14:30–31). This timeframe encompasses the unfulfilled promises to Israel, extending typologically into our dispensation of grace. The number 400 aligns with the Hebrew letter Tav (numerical value 400), the final letter of the alphabet, symbolizing the completion of the old creation. On the last day, when the new creation begins (Revelation 21:1), the 400 years will be fulfilled, and God’s promises to Abraham will be fully realized.

During these 400 years, the covenant offering—animals cleaved in two (Genesis 15:10)—symbolizes the divide between the old and new creations. Despite this division, God’s promises to Abraham remain secure (Galatians 3:17). After the 400 years, Egypt faced judgment during the Passover (Exodus 12:12) and the drowning of its army in the Red Sea (Exodus 14:27–28). Israel departed with great wealth (Exodus 12:35–36), a type of the new covenant’s spiritual riches. Abraham, who died at a ripe age (Genesis 25:8), awaits the resurrection in the new creation (Hebrews 11:10).

The “fourth generation” (Genesis 15:16), exemplified by Moses, returned to the Promised Land once the Amorites’ iniquity reached its peak (Joshua 3:10). Typologically, this points to the future judgment of Satan’s powers at Armageddon (Revelation 16:16), when Israel inherits the earth (Daniel 2:44).

The Covenant Ceremony and Its Typology

“As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him… When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.” (Genesis 15:12, 17, ESV)

The deep sleep and darkness (Genesis 15:12) represent the mystery of God’s plan in our dispensation, akin to Daniel’s sleep in Daniel 6, 8, and 10. This “breach” or interruption (verses 13–16) can be skipped without missing the narrative’s flow, as it points to the hidden truths of grace (Ephesians 3:3–6). The space between the cleaved carcasses symbolizes the waiting period—400 years—until the new creation. The smoking fire pot and flaming torch (Genesis 15:17) signify God’s judgment, as seen in the Great Tribulation (Revelation 7:14), yet God’s promises endure through trials (Acts 14:22).

The “breach” recurs in Genesis 38 (Perez, meaning “breakthrough”) and Galatians 3:17, where the Law is an interlude between Abraham’s covenant and its fulfilment in Christ. The promises to Abraham bypass the Law, forming the foundation of grace (Romans 4:16). The 400 years include the dispensations of Law, Grace, and the Millennium, as the “old” persists until the new creation (2 Peter 3:13). Believers, though in the “400” of the old creation, partake in the “500” of the new creation through faith in Christ (2 Corinthians 5:17).

Judgment and Inheritance After the 400 Years

“But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.” (Genesis 15:14, ESV)

After the 400 years, Egypt’s judgment—Pharaoh’s firstborn and army destroyed (Exodus 12:29, 14:27–28)—foreshadows the final judgment of nations opposing Israel at Armageddon (Revelation 19:19–21). Pharaoh typifies the end-time beast (Revelation 13:1–4), and Israel’s “great possessions” symbolize both material wealth (Exodus 12:35–36) and spiritual inheritance in the new covenant (Hebrews 8:10). At Armageddon, Israel will possess the earth, their “equitable booty” (Daniel 2:44), with the heathen nations subdued (Zechariah 14:14).

The Amorites, from the Hebrew Amar (“to speak”), represent boastful powers opposing God, akin to the Antichrist (Daniel 7:25). Their iniquity’s peak (Genesis 15:16) aligns with Satan’s dominance during the Tribulation, defeated when Christ binds him (Revelation 20:2). Isaac’s name, meaning “he laughs” (Genesis 21:3), reflects the joy of redemption, as Sarah laughed at his birth (Genesis 21:6), prefiguring the Gospel’s triumph.

The Land Promise and Its Nations

“On that day the Lord made a covenant with Abram, saying, ‘To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites.’” (Genesis 15:18–21, ESV)
God promised Abraham’s descendants a vast territory from the river of Egypt (Wadi El-Arish) to the Euphrates, encompassing ten nations:
Kenites: Not descended from Cain, but enemies of Abraham’s seed (Numbers 24:21–22).
Kenizzites: Included Caleb, a foreigner who joined Judah (Numbers 32:12; Joshua 14:6).
Kadmonites: Meaning “from of old” or “easterners,” possibly linked to ancient evil powers (Genesis 15:19).
Hittites: Known for Ephron, who sold Abraham a burial site (Genesis 23:10), and Uriah, Bathsheba’s husband (2 Samuel 11:3).
Perizzites: Village dwellers (Joshua 17:15).
Rephaim: Giants of Genesis 6:4, symbolizing formidable foes.
Amorites: Boastful powers under Satan’s influence (Daniel 7:25).
Canaanites: Ancestors of the Girgashites (1 Chronicles 1:14).
Girgashites: Canaanite descendants.
Jebusites: Original inhabitants of Jerusalem (Joshua 15:8).
These nations, judged by God (Joshua 3:10), will share in the new creation’s promises (Isaiah 19:25), as the divide between old and new is healed (Revelation 21:4).

Genesis 16
Hagar, Ishmael, and the Allegory
Genesis 16 continues the 400-year narrative, detailing Abraham’s disappointments before Isaac’s birth. Initially expecting Eliezer as his heir (Genesis 15:2), Abraham faced another delay with Ishmael’s birth through Hagar (Genesis 16:16). This interruption, like the offering’s cleavage, underscores the allegory: the second son (Isaac), not the first (Ishmael), inherits the promise (Galatians 4:30).
“Tell me, you who desire to be under the law, do you not listen to the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother… Now you, brothers, like Isaac, are children of promise.” (Galatians 4:21–28, ESV)
Paul interprets Hagar and Sarah as two covenants: Hagar represents the Law (Mount Sinai), producing bondage, and Sarah the new covenant of grace, producing freedom. Hagar corresponds to present-day Jerusalem, enslaved to the Law, while Sarah aligns with the heavenly Jerusalem (Hebrews 12:22). Believers, like Isaac, are children of promise, persecuted

by those born of the flesh (Ishmael; Galatians 4:29), yet freed through Christ (Galatians 5:1).
Hagar, meaning “wanderer” or “fugitive” (Genesis 16:8), contrasts with Sarah, meaning “princess,” reflecting her high standing (Genesis 17:15). Ishmael, born of the flesh, represents natural Israel under the Law, while Isaac, born of the promise, represents believing Israel and the Church (Romans 9:8). The Law’s “thorny” nature (Sinai, Exodus 3:2) brings misery, unlike the freedom of the new covenant (John 8:36).
Conclusion
The 400 years symbolize the old creation’s affliction, from Ishmael’s expulsion to Israel’s redemption, extending typologically to our dispensation. The covenant offering’s cleavage reflects the divide between old and new, bridged by God’s promises. After 400 years, judgment falls on oppressors (Egypt, Amorites, Satan’s powers), and Israel inherits the land and spiritual riches. Hagar and Ishmael represent the Law’s bondage, while Sarah and Isaac embody the freedom of grace. Believers, as Isaac’s heirs, await the new creation’s fulfilment in Christ’s eternal kingdom (Hebrews 11:10).

Genesis 16:2-3
Sarah said to Abram, ‘The Lord has kept me from giving birth, so go to my servant. Maybe she will provide me with children.’ Abram did just as Sarah said. [3] After Abram had lived ten years in the land of Canaan, Abram’s wife Sarah took her Egyptian servant Hagar and gave her to her husband Abram as his wife.

Genesis 16: Hagar, Ishmael, and the Covenant Promises - Sarah’s Barrenness and Hagar’s Role
“And Sarai said to Abram, ‘Behold now, the Lord has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her.’ And Abram listened to the voice of Sarai.” (Genesis 16:2, ESV)
Sarah, frustrated by her barrenness, acknowledged that the Lord had prevented her from bearing children, despite God’s promise of a seed (Genesis 15:4–5). This period without a child represents the “400 years” of Genesis 15:13, symbolizing the delay until the new covenant’s fulfilment. Sarah proposed that Abraham bear a child through Hagar, her Egyptian servant, who typifies the Law and natural Israel. Hagar, a fugitive from Egypt (Genesis 16:7), mirrors Israel’s exodus from Egypt (Exodus 14:30) and Jerusalem’s spiritual state, called “Egypt” in Revelation 11:8, signifying bondage to the Law.
The Hebrew word for “build” (banah) relates to “son” (ben), meaning “builder.” Sarah hoped Hagar would produce the promised son, acting as a surrogate mother. However, Hagar’s child, Ishmael, represents the flesh and the old covenant, while Sarah’s future son, Isaac, embodies the promise and the new covenant (Galatians 4:22–24). Abraham’s ten years in Canaan before Ishmael’s birth (Genesis 16:3) align with the Law’s ten commandments, reinforcing Hagar’s typological connection to the old covenant.
Hagar’s Disrespect and Sarah’s Response

“And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress.” (Genesis 16:4, ESV)
After conceiving, Hagar disrespected Sarah, possibly mocking her barrenness (Genesis 16:4). In ancient culture, bearing a child elevated a woman’s status, and Hagar’s pride led her to despise Sarah. Typologically, Hagar represents natural Israel under the Law, esteeming itself above Sarah, who symbolizes the Church and the new covenant. Those under the Law, like the rich man despising Lazarus (Luke 16:19–31) or the Pharisee boasting in Luke 18:11, arrogantly assume superiority over believers in Christ’s grace. The Church, as Sarah’s children, already partakes in the new covenant’s promises (Galatians 4:28).
“And Sarai said to Abram, ‘May the wrong done to me be on you! I gave my servant to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the Lord judge between you and me!’” (Genesis 16:5, ESV)
Sarah blamed Abraham for Hagar’s contempt, as her decision to offer Hagar led to her humiliation. This tension reflects the conflict between the old covenant (Hagar) and the new (Sarah), where natural Israel’s adherence to the Law creates friction with the

Church’s faith-based freedom.
Hagar’s Flight and Divine Encounter
“But Abram said to Sarai, ‘Behold, your servant is in your hand. Do to her as you please.’ And Sarai dealt harshly with her, and she fled from her. The angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur.” (Genesis 16:6–7, ESV)
Abraham sided with Sarah, affirming Hagar’s subservience. Sarah’s harsh treatment drove Hagar to flee to a spring on the road to Shur, meaning “wall” in Hebrew, symbolizing the Law’s barrier (Genesis 16:7). Hagar’s flight prefigures her later expulsion with Ishmael (Genesis 21:14) and Israel’s wandering under the Law. The “wall” of Shur represents the old covenant’s confinement, contrasted with freedom beyond it, as David leaped over a wall by God’s strength (2 Samuel 22:30). The new covenant offers true freedom, with God as a shield (Psalm 18:30).
The angel of the Lord, identified as Jehovah Himself (Genesis 16:13), met Hagar at the spring, asking, “Where have you come from and where are you going?” (Genesis 16:8). This echoes Jesus’ words in John 8:14, highlighting Israel’s aimless wandering under the Law, unaware of its spiritual origin or destiny. Hagar, as natural Israel, contrasts with the Church, which knows its heavenly calling (Hebrews 12:22).
“And the angel of the Lord said to her, ‘Return to your mistress and submit to her.’ The angel of the Lord also said to her, ‘I will surely multiply your offspring so that they cannot be numbered for multitude.’ And the angel of the Lord said to her, ‘Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the Lord has listened to your affliction.’” (Genesis 16:9–11, ESV)
The angel instructed Hagar to return and submit to Sarah, placing the flesh (Hagar) under the spirit (Sarah). God promised to multiply Hagar’s

offspring, a blessing fulfilled through Ishmael's descendants (Genesis 25:12–18), but subordinate to Isaac's covenant promises. Hagar's submission reflects natural Israel's need to embrace faith, as seen in the remnant's salvation on the Day of the Lord (Zechariah 12:10). The spring at Shur, possibly near Petra, foreshadows Israel's future acceptance of Christ (Revelation 12:6).

Hagar named the place Beer-lahai-roi ("the well of the Living One who sees me"), recognizing the angel as God (Genesis 16:13). The angel of the Lord, a Christophany, reveals Christ as the Old Testament's Jehovah and the New Testament's Messiah, delivering the Gospel's message (John 1:1, 14). The term "angel" (malak, messenger) appears over 200 times in the Old Testament, often denoting God's Word incarnate, as seen with Moses, Joshua, and Samson (Exodus 3:2; Joshua 5:13–15; Judges 13:3).

Ishmael's Destiny and Typology

"He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen." (Genesis 16:12, ESV)

Ishmael, described as a "wild donkey" (pere in Hebrew, meaning "fruitful" or "wild ass"), symbolizes natural Israel's contentious nature under the Law. Living in semi-deserts, wild donkeys visit water holes individually, reflecting Israel's individual acceptance of Christ (Romans 11:26). Like a donkey freed by Jesus (Matthew 21:2), believers find freedom in the new covenant. Ishmael's conflict with all nations mirrors Israel's historical opposition (Psalm 83:6), with Ishmael, Esau, and Edom typifying unbelieving Israel apart from the promise (Romans 9:13).

The 400 and 430 Years revisited

The 400 years (Genesis 15:13) represent affliction from Ishmael's expulsion (Genesis 21:14) to the Exodus, extending typologically to the Church age, where Israel remains under the Law's "wall." The 430 years (Exodus 12:40; Galatians 3:17) span Abraham's entry into Canaan to the Exodus, encompassing both Canaan and Egypt. The Law, an interlude (Galatians 3:17), does not annul Abraham's covenant, which is fulfilled through faith in Christ (Ephesians 1:3). Natural Israel, like Hagar, will be blessed only through faith, joining the Church's spiritual inheritance (Isaiah 10:22).

Hagar and Sarah: Covenantal Allegory

Hagar epitomizes natural Israel under the Law, a "wanderer" (Genesis 16:8), while Sarah, the "princess" (Genesis 17:15), represents the Church and believing Israel in the new covenant. The Law's "thorny" nature (Sinai, Exodus 3:2) brings bondage, unlike the freedom of grace (John 8:36). Natural Israel's adherence to the Law, like Hagar's pride, distances it from Abraham's promises, which are realized through faith (Galatians 3:29). Jesus identified as the God of Abraham, Isaac, and Jacob (Matthew 22:32), not Moses, emphasizing the covenant of promise over the Law.

Conclusion

Genesis 16 illustrates the tension between Hagar (the Law, natural Israel) and Sarah (grace, the Church). The 400 years symbolize the old creation's affliction, with Ishmael's birth reflecting the Law's temporary role. Hagar's encounter with the angel of the Lord, a Christophany, reveals God's redemptive plan, fulfilled in Christ's new covenant. Natural Israel, like Hagar, must submit to the spiritual promises of Sarah to inherit Abraham's blessings, realized fully in the new creation (Hebrews 11:10).

Genesis 16:13
Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, 'Have I also here seen Him who sees me? '
Genesis 16 and 17: Hagar, Ishmael, and the Everlasting Covenant
Hagar's Encounter with the Angel of the Lord
"So she called the name of the Lord who spoke to her, 'You are a God of seeing,' for she said, 'Truly here I have seen him who looks after me.' Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered. So Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram." (Genesis 16:13–16, ESV)
Hagar, overwhelmed, exclaimed, "Have I really seen the One who sees me?" (Genesis 16:13). God revealed Himself as the angel of the Lord, a Christophany, allowing Hagar to see Him and live. The Hebrew name Malachi ("my messenger" or "my angel") reflects this, as God, the Living Word, sees and is seen by His people (John 1:1, 14). Among all nations, Israel uniquely encountered God (Exodus 19:5–6), prefiguring natural Israel's future meeting with the risen Christ at Petra during the Great Tribulation (Revelation 12:6). In the past, God appeared as the angel of the Lord; today, He is the risen Christ.
The well, named Beer-lahai-roi ("the well of the Living One who sees me"), lies between Kadesh ("blessing") and Bered ("hailstones"), symbolizing the choice between God's blessings and curses (Deuteronomy 30:19). During the Tribulation, natural Israel, represented by Hagar and Ishmael, will face this choice at Petra (Paran/Selah). Rejecting faith leads to the desert's curses, while embracing Sarah's covenant brings blessings (Galatians 4:24–28). Though Bered's exact location is unknown, Kadesh and Shur (Genesis 16:7) point to the Petra region, where Hagar later dwelt (Genesis 21:14).
"And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, 'What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation.' Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink. And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt." (Genesis 21:17–21, ESV)
In Genesis 21, the angel of the Lord again appeared to Hagar, comforting her as God heard Ishmael's cry (Ishmael means "God hears"). This foreshadows Israel's Tribulation anguish at Paran/Selah, where faith

transforms Ishmael (natural Israel) into Isaac (spiritual Israel), entering the Millennium (Revelation 20:4). David's refuge in Paran's caves (1 Samuel 25:1) and Israel's future gathering there (Habakkuk 3:3) reinforce this typology. The angel's appearance at Petra signals Christ's revelation to Israel (Zechariah 12:10).

The Typology of Joseph and the Tribulation
Joseph's story in Egypt parallels Hagar's encounter. Unrecognized by his brothers (Genesis 42:8), Joseph revealed himself after seven years of plenty and seven years of famine, living until 110 (Genesis 50:26). Halving these periods (3½ + 3½ + 33 years) reflects the Great Tribulation's timeline: 3½ years of relative safety, followed by 3½ years of persecution (Daniel 7:25; Revelation 13:5). At Petra, Israel, like Joseph's brothers, will recognize Christ during the Tribulation's latter half (Revelation 12:14). Jesus' words in Mark 3:33–35 redefine His family as those who do God's will, including the Church and future believing Israel.

Abraham's Covenant and Circumcision
"When Abram was ninety-nine years old the Lord appeared to Abram and said to him, 'I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly.' Then Abram fell on his face. And God said to him, 'Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.'" (Genesis 17:1–5, ESV)
At 99, Abraham received God's covenant, renaming him from Abram ("exalted father") to Abraham ("father of a multitude"), adding the Hebrew letter he (symbolizing divine breath). This covenant, marked by circumcision (Genesis 17:10–14), is everlasting, promising land and descendants (Genesis 17:7–8). Circumcision on the eighth day signifies new creation (2 Corinthians 5:17), distinguishing Isaac's covenant from Ishmael's blessings (Genesis 17:19–21). The number 99, linked to the parable of the lost sheep (Matthew 18:12–13; Luke 15:4–6), points to the 100th sheep—Isaac, representing Christ and His kingdom (Galatians 3:16). The number 100 symbolizes kingdom entry, as seen in the tabernacle's entrances (100 cubits square; Exodus 27:9–18) and the "needle" (qoph, 100) in Matthew 19:24. The "camel" (gimel, 3) cannot divide into 100, illustrating the impossibility of entering God's kingdom through earthly riches. Camels, enduring deserts with minimal water, typify believers sustained by God's Word, crossing the barren wilderness to the new creation (Leviticus 7:8; Revelation 21:1).

The Everlasting Covenant and Israel's Future
"And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of

Canaan, for an everlasting possession, and I will be their God." (Genesis 17:7–8, ESV)
The covenant with Abraham is everlasting (olam), not merely "ancient" (Isaiah 44:7). Israel, as God's everlasting nation (Jeremiah 32:40; Ezekiel 37:26), will endure into the Millennium, ruling with Christ (Daniel 2:44). Unlike the Mosaic covenant, broken by Israel (Jeremiah 31:32), Abraham's covenant, rooted in grace, endures through faith (Romans 4:16). Solomon, whose name means "peace," typifies Christ's peaceful kingdom (2 Samuel 7:26), fulfilled in the new covenant (Hebrews 8:10).
Natural Israel, like Hagar and Ishmael, will be blessed through faith at Petra (Isaiah 63:1; Micah 2:12–13). The Church, as Isaac's seed, already enjoys spiritual blessings (Ephesians 1:3), while Israel awaits its Millennial role (Romans 11:26). The number 86, Abraham's age at Ishmael's birth, aligns with the gematria of Elohim and Levi, symbolizing God's divine plan for both natural and spiritual Israel.

Hagar, Ishmael, and the Church's Role
Hagar's return to Sarah (Genesis 16:9) signifies natural Israel's submission to the new covenant's promises, mediated through the Church (Galatians 4:28). The Church, as Isaac's heirs, holds a higher calling than natural Israel under the Law (2 Corinthians 3:6). At Petra, Israel's cry, like Ishmael's, will be heard (Genesis 21:17), leading to salvation (Habakkuk 3:3). Paul's escape from Petra's king (2 Corinthians 11:32–33) mirrors scaling the "wall" of the Law (Psalm 18:29), freeing believers for the new covenant.
Conclusion
Genesis 16 and 17 contrast Hagar (the Law, natural Israel) with Sarah (grace, the Church). The angel of the Lord's appearance to Hagar at Beer-lahai-roi reveals Christ, promising blessings to Ishmael yet reserving the covenant for Isaac. The number 99 anticipates the 100th sheep—Christ's kingdom—while 86 ties to God's divine plan. Abraham's everlasting covenant, sealed by circumcision, ensures Israel's eternal role through faith, fulfilled in the Millennium when natural Israel joins the Church in Christ's kingdom (Daniel 2:44).

Genesis 17 and 18: The Letter He and the Covenant Promises
The Significance of the Letter He (ה)
"No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. … As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name." (Genesis 17:5, 15, ESV)
The Hebrew letter he (ה), added to Abram and Sarai's names, transforming them into Abraham and Sarah, signifies divine breath and life. In Genesis 2:4, the small he in the Masoretic Text's phrase "when they were created" (behibbaram) hints at future divine intervention. Jewish mystics view he as embodying God's breath, revelation, and light, as seen in Psalm 33:6: "By the word of the Lord the heaven were made, and by the breath of his mouth all their host." The he reflects this creative breath,

enabling Abraham and Sarah, previously barren, to conceive Isaac, the child of promise (Genesis 17:19).
The number five, associated with he, is significant. The human hand's fifth digit, the thumb, enables grasping, symbolizing God's empowering presence from heaven. Without the thumb, like in Down syndrome, grasping is impaired, paralleling spiritual inability to perceive God's Spirit, represented by the voiceless glottal he in Modern Hebrew. Sarai ("my princess," gematria 300+200+10=510) became Sarah ("princess," 300+200+5=505), with the yod (10) splitting into two he's (5+5), one shared with Abraham (1+2+200+5+40=248, from 1+2+200+40=243). This reflects shared divine grace, culminating in Isaac's birth (Romans 4:19).

The Everlasting Covenant and the New Creation
"And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." (Genesis 17:8, ESV)
God's promise of Canaan as an "everlasting possession" transcends the old earth, transformed into the new creation (Revelation 21:1). Just as charcoal becomes diamond under intense heat, the old earth's elements will be restructured into a glorious new earth (2 Peter 3:12–13). Similarly, the rapture transforms believers' bodies, not discarding the old but glorifying it (1 Corinthians 15:51–53). Jesus' resurrected body, unrecognizable yet familiar (John 20:15–16), exemplifies this change. The new Canaan, unlike Joshua's temporal conquest (Joshua 21:43), fulfils Abraham's promises in the eternal state, where Israel remains an everlasting nation (Isaiah 66:8).

Circumcision: Sign of the New Covenant
"This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. … It shall be a sign of the covenant between me and you." (Genesis 17:10–11, ESV)
Genesis 17's structure highlights the covenant:

- Verses 1–8: Abram becomes Abraham, receiving the everlasting covenant.
- Verses 9–14: Circumcision is commanded as the covenant's sign.
- Verses 15–22: Sarai becomes Sarah, promised Isaac.
- Verses 23–27: Abraham circumcises his household, including Ishmael.

Circumcision, performed with a flint knife (Joshua 5:2), symbolizes death and resurrection, cutting away the old flesh to reveal new life (Colossians 2:11). The flint, akin to the rock at Sinai (Exodus 17:6), represents Christ, the life-giving Word (1 Corinthians 10:4). Circumcision on the eighth day (Genesis 17:12) signifies new creation, beyond the seven-day cycle of the old world (2 Corinthians 5:17). Unlike the Mosaic Law, circumcision predates it, tied to Abraham's covenant of grace (Galatians 3:17). Jesus emphasized this, noting circumcision's precedence over Sabbath laws (John 7:22–23), signifying the new covenant's triumph over the old (Hebrews 8:13).

Circumcision does not mark Jewish identity or hygiene but symbolizes spiritual rebirth, removing the “prepuce” of the fleshly nature to enable abundant life (Romans 4:11). The Church, circumcised in Christ, inherits Abraham’s promises, freed from the Law’s veil (2 Corinthians 3:18).

The Oaks of Mamre and the Grain Offering
“And the Lord appeared to him by the oaks of Mamre, as he sat at the tent door in the heat of the day. … And they said to him, ‘Where is Sarah your wife?’ And he said, ‘She is in the tent.’ The Lord said, ‘I will surely return to you about this time next year, and Sarah your wife shall have a son.’ And Sarah was listening at the tent door behind him.” (Genesis 18:1, 9–10, ESV)
At the oaks of Mamre, Abraham met the Lord and two angels, prefiguring Christ’s appearances with two witnesses in the New Testament (e. g. , Luke 24:13; Acts 1:10). The oak (elah, Strong’s H424) symbolizes strength and covenant (related to alah, “oath,” H423, and elah, “God,” H426). The acorn, resembling circumcision, signifies cutting away the old to reveal the new, as Jacob buried idols under an oak (Genesis 35:4). Abraham’s meal for the visitors (Genesis 18:5–8), a grain offering of unleavened cakes, contrasts with the leavened dough of Matthew 13:33, spoiled by the Law’s influence (Galatians 5:9). The grain offering, made of fine flour (Leviticus 2:1), represents Christ’s death and resurrection, sprouting new life (John 12:24). No leaven (old creation) or honey (God’s blessings, devash) is allowed, but salt, symbolizing the everlasting covenant, is required (Leviticus 2:13; Mark 9:49).
Abraham’s hospitality, washing the visitors’ feet (Genesis 18:4), parallels Jesus’ priestly act (John 13:5–14) and Mary’s anointing (John 12:3), proclaiming salvation (Isaiah 52:7). The grain offering reflects believers’ dedicated lives, free from the Law’s curse (Galatians 3:13), offered as a sweet savor to God (Leviticus 2:2).

Sarah’s Laughter and Faith
“So Sarah laughed to herself, saying, ‘After I am worn out, and my lord is old, shall I have pleasure?’ The Lord said to Abraham, ‘Why did Sarah laugh and say, “Shall I indeed bear a child, now that I am old?” Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.’ But Sarah denied it, saying, ‘I did not laugh,’ for she was afraid. He said, ‘No, but you did laugh.’” (Genesis 18:12–15, ESV)

Sarah’s laughter, like Abraham’s (Genesis 17:17), expressed joy, not disbelief, at the promise of Isaac (Yitzhak, “he laughs”). Named before his birth (Genesis 17:19), Isaac embodies the faith that brings life from death (Romans 4:17). Contrary to some translations (e. g. , NIV) that attribute Sarah’s faith to Abraham, Hebrews 11:11 affirms her belief: “By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised.” Their laughter reflects unwavering faith in God’s power to fulfil the unexpected (Romans 4:19–21).

Christian tradition often misjudges Sarah’s laughter as sinful, promoting a somber view of faith. Yet, laughter signifies joy in God’s promises (Psalm 59:8). Abraham and Sarah, aged 100 and 90 at Isaac’s birth (Genesis 21:5), rejoiced in the miracle, fulfilled at the “appointed time” (Genesis 21:2). This joy counters the “living dead” who reject the new birth, clinging to the Law’s gloom (Galatians 4:29).

Abraham’s Faith and the Church’s Inheritance
Abraham’s faith, believing God gives life to the dead. created from nothing (Romans 4:17), thud making him the father of all who believe (Romans 4:16). The Church, as Isaac’s seed, inherits the covenant’s spiritual blessings (Galatians 3:29), while natural Israel awaits its Millennial role (Romans 11:26). The number 100, tied to Isaac’s birth, symbolizes kingdom entry, as seen in the parable of the lost sheep (Matthew 18:12–13) and the tabernacle’s entrances (Exodus 27:9–18). The new covenant, sealed by Christ’s resurrection, fulfils Abraham’s promises, freeing believers from the Law’s veil to behold God’s glory (2 Corinthians 3:18).
Conclusion
Genesis 17 and 18 highlight the transformative power of the letter he, symbolizing God’s breath and life in Abraham and Sarah’s covenant. Circumcision, a sign of the new covenant, reflects spiritual rebirth, distinct from the Mosaic Law. The oaks of Mamre and the grain offering underscore God’s eternal promises, fulfilled in Isaac and ultimately Christ. Sarah’s laughter, rooted in faith, celebrates the miracle of life from death, a joy shared by the Church as Abraham’s heirs. The everlasting covenant ensures Israel’s eternal role in the new creation, where all nations join the commonwealth of faith (Ephesians 2:12).
The background of this chapter is extraordinary: before Isaac is born, Sodom and Gomorrah are judged. Initially, Abraham and Sarah are promised a child, and soon afterward, God declares He will punish Sodom and Gomorrah. The fall of Sodom coincides with the birth of Isaac. It might have been simpler to follow Isaac’s story without the interruption of Sodom and Gomorrah’s judgment, but their histories are deeply interconnected and rich in typology. When we reread the Book of Genesis, it becomes clear that every truth in the New Testament, or of our dispensation, is foreshadowed in Genesis. Indeed, many biblical truths are reflected in this book.

Genesis 18:16-33
16 The men got up from there and went over to look down on Sodom. Abraham was walking along with them to send them off 17 when the LORD said, Will I keep from Abraham what I’m about to do? 18 Abraham will certainly become a great populous nation, and all the earth’s nations will be blessed because of him. 19 I have formed a relationship with him so that he will oversee his children and his household after him. And they will keep to the Lord’s path, being moral and just so that the LORD can do for Abraham everything he said he would. 20 Then the Lord said, The cries of injustice from Sodom and Gomorrah are countless, and their sin is very

serious! 21 I will go down now to examine the cries of injustice that have reached me. Have they really done all this? If not, I want to know. 22 The men turned away and walked toward Sodom, but Abraham remained standing in front of the Lord. 23 Abraham approached and said, Will you really sweep away the innocent with the guilty? 24 What if there are fifty innocent people in the city? Will you really sweep it away and not save the place for the sake of the fifty innocent people in it? 25 It's not like you to do this, killing the innocent with the guilty as if there were no difference. It's not like you! Will the judge of all the earth not act justly? 26 The Lord said, If I find fifty innocent people in the city of Sodom, I will save it because of them. 27 Abraham responded, Since I've already decided to speak with my Lord, even though I'm just soil and ash, 28 what if there are five fewer innocent people than fifty? Will you destroy the whole city over just five? The Lord said, If I find forty-five there, I won't destroy it. 29 Once again Abraham spoke, What if forty are there? The Lord said, For the sake of forty, I will do nothing. 30 He said, Don't be angry with me, my Lord, but let me speak. What if thirty are there? The LORD said, I won't do it if I find thirty there. 31 Abraham said, Since I've already decided to speak with my Lord, what if twenty are there? The Lord said, I won't do it, for the sake of twenty. 32 Abraham said, Don't be angry with me, my Lord, but let me speak just once more. What if there are ten? And the LORD said, I will not destroy it because of those ten. 33 When the LORD finished speaking with Abraham, he left; but Abraham stayed there in that place.

One of the three men spoke with Abraham, while the other two departed for Sodom and Gomorrah (Genesis 19). Abraham pleaded with the Lord to spare Sodom (v. 23), possibly out of concern for Lot, though this is uncertain. A lengthy dialogue ensued between them.
The men rose and looked toward Sodom, and Abraham walked with them to see them off (v. 16). These men were not angels with wings, as they walked like humans. The term "angel" means "messenger," which clarifies their role. They had no wings, despite popular imagination, which often depicts them as winged to signify their heavenly nature. However, this imagery is unscriptural. In the Bible, cherubim, seraphim, or the four creatures in Revelation have wings (two, four, or six), but these are distinct from angels and often symbolize Christ in our dispensation. Angels on earth appear as ordinary humans, and the concept of an "archangel" is singular, referring to Christ alone: "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God" (1 Thessalonians 4:16). The New Testament also advises, "Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it" (Hebrews 13:2). Thus, angels on earth lack wings, though artists depict them with wings to capture our imagination.
The men looked toward Sodom and Gomorrah, and as Abraham accompanied them, the Lord said, "Will I keep from Abraham what I'm about to do?" (v. 17). God noted that Abraham would become a great nation, through which all the earth's nations would be blessed. God had a unique relationship with Abraham, communing with him since he left Ur.

Earlier in this chapter, God even shared a meal with him, which included a grain offering, buttermilk, and a young calf. Sharing a meal signifies communion and life, reflecting a deep bond. God chose Abraham because He knew he would guide his household and descendants to follow the Lord's path, living righteously and justly.

The "house" likely refers to the Church today. Abraham is the father of all believers, as the Church comprises those who share his faith. Scripture states, "The words 'it was credited to him' were written not for him alone, but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead" (Romans 4:23-24). Genesis was not written solely for Abraham but for all who share his faith. God's promise to reveal His plans to Abraham can be understood as, "Will I hide my intentions from believers regarding what I plan to do?" God shared His thoughts with Abraham, and this extends to believers today. Abraham's faith led to righteousness, and God knew he would teach his household to follow the Lord's way.

Righteousness comes through faith, not works. Paul writes, "With the mind I myself serve the law of God" (Romans 7:25). Believing God's precepts with our heart brings righteousness. The Old Testament's final verses urge, "Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel" (Malachi 4:4). This emphasizes faith, not physical adherence to the law. Moses said, "The word is very near you; it is in your mouth and in your heart so you may obey it" (Deuteronomy 30:14). Faith in God's Word, not works, brings life. Noah was called righteous because he found grace through faith (Genesis 6:8-9). Abraham's descendants follow his example, and their righteousness stems from faith, not legalistic works. God's promise, "I will do for Abraham all that I have promised" (v. 19), encourages all believers.

God's purpose was to personally investigate Sodom and Gomorrah's sins: "The cries of injustice from Sodom and Gomorrah are countless, and their sin is very serious!" (v. 20). When Abraham and Lot entered Canaan, Sodom and Gomorrah were likely above sea level, but after their judgment, they sank to 423 meters below sea level, now covered by the Dead Sea. This portrays humanity without God. Sodom and Gomorrah often symbolize natural Israel or any unrepentant nation. God said, "I will go down to examine the cries of injustice that have reached me" (v. 21). Abraham was informed, just as God shares His plans with believers today. When sin reaches its peak, judgment follows, and cities crumble. The world is fleeting, and once its sin peaks, judgment will usher in the promised redemption.

Isaac, Abraham's son, foreshadows Christ, the true seed. When the world's sins reach their climax—perhaps after 7,000 years since creation—judgment will come, followed by a new creation. Sodom and Gomorrah's fall and Isaac's birth point to the last day, when the world's cities will collapse, and Christ will return to redeem the remnant.

Like Abraham, we wait patiently for the judgment of Sodom and Gomorrah, knowing that Christ, the true Son, will be revealed. Abraham did not know the exact timing of Sodom's judgment, nor do we know when the world will be judged by fire. Yet God shared His intentions with

Abraham, and the next chapter (Genesis 19) details the events. Abraham learned that a remnant would survive, just as the Church today is assured of salvation from judgment. Isaiah's 66 chapters mirror the Bible's 66 books, revealing that a remnant will be saved from judgment.

In Genesis 18, Abraham stood before the Lord, some argue defiantly, to intercede for Sodom. The Masoretic text suggests the Lord stood before Abraham, but this may be a scribal error, as Abraham boldly questioned God's justice: "Will you really sweep away the innocent with the guilty? … Will the Judge of all the earth not act justly?" (vv. 23, 25). Abraham's intercession reflects his concern for the righteous, possibly Lot, and God's willingness to spare the city for even ten righteous people.

The Lord said, "If I find fifty innocent people in the city of Sodom, I will save it because of them" (Genesis 18:26). Abraham must have felt despondent, realizing there were not fifty righteous people. He reduced the number to forty-five, forty, thirty, twenty, and finally ten, but to no avail. The Lord assured him, "I will not destroy it because of those ten" (v. 32). When the Lord finished speaking with Abraham, He left, but Abraham remained standing. He did not go to Sodom and Gomorrah, as there were no believers there apart from Lot and his family. If Abraham were solely concerned for Lot's family, he might have reduced the number to six, but he did not. Instead, he pleaded for all the righteous, prioritizing the ten over Lot's family alone. Abraham did not yet know that God would separate the righteous from the wicked, preserving the remnant.

Abraham fulfilled his role as the father of all righteous believers. In this chapter, he intercedes for the righteous, typifying Christ's role today as Melchizedek, the High Priest of the Most High God. As Abraham pleaded for the righteous, Christ now intercedes for the Church. As Abraham's seed, Christ ensures that believers, the remnant, will not face the pain of the world's inevitable destruction. The Bible makes clear that true believers are few in number. Some cities may have no believers at all. At the start of the Millennium, only a small remnant will remain, and the ratio of believers to unbelievers continues to shrink. Genesis 18 illustrates the number of righteous needed for God to withhold judgment. Unbelief prevents people from being led out of the city. We are judged by our works, redeemed by our faith, and lost through unbelief.

Lot's role in Sodom and Gomorrah's sin is unclear, but he was caught unaware, and only his faith saved him. When the men of Sodom later attempted to lure the angels into homosexuality, Lot offered his two daughters to them, believing it a better option. His behaviour was questionable, yet he was saved solely by his faith, reminding us that believers can sin. Sodom and Gomorrah foreshadow the coming judgment on the world, particularly Israel, and later all nations. What happened to Israel will eventually befall other nations.

These show God saving a faithful few amid judgment:

Verse	Summary	Key Lesson
1 Kings 19:10–18	Elijah thinks he's alone after drought and persecution. God says 7,000 others didn't worship Baal.	Remnant chosen by faith, not favouritism (Acts 10:34). Blessings come from trusting God.
Ezra 9:14	Warning: Sin like intermarriage could wipe out the small surviving group.	Obey God to stay preserved; disobedience cuts you off.
Psalm 76:7–10	God judges from heaven; He restrains leftover "wrath" and saves the humble.	Remnant hidden in Petra (end times); God gently strengthens the weak like a bruised reed (Isaiah 42:3).
Isaiah 1:8–9	Zion like a lonely hut; without a tiny remnant, Israel would've ended like Sodom.	Faith saves a small group, like Lot fleeing destruction (Genesis 19; 2 Peter 2:7).
Isaiah 10:17–22	God's "light" (Word) burns like fire, leaving a countable remnant from vast Israel.	They trust God, not enemies (like Antichrist). A child (symbolizing Christ) "counts" them (Revelation 1:5).
Isaiah 37:4	Pray for the remnant against Assyria's threats.	God ignores mockers but saves the faithful few.
Jeremiah 15:11	God promises good to the remnant amid evil (e.g., exiles like Daniel in Babylon).	Faithful outsiders get blessed; stubborn insiders suffer.
Jeremiah 23:1–5	God gathers scattered sheep (remnant) under good shepherds; raises David's righteous Branch (Christ).	Bad leaders scatter people; faith gathers them for fruitfulness and peace (John 10:27).
Jeremiah 31:1–2	Survivors of the sword find grace in the wilderness (Petra?); new covenant with Israel.	After rapture and tribulation, remnant bonds with Christ like a new marriage (Revelation 12:6; Hebrews 8).
Jeremiah 42:1–3	Fighters ask prayer for the endangered remnant.	Faith seeks God's direction in danger.
Ezekiel 5:10	Judgment scatters survivors like seed to the winds.	Remnant "germinates" abroad, returns renewed (Ezekiel 36:26).
Ezekiel 6:7–9	Few escape swords, remember God in exile.	Even in pain, God uses scattering to spark repentance.
Zechariah 8:6	Miracles for the remnant seem impossible—but not to God.	End-times wonders usher them into a peaceful Jerusalem.
Zechariah 14:1–3, 16	Half Jerusalem exiled, but remnant stays; Mount of Olives splits for escape.	Surviving Jews and Gentiles (who believe via 144,000 witnesses) worship Christ yearly in Millennium.
Romans 9–11	Quotes Isaiah: Only a remnant saved, like sand of the sea. Paul (from Benjamin) proves God didn't reject Israel.	Church isn't Israel's replacement. After rapture, remnant (all 12 tribes) grafted back by faith. "All Israel saved" = tribulation survivors (Romans 11:26).
Revelation	Earthquake kills 7,000 in	Tribulation remnant glorifies Him

The history of Sodom and Gomorrah is brief but frequently referenced in Scripture, carrying a vital lesson. It focuses on Jerusalem but extends to all nations. It has both positive and negative aspects: the good news is that a remnant, like Lot, will survive, while the bad news is that those who reject God's message will face punishment. The history is complex, requiring the Bible to interpret itself.

- Deuteronomy 29:21-25
  "Your descendants and foreigners from distant lands will see the devastation of the land and the diseases the Lord inflicted on it. They will exclaim, 'The whole land is devastated by sulphur and salt. It is a wasteland with nothing planted and nothing growing, not even a blade of grass. It is like the cities of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord destroyed in His intense anger.' All the surrounding nations will ask, 'Why has the Lord done this to this land? Why was He so angry?' The answer will be, 'This happened because the people abandoned the covenant that the Lord, the God of their ancestors, made with them.'"
  The judgment on Jerusalem during the Day of the Lord parallels the destruction of Sodom and Gomorrah. These four cities represent Israel and all nations.
- Deuteronomy 32:32-36
  "Their grapes come from the vine of Sodom and from the fields of Gomorrah. Their grapes are filled with poison, and their clusters with bitterness. Their wine is the venom of serpents, the deadly poison of cobras."
  This describes a judgment on Israel, likened to Sodom and Gomorrah's fate.
- Isaiah 1:9-10
  "Unless the Lord of hosts had left us a very small remnant, we would have been like Sodom and Gomorrah. Hear the word of the Lord, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah."
  God speaks of the remnant and Sodom in the same breath. During Isaiah's time, Sodom and Gomorrah no longer existed, but they are used to identify Israel.
- Isaiah 3:8-9
  "Jerusalem staggers, Judah is falling; their words and deeds are against the Lord, defying His glorious presence. The look on their faces testifies against them; they parade their sin like Sodom; they do not hide it. Woe to them! They have brought disaster upon themselves."
  Israel's unashamed sin, like Sodom's, amplifies their guilt, as seen in the audacity of Sodom's men toward God's messengers.
- Isaiah 13:19
  "Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah."
  This prophecy concerns Babylon's future judgment. Babylon will be rebuilt, as Jerusalem was, fulfilling God's prophetic plan. Unlike Rome, Babylon is the "whore" described in Revelation.

- Jeremiah 23:14
  “Among the prophets of Jerusalem, I have seen something horrible: they commit adultery and live a lie. They strengthen the hands of evildoers, so that no one turns from wickedness. They are all like Sodom to me; the people of Jerusalem are like Gomorrah.”
  On the Day of the Lord, Israel will face destruction like Sodom and Gomorrah but will be rebuilt by a renewed Israel. Babylon, however, will remain desolate.
- Jeremiah 49:18
  “It will be like the destruction of Sodom and Gomorrah and their neighbouring towns, says the Lord. No one will live there; no one will inhabit it.”
  This prophecy about Edom states that, like Sodom, it will be uninhabited after the Great Tribulation and throughout the Millennium. The phrase “no place will be found for them” echoes Revelation 20:11, where no place is found for the unrighteous at the Great White Throne.
- Jeremiah 50:39-40
  “Never again will people live there [Babylon]; it will lie desolate forever. As God overthrew Sodom and Gomorrah along with their neighbouring towns, declares the Lord, so no one will live there; no man will dwell in it.”
  Babylon will remain desolate throughout the Millennium.
- Lamentations 4:6
  “The punishment of my people is greater than that of Sodom, where utter disaster struck in a moment and no hand offered help.”
  Lamentations reflects the destruction of Jerusalem in 586 BC, orchestrated by God through Babylon’s king. The city was burned, likened to the fire that consumed Sodom.
- Ezekiel 16:46, 48
  “Your elder sister is Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, is Sodom and her daughters.”
  Samaria (the ten tribes) and Judah (the southern kingdom) are likened to Sodom. Ezekiel often uses “Sodom” to refer to Jerusalem’s pride and arrogance, though Israel will eventually repent.
- Amos 4:11
  “I destroyed some of your cities, as I destroyed Sodom and Gomorrah. Those of you who survived were like charred sticks pulled from a fire. But still you would not return to me,” says the Lord.
  The Babylonian captivity of 586 BC was likened to Sodom’s destruction. A remnant escaped, like Lot, but Israel returned to their sinful ways despite their suffering.
- Zephaniah 2:9
  “Therefore, as surely as I live,” declares the Lord Almighty, the God of Israel, “Moab will become like Sodom, the Ammonites like Gomorrah—a place of weeds and salt pits, a wasteland forever. The remnant of my people will plunder them; the survivors of my nation

will inherit their land."
Lot, the forefather of Moab and Ammon, escaped Sodom's destruction. However, his unbelieving descendants in Moab and Ammon will face judgment. On the Day of the Lord, Israel's remnant will plunder these lands, which will remain wastelands east of the Dead Sea.

- Matthew 10:15
"Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town."
This applies to any city that rejects the Gospel of Christ, as noted in the previous verse (Matthew 10:14). The timing of the "judgment day" sparks debate. Some Christians associate it with Armageddon during the Great Tribulation, while others believe it refers to the final day. Both views may hold truth, as judgment will come with great vengeance.
- Matthew 11:22-24
"But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be lifted to the heaven? No, you will go down to Hades. For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you."
Hades, lower than the Dead Sea, symbolizes judgment. Jesus suggests that if Sodom's wicked people had witnessed His miracles, they would have repented. He resided in Capernaum, where He likely had a home, yet its people rejected Him. Tyre and Sidon will fare better than Capernaum on judgment day. At Capernaum, theologians blocked the sick from entering Jesus' house, but the sick were lowered through a roof opening, symbolizing our dispensation's connection to Christ in heaven. The Pharisees, oblivious to this bond, could not prevent Jesus' healing work. The judgment of Sodom, Gomorrah, or any unbelieving city remains pending.
- Mark 6:11
"And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them."

This parallels Matthew's account. In the future, when the 144,000 elect spread Christ's Gospel, those who reject it will face condemnation. Shaking the dust off their feet signifies complete dissociation, as Lot should have done when leaving Sodom.
- Luke 10:12
"I tell you, it will be more bearable on that day for Sodom than for that town."
When Israel repents, the 144,000 elect will spread Christ's message during the final 3. 5 years of the Great Tribulation, leading to the Millennium. Those who reject this message will face worse judgment than Sodom.

- Luke 17:26-29
  “Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.”
  This passage, similar to Matthew 24, describes the Son of Man’s return. In Noah’s time, people carried on with daily life until the flood came. Similarly, in Lot’s time, people continued their routines until fire and sulfur destroyed Sodom. Before the Millennium, Babylon will burn like Sodom, and throughout the Millennium, people will reflect on its fall, as we now reflect on Sodom’s history. During the sixth dispensation, before the Millennium, dwelling on past mistakes is futile. Looking back, like Lot’s wife who became a pillar of salt, risks spiritual stagnation.
- Romans 9:29
  “As Isaiah said, ‘Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah’” (cf. Isaiah 1:9).
  A remnant will always be preserved and delivered.
- 2 Peter 2:4-9
  “For if God did not spare angels when they sinned, but sent them to Tartarus, putting them in chains of darkness to be held for judgment; if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and if he rescued Lot, a righteous man, who was distressed by the depraved conduct of the lawless … then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment.”
  Both Peter and Jude reference Sodom and Gomorrah, urging us to study their destruction and its implications. These epistles share a similar call to repentance, even when judgment seems distant. God sets a time for judgment but spares the righteous, as seen with Noah (eight saved) and Lot. The fallen angels, however, received no mercy and are held in Tartarus until judgment. Sodom and Gomorrah, reduced to ashes, serve as an example for the ungodly. Peter and Jude emphasize that past judgments foreshadow future ones, yet God knows how to save the righteous while punishing the unrighteous (2 Peter 2:9).
- Jude 1:5-7
  “Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe. And the angels who did not keep their positions of authority but abandoned their proper

dwelling—these he has kept in eternal chains under gloomy darkness until the judgment of the great day. Just as Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion, they serve as an example of those who suffer the punishment of eternal fire."

Jude echoes Peter but with subtle differences. Of the multitude that left Egypt, only Caleb and Joshua entered Canaan. Jude describes the fallen angels as abandoning their proper dwelling, held in chains until judgment, while Peter mentions Tartarus. Jude notes that Sodom, Gomorrah, and their neighbouring towns were destroyed by fire for their immorality, serving as a warning of eternal fire. This "eternal fire" does not burn forever but signifies total destruction, leaving no trace of the cities. The fire's eternal nature means nothing escapes its judgment. Similarly, the old creation and unbelievers will not persist in the new creation. On the last day, at the Great White Throne, unbelievers will be consumed by fire, leaving no remnant or memory (2 Peter 3:12; Revelation 20:11). The old creation will dissolve, and the new heaven and earth will be free of its influence.

Five cities were set to be destroyed like Sodom and Gomorrah, but only four were burned, as Lot fled to Zoar, which God spared. A map of the Dead Sea shows a peninsula on its southern boundary, likely Zoar, which did not sink as deeply as the surrounding area. Moses noted Zoar's location south of Mount Nebo, where he died (Deuteronomy 34:3).

Summary of 2 Peter 2 and Jude2 Peter 2 references:

- The angels who sinned, now in Tartarus, with no remnant spared (v. 4).
- The ancient world of Genesis 1:2, destroyed by a flood, with no remnant, but Noah and seven others were saved in a later deluge (v. 5).
- Sodom and Gomorrah, burned to ashes, with Lot delivered as a remnant (v. 6-7).

Jude mentions:

- The remnant of Israel (Caleb and Joshua) who entered Canaan after Egypt (v. 5).
- The angels who abandoned their proper dwelling, held in chains (v. 6).
- Sodom and Gomorrah, destroyed by fire, with Lot spared (v. 7).

Both Peter and Jude cite Sodom, Gomorrah, and the fallen angels, but Jude omits Noah's flood, focusing instead on Israel's exodus. In all cases except the fallen angels, a remnant was preserved.

The fallen angels' history appears in Genesis 6, where the "sons of God" mated with human women, producing giants. These angels sinned before the flood of Genesis 1:2 and possibly after Adam's creation. Peter and Jude suggest these angels left their spiritual state to take human form, driven by sin. Some angels, like Goliath, may have sinned post-flood, seeking different bodies. Peter distinguishes the "ancient world" (Genesis 1:2) from Noah's flood, noting that the former was entirely destroyed, while Noah's family was spared (2 Peter 2:4-5).

The judgment of Sodom and Gomorrah foreshadows the final judgment at the Great White Throne. Noah's flood recalled the earlier deluge of Genesis 1:2, referenced in Psalms, warning of God's judgment. The ancient world's destruction left no remnant, unlike Noah's time. Today, Sodom and Gomorrah's "eternal fire" warns of the coming judgment, when the heaven and earth will be consumed by flames (2 Peter 3:12). Just as Noah's generation ignored warnings of a flood, today's world ignores Sodom's example, but God's judgment is certain.

With the first Passover in Egypt, Israel commemorated the risen Christ, the ultimate Passover Lamb. Yet, after their deliverance from Egypt, they observed the Passover to remember their exodus. Thus, the Passover both looked forward to Christ and commemorated the past. In Noah's time, people were aware of the great flood of Genesis 1:2, and for us, the history of Sodom and Gomorrah foreshadows the final judgment day. After Noah's era, God will not judge the world with water but with fire, and Sodom and Gomorrah serve as a foretaste of this coming judgment. The pattern is water, water, fire, fire. God knows how to deliver the righteous, as He demonstrated in Noah's time, granting 120 years of leniency. His judgments are true and righteous (Revelation 16:7).
Genesis 6 states, "In those days there were giants on the earth, and also afterward." This may indicate that angels transgressed before Genesis 1:2 and again in Genesis 6, when the "sons of God" sinned.

- Jude 1:6
  "And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in eternal chains under gloomy darkness until the judgment of the great day." These angels left their heavenly state, taking inferior human bodies for sexual motives, pursuing "strange flesh." Their actions, akin to bestiality (seeking lower flesh) or homosexuality (seeking different flesh), violated God's order. However, the sin of Sodom was not merely homosexuality but a broader rejection of God.
  Homosexuality in Romans 1 symbolizes the greater sin of failing to worship the Creator. Paul writes that humanity has no excuse, as God's nature is evident in creation. By refusing to honour Him, "their thinking became futile and their foolish hearts were darkened" (Romans 1:21). God gave them over to shameful lusts, as they exchanged natural relations for unnatural ones, worshiping created things rather than the Creator (Romans 1:25). This rejection is the crux of their sin, mirroring Sodom's blindness. In biblical imagery, a man-woman relationship reflects the Creator (man) and creation (woman) in harmony. Homosexuality, symbolizing a man-man or woman-woman relationship, severs this connection, depicting a world without communion between God and humanity.

The two messengers in Sodom were not recognized as angels by the city's men, who sought to exploit them. These messengers, appearing as men without wings, were likely perceived as unique but human. Their harassment reflects Sodom's depravity.

Revelation 11:8
"Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified."
This describes two witnesses preaching Christ after the Church's rapture, at the end of the first 3. 5 years of the Great Tribulation. In Jerusalem, typologically called Sodom, they will be killed, echoing the hostility shown to the two messengers in Sodom and Gomorrah.

- Genesis 19:1-2
  "The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. He said, 'My lords, please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning.' But they said, 'No, we will spend the night in the square.'"
  These two angels are the same "men" Abraham met in Genesis 18:1 under the oaks. Two of the three went to Sodom, while Abraham remained with the Lord. In Genesis 19, they are called both "angels" (vv. 1, 15) and "men" five times. In Hebrew, they are referred to as enosh, not adamah, a term first used in Genesis 6:4 for "men of renown." Lot likely did not recognize them as angels, nor did Sodom's men. The Hebrew word for "angel" means "messenger," resolving disputes about their nature. They appeared distinct but not as ordinary men (Hebrews 13:2), as seen in Genesis 18:2 and 19:1, the only clear biblical examples of angels visiting unknowingly.

Sodom foreshadows the final judgment. Lot, whose name in Hebrew means "veil," represents unbelieving Israel under the law. God rescued Lot, "a righteous man, who was distressed by the depraved conduct of the lawless" (2 Peter 2:7). As a believer under the law, Lot typifies the "shadow" of things to come (Hebrews 10:1). The law casts a shadow because light (Christ) is present, but darkness obscures it. In the Old Testament, a veil in the tabernacle separated the Holy Place from the Most Holy Place, hiding God's presence. Embroidered with cherubim, this veil of fine linen, blue, purple, and scarlet yarn symbolized a barrier between sinful humanity and a holy God. Hebrews 10:19-20 explains that through Christ's blood, believers enter the Most Holy Place via "the new and living way opened for us through the veil, that is, his body." Christ's death tore the veil, granting access to God. The veil hid the truths of our dispensation, which Satan could not grasp, as "none of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory" (1 Corinthians 2:8). The crucifixion, symbolized by the "four" (cherubim or pillars), opened the way to God's throne. John, Ezekiel, and Isaiah saw God's glory through the four living creatures or cherubim, but Satan remained blind. Lot represents the veil, not the inner sanctuary, as Israel awaited fuller revelation. Paul unveiled these truths in the New

Testament. Sodom and Gomorrah depict Israel in bondage under the law and sin, while Abraham found what Lot lacked—faith.

- The two angels appeared to Lot in the evening, a time of darkness, paralleling the two witnesses in Revelation 11, who are killed in Jerusalem during Daniel's 70th week. Similarly, Sodom's men were hostile to the messengers. The law, written on two stone tablets, has two aspects: death (left) and life (right). The old covenant emphasizes the left (judgment), while grace emphasizes the right (life). Israel knew the law's dual message but often applied it literally, working six days and resting on the Sabbath. Studying the law reveals God's character, even if we miss its deeper message. No one is without excuse (Romans 1:20). It is incorrect to split the Ten Commandments into five "left" and five "right." Each commandment directs us toward God, whether interpreted literally (left) or spiritually (right). For example, "love your neighbour as yourself" (Leviticus 19:18) seems universal, but in Hebrew, reyacha (neighbour) refers to fellow Jews, not Gentiles, under the law. Spiritually (right), the neighbour is Christ, as seen in the Good Samaritan (Luke 10:29, 33), who aids while others pass by. Adultery, in Ezekiel 16, symbolizes Israel's unfaithfulness to God, not just marital infidelity. Coveting a neighbour's possessions (Exodus 20:17) points to storing treasures in heaven, not earthly desires (Matthew 6:20). Each law has a fleshly (left) and spiritual (right) interpretation, centering on Christ. Ezekiel 43:2 describes God's glory from the east (right), reflecting Hebrew's right-to-left writing. Beginning from the left leads to error, as Isaiah 28:13 warns: "The word of the Lord was to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, that they might go and fall backward, and be broken, snared, and caught." Applying the law legalistically leads to spiritual failure.
- In the evening, as darkness fell, the two angels visited Lot. The darkness symbolizes Israel living under the law in a sinful world. Lot, sitting at the city gate, represents the believing remnant during the time of the law. When the two men arrived, he stood, bowed to the ground, and welcomed the Word of God. By inviting the angels into his house, Lot accepted the Word of God into his life. The angels initially declined, saying, "No, we will spend the night in the town square" (Genesis 19:2). The Hebrew word for "street," rehoboth, meaning "wide space," appears twice in Scripture. Isaac named a well Rehoboth, saying, "Now the Lord has given us room" (Genesis 26:22). When the tribe of Dan conquered a region near Beth-rehob, they rebuilt and settled there (Judges 18:28). Beth-rehob means "house of the street" or "wide place," symbolizing the openness of the new covenant in Christ, contrasting the restrictive old covenant. The angels' preference for the rehoboth (wide street) signifies that the Word of God is not confined to a small group like Lot but is meant for the multitudes worldwide.
- Genesis 19:3
  "But he insisted so strongly that they did go with him and entered

his house. He prepared a meal for them, baking bread without yeast, and they ate."
Like Abraham in Genesis 18, Lot prepared a meal, symbolizing his acceptance of the Lord. In Scripture, a meal represents communion, and a grain offering signifies a life devoted to God. The grain offering in Genesis 18:6 consisted of three measures of fine flour without yeast. In Matthew 13, yeast hidden in dough represents corruption, which natural humanity favours, as in cheese. God's offerings, however, exclude yeast and honey, as honey symbolizes earthly blessings. The frustrations faced by the two angels parallel the two witnesses in Revelation 11. In the future, most of Israel will reject Christ's message during the first 3. 5 years of the Great Tribulation. Those who accept it must flee to a desert place prepared by God. The unbelieving in Jerusalem will kill the two witnesses, leaving their bodies in the street for 3. 5 days, celebrating until sudden destruction falls (Revelation 11:8). Similarly, the men of Sodom rejected the angels' message, paving the way for destruction. Had they been left unchecked, Sodom's men would have raped and killed the messengers. Revelation 11:8 calls unbelieving Israel "Sodom" because they reject the Word of God, unlike Lot, who welcomed the angels. Accepting Christ means accepting the Word, as He is "the faithful witness" (Revelation 1:5). Jesus lamented, "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing!" (Matthew 23:37).

- Genesis 19:4-7
"Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.' Lot went outside to meet them and shut the door behind him and said, 'No, my friends. Don't do this wicked thing.'"
The angels accepted Lot's meal and sought rest, but Sodom's men surrounded the house, demanding to "know" the two men intimately. This characterizes Jerusalem's history of rejecting God's prophets across generations. Their desire to "know" the men suggests a perverse pursuit of the Word of God, manipulating it for their own purposes. Some religions promote self-punishment, boasting in their works. Paul warns of people who are "boastful, proud, abusive … without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good" (2 Timothy 3:2-3). Romans links sexual sin to rejecting God, as a woman-woman relationship symbolizes creation ignoring the Creator, and a man-man relationship depicts no bond with God. In Sodom, an atheistic worldview, paralleled with homosexuality, dominated. The men did not recognize the angels but sensed their uniqueness, viewing them as superior yet desiring to exploit them. Paul urges believers not to "gratify the desires of the flesh" (Romans 13:14), as we once did

(Ephesians 2:3). Human teachings, though appearing wise through devotion or self-denial, lack spiritual value (Colossians 2:22-23). Some, like those in the Philippines, practice self-crucifixion, but a life under the law satisfies the flesh temporarily, like an Olympic sprinter's fleeting glory. Those who teach the law, like the Jews calling Gentiles "goy," boast confidently but lack understanding (1 Timothy 1:7). The Pharisee's prayer, "God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector" (Luke 18:11), reflects Sodom's men seeking the law to justify their fleshly desires.

Lot went out to the men, locking the door behind him. The natural man cannot accept the Word of God, but the spiritual man can (1 Corinthians 2:14). Lot, though better than the Sodomites, shockingly offered his two virgin daughters to them. This raises ethical questions, influenced by cultural context, as Sodom's men favoured homosexuality, threatening population survival.

- Genesis 19:8
  "Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof."
  Lot's offer of his daughters, who later bore his children, is perplexing. Why did he defend the "unknown men" at such a cost? The men of Sodom rejected the daughters, denying the Creator-creation relationship, which fueled their fury and intent to kill Lot and the men. Lot represents the believing remnant of Israel, and his daughters symbolize tangible, earthly actions. Offering his daughters reflects Israel's visible contributions to the world, which are admirable but distinct from the masculine Word of God (the two men). The daughters also represent Israel's *two nations (Judah and Israel) or the two stone tablets of the law. From them, Moab and Ammon emerged, symbolizing the Church. The angels distanced themselves from Sodom's men, but the daughters were offered, only to be rejected. Lot protected the two men, the Word of God, even at the expense of his daughters.

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Genesis 19:16
He hesitated, but because the Lord intended to save him, the men grabbed him, his wife, and two daughters by the hand, took him out, and left him outside the city.

Sadly, Lot favoured Sodom and Gomorrah and was reluctant to leave. Even today, many churches are saturated with legalistic “do’s and don’ts,” lacking the message of grace or a desire for redemption from the old covenant. This is illustrated in Jesus’ parable: “No one puts new wine into old wineskins. If he does, the new wine will burst the skins, the wine will

spill, and the skins will be ruined. New wine must be poured into new wineskins. And no one, after drinking old wine, wants the new, for they say, 'The old is better'" (Luke 5:37-39). People steeped in the law are content with it, rejecting the new covenant because the old satisfies them. New wine, representing the new covenant, surpasses the old, but those attached to the old covenant cling to it. Similarly, new dough must exclude yeast from the "previous day" to remain pure.

When asked why John the Baptist's disciples and the Pharisees fasted and prayed while His disciples ate and drank, Jesus replied that the old covenant requires fasting and mourning, but the new incites joy and celebration (Luke 5:33-34). Those bound to the old lament, "The old is better." Yet, younger wine tastes better and builds its reputation over time. While wines change with age, few improve beyond a certain point. Each season, new wine must establish itself. Some, accustomed to the old, resist the new.

Jesus' first miracle—turning water into wine at a wedding—illustrates this (John 2:1-10). When the wine ran out, Jesus instructed the servants to fill jars with water, which became wine. The master of the banquet, tasting it, said to the bridegroom, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now" (John 2:10). The new is superior to the old, and I believe this miracle occurred on the third day, symbolizing resurrection. Lot struggled to detach from the old covenant.

Jesus said, "The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it" (Luke 16:16). The Greek word for "forcing" appears twice in the New Testament (also Matthew 11:12), often with a negative connotation, suggesting violent opposition. In Luke 16:16, it implies that since the kingdom's proclamation, many resist conforming to Christ's image. Lot preferred Sodom and Gomorrah. To receive God's promises, we must abandon the old, unlike Lot, who was forcibly led out by the hand with his wife and two daughters.

Lot represents Israel, and his two daughters symbolize the new generation of Israel. Similarly, Hosea and Gomer's three children depict three generations of Israel (Hosea 1:2-9). Lot's two daughters represent the two and ten tribes of Israel, as do Aholah and Aholibah in Ezekiel 23, symbolizing parts of Israel's history.

Genesis 19:17

"When they had brought them out, one said, 'Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains, or you will be swept away!'"

Lot was forbidden to look back, as doing so would make him unfit for God's kingdom. Jesus said, "No one who puts a hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62). Lot had to flee the valley, destined for destruction, and ascend the mountains to safety.

Genesis 19:18-22

"But Lot said to them, 'No, my lords, please! Your servant has found

favour in your eyes, and you have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die. Look, here is a town near enough to run to, and it is small. Let me flee to it—it is very small, isn't it? Then my life will be spared.' He said to him, 'Very well, I will grant this request too; I will not overthrow the town you speak of. But flee there quickly, because I cannot do anything until you reach it.' (That is why the town was called Zoar.)"
Disheartened, Lot pleaded to flee to Zoar, a small nearby town. In Hebrew, Zoar means "small" or "insignificant," the smallest of the five cities God intended to judge. Genesis 14:8 lists the rebel kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar). Four were destroyed, but Zoar, symbolizing grace (the fifth), was spared. Previously called Bela ("destruction"), Zoar represents the hidden grace in Genesis, like the small he (fifth Hebrew letter) in Genesis 2:4. The four cities symbolize the old creation, judged, while the fifth reflects the spiritual, unseen remnant. A small remnant, like Noah's family in the ark, survives (Isaiah 1:9). The number of believers has always been small.

Genesis 19:23-24
"By the time Lot reached Zoar, the sun had risen over the land. Then the Lord rained down burning sulphur on Sodom and Gomorrah—from the Lord out of the heaven."
The rising sun symbolizes the new covenant's light and accompanying judgment. To bring something to light is to bring it to justice. The Day of the Lord is His judgment, ending the "day of man" at Armageddon, when Christ will reign. As Lot reached Zoar, Sodom was judged, and a remnant was spared. The burning sulfur was not a comet or asteroid. Some theologians, like Werner Keller, seek natural explanations for biblical miracles, such as earthquakes causing Jericho's walls to fall, dismissing God's power. I believe real fire rained from heaven, causing the earth to sink over 400 meters. The 2013 Chelyabinsk meteorite, traveling at 11 miles per second, shattered windows and caused a sonic boom 10-20 times normal air pressure, offering a foretaste of such judgment.

Genesis 19:25
"Thus he overthrew those cities and the entire plain, destroying all those living in the cities—and also the vegetation in the land."
This judgment formed the Dead Sea, now the earth's lowest point. The Jordan River flows into it, yet the Dead Sea never overflows. It symbolizes the old covenant: no matter how much water (the Word of God) flows in, it remains stagnant. Fish in the Jordan must swim against the current to avoid its deadly waters, where life perishes instantly. The Jordan's water, representing God's Word, is wasted on those adhering to the law. Ezekiel prophesies that in the Millennium, the Dead Sea will become fresh, with fishermen along its shores (Ezekiel 47:1-10). However, its southern swamps will remain salty, a testimony to its former lifelessness (Ezekiel 47:11). Zechariah 14:8 states that half the water from Jerusalem will flow to the Dead Sea, the other half to the Mediterranean, healing the land.

Genesis 19:26
“But Lot’s wife looked back, and she became a pillar of salt.”
This is the first mention of salt in connection with Lot’s wife, defying natural explanations. She walked behind Lot, but upon looking back, she turned into a pillar of salt. The law is a shadow of the good things to come, not the reality itself (Hebrews 10:1). It prophetically reveals the new covenant, unveiled after Christ’s death. Those who cling to the old, like Lot’s wife, become like a pillar of salt, symbolizing unbelieving Israel—frozen in the old covenant, spiritually dead. Paul, once steeped in the law, urged, “Forgetting what is behind and straining toward what is ahead” (Philippians 3:13). Looking forward, like Lot reaching Zoar, aligns us with the new covenant; looking back, like Lot’s wife, aligns us with Sodom’s judgment, which is soul-destroying. The pillar of salt, a tourist attraction, reminds us of this event. The law offers no life; it points to the new covenant’s truths but is dead in itself.
Salt represents God’s Word or Spirit, invisible yet flavouring life. The first mention of salt is in Genesis 14:3, naming the Salt Sea (Dead Sea), though it did not yet exist. The second is Lot’s wife (Genesis 19:26). Leviticus 2:13 requires salt in grain offerings, symbolizing dedication to God. Paul writes, “Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone” (Colossians 4:6). Jesus said, “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot” (Matthew 5:13). He adds, “You are the light of the world” (Matthew 5:14). Salt and light are the Word of God, shining in a dark world. Unsalted words are tasteless. Jesus declared, “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another” (Mark 9:50). In Jericho, leaders told Elisha the water was bad, preventing crops. He threw salt into it, declaring, “This is what the Lord says: I have healed this water. Never again will it cause death or make the land unproductive” (2 Kings 2:19-22). Salt preserved life, healing the water.
Salt, like sodium chloride (NaCl) or sodium nitrite (NaClO2), disinfects and preserves, extending life. Herrings and vegetables were salted for preservation, symbolizing eternal life. Jesus’ words, often introduced with “it is written,” were seasoned with God’s Word. The old covenant, like a pillar of salt, is an artifact in a museum—worthy of study but not life-sustaining. It reveals what Christ accomplished, not tasks for our hands and feet. Judaism, in God’s eyes, is as dead as Lot’s wife, astonishing us. For 2,000 years, the pillar of salt has mourned Sodom and Gomorrah, but not Zoar, which represents the Church.
After losing his wife, Lot gained two “wives” through his daughters, whose sons founded Moab and Ammon, symbolizing a new generation from Israel’s remnant. The apostles, fleeing Sodom to Zoar, birthed the Church, a new generation from Israel.

Genesis 19:27-30
“Early the next morning Abraham got up and returned to the place where he had stood before the Lord. He looked down toward Sodom and

Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace. So when God destroyed the cities of the plain, he remembered Abraham and brought Lot out of the catastrophe that overthrew the cities where Lot had lived. Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave."

No positive or negative judgment is recorded about Lot's actions. From him emerged two nations: the Moabites and the Ammonites. These nations are significant, frequently mentioned alongside the descendants of Esau (Jacob's older brother) and Ishmael (Isaac's older brother). Lot, from an older generation than Abraham, was the firstborn in his family line. His daughters, concerned about preserving Lot's legacy, feared he would leave no heirs. Afraid to remain in Zoar, possibly due to blame for Sodom and Gomorrah's judgment, Lot chose to live with his daughters in a cave. The history of Moab and Ammon details their formation, tied to Sodom and Gomorrah's fall, when Christ's cross ended the old covenant's reign. The narrative continues with Lot, his two daughters, and their sons, Moab and Ammon.

Our dispensation of grace is hidden in the Old Testament, imperceptible to the world. This message, unseen by Satan, is revealed to believers through faith. Israel's history and the Bible are rich with truths about our present dispensation. The crux of Genesis 19:11 is the blinding of Sodom's men, who groped for the door but could not find it, symbolizing their inability to grasp the new covenant's truths. Similarly, Satan remains in darkness, as did those unable to enter Noah's ark or pass through the Passover door marked with blood. The door represents escape from the old covenant's slavery to the new covenant's freedom, achieved through the cross, symbolized by the number four. The new covenant's glory, described in 2 Corinthians 3–4, blinds those unprepared. Believers must daily adjust their eyes to this glorious light to avoid being blinded.

Zoar, meaning "small," was destined for destruction but was spared. The four cities—Sodom, Gomorrah, Admah, and Zeboiim—represent Israel under the law, while the fifth, Zoar, symbolizes grace. This parallels the fifth stone of David that killed Goliath (1 Samuel 17:40), the five husbands of the Samaritan woman (John 4:18), and the five porches at the pool of Bethesda, where the new covenant was preached, and a lame man rose (John 5:2-9). The fifth book, Deuteronomy ("second law"), written on the day Moses died on Mount Nebo, stands apart (Deuteronomy 34:1-5). The law brings death, and the four cities were judged, but the fifth, Zoar, represents the remnant. Lot's wife, a pillar of salt, symbolizes the lifeless law, standing as a dead statue. Israel, spiritually dead under the law, persists as a pillar of salt, but God's plan advances at Zoar.

Zoar, like the apostle Paul (whose name means "small" in Greek), represents the remnant. In Romans 11:1-5, Paul asks if God rejected His people and answers, "By no means!" As an Israelite from Benjamin, he cites Elijah, who thought he was the only faithful servant left. God revealed 7,000 who had not bowed to Baal. God's people are chosen not by predestination but because they reject idolatry. Paul later explains, "I do not want you to be ignorant of this mystery … Israel has experienced a

hardening in part until the full number of the Gentiles has come in" (Romans 11:25). Israel's partial blindness persists until the Church's rapture, after which all Israel will repent. Paul, representing the remnant from Benjamin, notes that Israel's stumbling blessed the Gentiles, and their restoration will bring greater glory (Romans 11:12). When Jezebel sought to kill God's prophets, Obadiah hid 100 in two caves, providing food and water (1 Kings 18:4). Like Lot, they were protected for worshiping the true God.

Those who worship God are the remnant, even if they face death. Jesus told Peter, meaning "rock," "On this rock I will build my church, and the gates of Hades will not overcome it" (Matthew 16:18). A remnant always endures. On the third day, Christ rose, seen first by Peter, then the Twelve, and later by over 500 followers, most still alive when Paul wrote, though some had died (1 Corinthians 15:4-6). The remnant began with Jesus, then the disciples, followed by the 500, all Jews, living at Zoar. Paul, "born at the wrong time" (1 Corinthians 15:8), was a premature part of the Church. Future Israel, not part of the Church, will inherit Canaan. Paul's conversion en route to Damascus foreshadows Israel's future faith during the Great Tribulation, possibly at Petra, where God will intervene.

Genesis 19:31-36

"The older daughter said to the younger, 'Our father is old, and there is no man around to sleep with us, as is the custom all over the earth. Let's get our father to drink wine and then sleep with him to preserve our family line through our father.' That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. The next day the older daughter said to the younger, 'Last night I slept with my father. Let's get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father.' So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up. Thus both of Lot's daughters became pregnant by their father."

Lot, representing the remnant of Israel, left Zoar, symbolizing the old covenant, to live in a cave, possibly due to hostility from Zoar's people. As the "veil," Lot signifies Jews under the old covenant who came to faith, living typologically in the new covenant, the Church. Like Paul, who urged believers to "go to him outside the camp, bearing his reproach" (Hebrews 13:13), Lot left Zoar, shedding his old identity. Similarly, David fled Saul, representing the old covenant, to the cave of Adullam, joined by his family and 400 distressed, indebted, or discontented men, whom he led (1 Samuel 22:1-2).

Lot and his daughters represent the Church, as do their sons, Moab and Ammon. The Church unites two into one, as Christ created "one new man out of the two, thus making peace" (Ephesians 2:15). As the firstborn, the Church receives a double portion. Moab and Ammon symbolize the Church, as do other New Testament pairs: the two disciples of John the Baptist who followed Jesus, only Andrew named (John 1:37-40); the two men at Christ's empty tomb (Luke 24:4); the two men on the road to

Emmaus (Luke 24:13); the two men at Christ's ascension on the Mount of Olives, promising His return (Acts 1:10); and the ship's sign, Castor and Pollux, on Paul's journey (Acts 28:11), twin stars echoing the two men with Abraham in Genesis 18.
The daughters, desperate to preserve Lot's legacy, noted the absence of men to continue their line. Their actions, though morally complex, parallel Abraham marrying his sister, unacceptable today. In biblical times, women could not inherit thrones, but their sons could. Mary, heir to the throne, enabled Jesus to ascend it after Joseph's death. Moab and Ammon, Lot's heirs, fulfilled this role. The daughters' use of wine to conceive was miraculous, with Lot unaware, highlighting the mystery of the Church's formation. The women, symbolizing visible creation, initiated this, unlike Ishmael or Amalek, who also represent the visible. Moab and Ammon depict the Church's earthly aspect, not its spiritual reality, as seen in Revelation 2–3, where John views the Church's earthly history, often negatively. Jesus stands outside one church, knocking (Revelation 3:20). Isaac and Jacob better represent the true Church's spiritual truths. The daughters' initiative, though controversial, led to the Church's emergence from Lot, with no further mention of Zoar. Lot, intoxicated and oblivious, reflects the mystery of our dispensation. Similarly, Daniel slept during prophecies, missing details about our time (Daniel 10:9). The Church's formation remains a divine mystery.

Genesis 19:37-38
"The older daughter gave birth to a son and named him Moab. He is the ancestor of the Moabites. The younger daughter also gave birth to a son and named him Ben-ammi. He is the ancestor of the Ammonites."
Lot's two sons, Moab and Ben-ammi, are not Israel but typologically represent the Church. In Hebrew, Moab means "of his father," and Ben-ammi means "son of my people," indicating they share the same father and nation. The daughters, symbolizing natural Israel, gave birth to sons who represent the Church. This truth is hidden in the narrative, unnoticed even by Lot. The sons, though tied to Israel, belong to it differently. Israel claims to be Abraham's sons, but the Church, as Paul explains, are co-heirs with Israel through the Gospel, sharing Christ's promises (Ephesians 3:6). Historically, Moab and Ammon, older brothers to Israel, provoked conflict, as did Ishmael and Esau. Typologically, this reflects tensions between Israel and the Church.
Moab and Ammon are sometimes portrayed positively in Scripture:

- In Numbers 21, as Israel crossed the desert, they approached Moab's plains, camping east of the Jordan River opposite Jericho (Numbers 22:1). Moab's king, Balak, terrified by Israel's numbers, hired Balaam to curse them, saying, "This horde will devour everything, like an ox devours grass" (Numbers 22:4). Balaam, living near the Euphrates, was summoned to curse Israel but, through divine intervention via a donkey, blessed them instead (Numbers 22–24). In Numbers 24:17, Balaam prophesied, "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a sceptre will rise out of Israel. It will crush the foreheads of

Moab and the skulls of all the people of Seth." This prophecy points to Christ's first coming and future reign, when His glory will be fully revealed. Hebrews 2:8 states, "In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him." We perceive Christ's glory by faith, not sight, as Peter affirms: "Pay attention to [the prophetic word], as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts" (2 Peter 1:19). Christ, the "bright Morning Star" (Revelation 22:16), will shine like the sun in His kingdom. Balaam's prophecy blesses Israel but indirectly references Moab (the Church). The "people of Seth" (likely a mistranslation for "sons of tumult" or unbelievers) are set aside, while Moab's boundaries are expanded, symbolizing the Church's growth at the expense of unbelieving Israel.

- In Numbers 26:3, Moses and Eleazar conducted a second census in Moab's plains before Israel entered Canaan. Eleazar, the second high priest, parallels Melchizedek. Moab (the Church) is mentioned before Israel enters Canaan post-rapture, signifying the Church's precedence.
- During the Great Tribulation, eastern nations will invade Israel but be overthrown at Jerusalem. Daniel 11:41-42 notes that Moab, Edom, and most of Ammon will escape judgment, as they provide a path for Israel's remnant to flee across the Jordan to Petra, repeating history when Israel crossed the Jordan into Canaan. Figuratively, Moab, Ammon, and Edom represent the Church, spared from Tribulation judgment.
- In Deuteronomy 1:5, Moses, in Moab east of the Jordan, explained the Lord's instructions. Deuteronomy, the fifth book ("second law"), reflects our dispensation's truths. Moses instructed Israel not to harass Moab or Ammon, as their land was not for Israel (Deuteronomy 2:9, 19). Moab and Ammon, picturing the Church, have a heritage before Israel enters Canaan, highlighting a special bond.

Genesis 20:1-2
"Abraham moved on from there into the region of the Negev and lived between Kadesh and Shur. For a while he stayed in Gerar, and there Abraham said of his wife Sarah, 'She is my sister.' Then Abimelech king of Gerar sent for Sarah and took her."
This narrative echoes Abraham's sojourn in Egypt during a famine, when Sarah was taken by Pharaoh (Genesis 12:10-20). Sarah's beauty, noted in Jewish tradition alongside Vashti and Esther, drew attention. Abraham, calling Sarah his sister, prompted Abimelech to take her, though no harm came to her. The reason for Abraham's move to the Negev and Gerar, between Kadesh and Shur, is unclear, possibly related to his livestock. Gerar, a Philistine city near Canaan and Egypt, contrasts with Abraham's earlier journey to Egypt. Abimelech, like Pharaoh, was a title for Philistine kings, as seen in Isaac's later conflict (Genesis 26). After Sodom's judgment and before Isaac's birth, Abraham, at 99, lived in this period,

typifying our dispensation of grace—a time of waiting between Christ's crucifixion (Sodom's fall) and His return (Isaac's birth). Abraham's sojourn as a stranger reflects the humiliation believers endure daily, awaiting the Promised Land.
Kadesh means "holy" in Hebrew, previously called En-mishpat ("spring of judgment," Genesis 14:7). The law, holy and righteous, reveals sin (Romans 7:12-13) and is the source of judgment, fulfilled by Christ. Shur, meaning "wall," recalls Hagar's encounter with the angel (Genesis 16:7). The wall symbolizes the old covenant, protecting yet confining. David sang, "With my God I can scale a wall" (2 Samuel 22:30), signifying freedom from the law's constraints. Paul explains that Christ broke "the dividing wall of hostility" (Ephesians 2:14), cancelling the law's written code (Colossians 2:14). Abraham's stay between Kadesh and Shur reflects living under the law's shadow, though not belonging there.
Gerar (Strong's H1642), from the verb garar (Strong's H1641), meaning to drag, polish, or sweep away, appears five times in Scripture:

- "All these were made of costly stones, cut according to measure, sawed [garar] with saws" (1 Kings 7:9). Stones for the temple were polished off-site, reflecting effortful refinement, like the Great Pyramid's glossy limestone.
- "The violence of the wicked will drag [garar] them away, because they refuse to do what is right" (Proverbs 21:7).
- "The whirlwind of the Lord goes forth with fury, a continuing [garar] whirlwind" (Jeremiah 30:23), denoting God's judgment.
- "The pig … does not chew [garar] the cud" (Leviticus 11:7).
- "The Chaldeans … drag [garar] them away with their net" (Habakkuk 1:15).

Garar implies a continuous, dragging motion, like a fishing net sweeping the ocean floor, catching fish over time, or the monotonous hum of jazz music. Abraham, living in Gerar as a stranger, felt stifled by the law's principles, like annoying background noise. Unlike Egypt (Genesis 12), where he fully entered the law's domain, Gerar represents contending with the law while redeemed. Isaac faced similar conflicts over wells in Gerar (Genesis 26), symbolizing disputes over the Word of God—whether it belongs to the law or grace. The law's burden, embodied by Abimelech, caused discomfort. Believers should avoid being weighed down by legalistic arguments, which suppress the freedom of grace.

Genesis 20:3
But God appeared to Abimelech that night in a dream and said to him, you are as good as dead because of this woman you have taken. She is a married woman.

Abimelech took Sarah into his household, but none of his wives or concubines conceived, and he had no children during this time. Months later, God appeared to Abimelech (Genesis 20:17), revealing that He had closed the wombs of Abimelech's women. It likely took Abimelech months to notice this. While Sarah was in his household, no children were born, though Abimelech did not touch her.

Genesis 20:4-18
“Now Abimelech had not gone near her, and he said, ‘Lord, will you destroy an innocent nation? Did he not say to me, “She is my sister,” and didn’t she herself say, “He is my brother”? My intentions were pure, and I acted innocently.’ God replied in a dream, ‘Yes, I know your intentions were pure. I kept you from sinning against me, preventing you from touching her. Now return the man’s wife, for he is a prophet; he will pray for you, and you will live. But if you do not return her, you and all who belong to you will die.’ Early the next morning, Abimelech summoned his servants and told them everything, and they were terrified. Then Abimelech called Abraham and said, ‘What have you done to us? How have I wronged you that you brought such great guilt on me and my kingdom by doing something that should not be done?’ Abimelech asked Abraham, ‘What were you thinking when you did this?’ Abraham replied, ‘I thought, “There is surely no fear of God in this place, and they will kill me because of my wife.” Besides, she really is my sister, the daughter of my father though not my mother, and she became my wife. When God caused me to wander from my father’s household, I said to her, “This is how you can show your loyalty: wherever we go, say of me, ‘He is my brother.’”’ Abimelech took sheep, cattle, male and female servants, and gave them to Abraham, returning his wife Sarah. He said, ‘My land is before you; live wherever you wish.’ To Sarah, he said, ‘I have given your brother a thousand pieces of silver. This is to cover any offense against you before all who are with you; you are completely vindicated.’ Then Abraham prayed to God, and God healed Abimelech, his wife, and his female servants, so they could have children again, for the Lord had kept all the women in Abimelech’s household from conceiving because of Sarah.”
In Hebrew, Abimelech means “my father is king,” symbolizing those under the law, where the law is their “father.” Born in sin through Adam, we inherit the world’s principles, which Abimelech embodies. The New Testament highlights the law’s dominance in worldly systems. Another Abimelech, son of Gideon, appears in Judges 8:31. Gideon, who refused kingship, had 70 sons from many wives, including a concubine in Shechem who bore Abimelech. This woman, possibly Dinah, recalls the tragic Shechem incident where Dinah’s brothers killed the men after circumcision (Genesis 34). Shechem symbolizes truths related to the Church, as its inhabitants sought to join Israel through marriage, dying with faith. Abimelech declared himself king in Shechem, unlike Gideon’s sons, who insisted, “The Lord will rule over us” (Judges 8:22-23). Abimelech argued one ruler was better than 70, leading to the massacre of Gideon’s sons, except Jotham, the remnant (Judges 9). Jotham’s parable, the first in the Bible, portrays the olive tree (the Messiah), fig tree (Israel), and vine (God’s promises through Christ) refusing kingship, while the thorn bush (the law) accepts, inviting Israel to its shade—a shadow of the law (Hebrews 10:1). The law, glorious yet temporary, becomes a curse compared to the new covenant’s greater glory (2 Corinthians 3:11). The thorn bush, first seen burning (Exodus 3:2-4), symbolizes the law’s

judgment. Christ, crowned with thorns, ended the law's curse. Abimelech's rule reflects the law's attempt to dominate post-cross.
Abraham, living in Gerar under Abimelech, between Shur and Kadesh (both symbolizing the law), represents our dispensation. Sarah, the visible Church, was targeted by Abimelech, the law's principles, but God prevented their union (v. 6). Abraham, the spiritual Church, wandered without a fixed abode, while Sarah represents the Church's earthly shell. Abimelech's grasp for Sarah mirrors the law burdening the Church's institutions, making communion with Christ difficult. Believers, like Samson breaking ropes, must detach from the law's constraints (Judges 15:14). The law blinds people to the Gospel's truth, as they focus on practicing it rather than seeing Christ in Scripture. Jesus identified as the God of Abraham, Isaac, and Jacob—grace, not the law (Exodus 3:6). Sarah's barrenness in Gerar reflects the world's unfruitfulness under the law. Post-rapture, the world will bear fruit, but during the dispensation of grace, only the Church, God's fruit, grows. God calls the Church out of the world, which is dead to Him (John 17:16). Sarah's return to Abraham foreshadows the Church's rapture, belonging to Christ, not Abimelech. The Church, as Christ's sister (Hebrews 2:11) or bride (Ephesians 5:25-27), shares the same Father. Sodom's judgment represents Christ's death and resurrection, Moab and Ammon the Church's history, and Sarah's return the rapture, with Isaac's birth symbolizing the Day of the Lord when Israel repents.

Genesis 21:1-8
"The Lord was gracious to Sarah as he had said, and the Lord did for her what he had promised. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. Abraham gave the name Isaac to the son Sarah bore him. When his son Isaac was eight days old, Abraham circumcised him, as God commanded. Abraham was a hundred years old when his son Isaac was born to him. Sarah said, 'God has brought me laughter, and everyone who hears about this will laugh with me.' And she added, 'Who would have said to Abraham that Sarah would nurse a son? Yet I have borne him a son in his old age.' The child grew and was weaned, and on the day Isaac was weaned, Abraham held a great feast."
God fulfilled His promise to Sarah through her and Abraham's faith, reiterated three times in Genesis 17–18. Their laughter expressed uncontainable joy, inviting others to share it. Hebrews 11:11 states, "By faith Sarah, though barren and too old, received power to conceive because she considered him faithful who had promised." Abraham, by faith, left his home for a land God promised, looking to an eternal city (Hebrews 11:8-10). We share Abraham's promises through Christ's resurrection, rejoicing as a nation born from one "as good as dead," like stars in the sky or sand on the seashore (Hebrews 11:12).
Isaac's birth at the "set time" (Genesis 17:21) foreshadows Christ's appearance at the appointed time. Genesis 17 intertwines three themes: renaming Abraham and Sarah, circumcision, and the covenant with Isaac. Abraham, 100 years old at Isaac's birth, symbolizes fulfilled faith (100 as

10^2, the Word's fulfilment). This echoes Jesus' saying, "It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God" (Luke 18:25). Sarah's laughter and the feast at Isaac's weaning reflect the joy of Christ's resurrection, fulfilling God's promises to the Church

Isaiah declared, "Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labour! For the children of the desolate one will be more numerous than the children of her who is married," says the Lord (Isaiah 54:1). Paul cites this verse, connecting Sarah's barrenness to the Church's fruitful heritage through Abraham's promises, not Ishmael (Galatians 4:27). Sarah's joy—"Who would have said to Abraham that Sarah would nurse a son? Yet I have borne him a son in his old age!" (Genesis 21:7)—mirrors the inexplicable work of God in the Church today.

Isaac was likely weaned at five years old, though this is difficult to prove definitively. At weaning, he transitioned from milk to solid food, and Abraham held a great feast, signifying Isaac's new dependence on him (Genesis 21:8). From this point, Isaac was reckoned as Abraham's son, reliant on his provision. For the first five years, Isaac depended on Sarah's milk, but now Abraham took responsibility. Abraham was 75 when God called him from Mesopotamia (Genesis 12:4); 25 years later, Sarah bore Isaac at the appointed time, 405 years before Israel's exodus (Genesis 21:2). The weaning, five years later, marked a significant event tied to the birthright. Ishmael, nearly 14, forced a choice between him and Isaac. Ishmael may have mocked Isaac, causing humiliation, as Isaac was old enough to feel it (Genesis 21:9). At the feast, God confirmed the covenant through Isaac, the child of promise, not works, embodying faith and typifying Christ's earthly life and the Church since His resurrection. Ishmael represents the law. The banquet occurred exactly 400 years before the exodus (Genesis 15:13).

The apparent discrepancy between 400 and 430 years (Genesis 15:13; Exodus 12:40) is addressed in Genesis 15:12-17. The 400-year count began when Isaac, at five, was weaned and recognized as Abraham's seed, though he never lived in Egypt. Concurrently, Ishmael was expelled. Both Isaac and Ishmael typify Israel—Isaac the believing remnant, Ishmael the natural, unbelieving nation. Abraham and Isaac lived as nomads in a foreign land. Isaac's birth, 25 years (5×5) after God's covenant with Abraham, and his weaning after another five years, vested the promises in him. When God first promised a son through Sarah, Abram's name changed to Abraham, adding the Hebrew letter he (the fifth letter, symbolizing mystery) (Genesis 17:5). The number five, representing grace, recurs as a hidden truth, not superficial. Wedding feasts, mentioned 16 times in the New Testament, signify the new covenant's inauguration. Isaac, typifying Christ, the Mediator of the new covenant (Hebrews 12:24), invites those sharing Abraham's faith to the feast.

Genesis 21:9-13

"Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. So she said to Abraham, 'Cast out this slave woman

with her son, for the son of this slave woman shall not be heir with my son Isaac.’ The matter distressed Abraham greatly because of his son. But God said to Abraham, ‘Do not be distressed because of the boy and your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named. And I will make a nation of the son of the slave woman also, because he is your offspring.’”

Sarah, observing Ishmael mocking Isaac, demanded Abraham expel Hagar and Ishmael, insisting the son of bondage not inherit with Isaac, the son of promise. Abraham was distressed, but God affirmed Sarah’s request, stating, “Through Isaac shall your offspring be named” (Genesis 21:12; Romans 9:7; Hebrews 11:18). Ishmael’s mockery sparked ongoing enmity, reflecting the conflict between flesh (Ishmael) and Spirit (Isaac) throughout Genesis. This hostility persisted intensely.

Ishmael, born to Hagar, an Egyptian, later married an Egyptian woman chosen by her (Genesis 21:21). People often marry those resembling their kin. Ishmael represents natural Israel, rooted in Egypt, where Israel was born and its roots planted. Israel’s affinity for Egypt is evident: in distress, they fled there (e. g. , 70 AD); in the desert, they longed for Egypt’s food despite manna and water from the rock (Exodus 16–17). They often allied with Egypt, paralleling Ishmael as natural Israel. Isaac represents the believing remnant with a true bond to the Lord—today, the Church. Unbelieving Israel resembles Ishmael or Esau’s descendants. After the Church’s rapture, Ishmael, the firstborn, will surface: historically, unbelieving Jews; prophetically, reborn Israel. Paul contrasts Ishmael (law-bound Israel) and Isaac (promise-bound Israel) in Galatians 4, distinguishing earthly and heavenly Jerusalem. Sarah insisted on their separation, as Isaac holds our dispensation’s promises, while Ishmael holds those for the sixth dispensation, when Israel is reborn.

In Capernaum, Jesus healed a centurion’s servant without seeing him (Matthew 8:5-13; Luke 7:1-10). The sick man, a Gentile, is debated as the centurion’s son (typifying our dispensation) or servant (typifying reborn Israel healed on the Day of the Lord), as the Gospels differ slightly.

Sarah weaned Isaac, and the Hebrew word gamal (Strong’s H1580, meaning “to wean” or “ripen”) is etymologically related to gamal (Strong’s H1581, “camel,” from burden-bearing). In the New Testament, solid food signifies mature teachings of the new covenant—the unseen (Hebrews 5:12-14). Ishmael represents the visible, Isaac the unseen. When Isaac received solids, Ishmael had to leave, as old, visible Israel made way for the believing remnant (the Church) until Israel’s repentance on the Day of the Lord. Ishmael mocked Isaac, likely involving both mothers. Sarah warned Abraham, who disagreed, seeing both sons as Israel. God affirmed Sarah: Ishmael represents the visible, Isaac the invisible. At weaning, the visible (Ishmael) departed. Hagar, an Egyptian servant, remained with Abraham, symbolizing natural Israel enslaved to sin and law, making bricks in Egypt—slavery—by rejecting the “Stone” (Christ) (Psalm 118:22). God declared, “In Isaac your seed shall be called” (Romans 9:7; Hebrews 11:18). He also blessed Ishmael and Esau, the natural firstborns. Esau and Jacob, twins from the same mother, were distinct: Esau the seen, Jacob

the unseen. When natural Israel repents, Ishmael and Esau, typifying natural Israel, will be blessed.

Genesis 21:14 - 21
Abraham got up early in the morning, took some bread and a flask of water, and gave it to Hagar. He put the boy in her shoulder sling and sent her away. She left and wandered through the desert near Beer-sheba. 15 Finally the water in the flask ran out, and she put the boy down under one of the desert shrubs. 16 She walked away from him about as far as a bow shot and sat down, telling herself, I can't bear to see the boy die. She sat at a distance, cried out in grief, and wept. 17 God heard the boy's cries, and God's messenger called to Hagar from heaven and said to her, Hagar! What's wrong? Don't be afraid. God has heard the boy's cries over there. 18 Get up, pick up the boy, and take him by the hand because I will make of him a great nation. 19 Then God opened her eyes, and she saw a well. She went over, filled the water flask, and gave the boy a drink. 20 God remained with the boy; he grew up, lived in the desert, and became an expert archer. 21 He lived in the Paran desert, and his mother found him an Egyptian wife.

Typologically, waking early in the morning symbolizes Christ's resurrection. Abraham burdened Hagar by giving her a flask of water and her child to carry. He could have kept Ishmael, but both Hagar and her son departed for the desert, arriving at Beersheba, where God made an oath with Abraham (Genesis 21:14; Genesis 21:31). When the flask's water ran dry, Hagar placed Ishmael under a desert shrub and walked away, about a bowshot's distance, saying, "I cannot bear to watch my boy die" (Genesis 21:16). The water, representing the Word of God, sustained the old covenant, but its depletion marked its end, not the new covenant's. In Scripture, water often symbolizes the Word (Ephesians 5:26). Unbeknownst to Hagar, God's oath at Beersheba ensured an ever-flowing spring.
Hagar placed Ishmael under a shrub, fearing he would die of thirst, a bowshot away. She could not bear to see him die, but God heard Ishmael's cry. The angel of the Lord, God Himself, called to Hagar, saying, "Do not be afraid; God has heard the boy's voice" (Genesis 21:17). The Hebrew name Ishmael means "God will hear" (Genesis 16:11). Fifteen years earlier, at the same spot, Hagar wept, and God comforted her, naming her son Ishmael (Genesis 16:7-11). Genesis 21 echoes this event with greater detail. Previously, Hagar fled from Sarah; now Ishmael fled from Isaac. God heard Ishmael's cry and reassured Hagar, promising to make him a great nation. Suddenly, she saw a well, filled her flask, and gave Ishmael water, saving him from death under the shrub (Genesis 21:19). Ishmael's water, from Beersheba's well ("well of the oath"), represents the new covenant, not the old. At about 14 years old, Ishmael lived in the desert of Paran, becoming an expert archer (Genesis 21:20-21). This has no connection to the Zodiac or Sagittarius. It recalls Isaiah 49:2: "He made my mouth like a sharp sword; in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me." A quiver holds

arrows, and in our dispensation, these arrows—Christ and His message—are hidden, to be shot later with precision. Israel may be the nation shooting these arrows, with Christ as the “arrow” surprising the nations. Genesis 21:16 notes Hagar walked a bowshot from Ishmael, depicting grieving Israel at their breaking point, haunted by nations on the Day of the Lord. Ishmael, dying under the shrub (thorn tree), symbolizes the law’s era (Genesis 16). A bowshot away, Israel clings to the old covenant, their flask empty, until they see the new covenant’s well at Beersheba. Elsewhere in Scripture, bows and arrows appear:

- In 1 Samuel 20:17-38, Jonathan shot an arrow to warn David to flee from Saul. The farther the arrow, the greater the distance David needed to escape. Jonathan’s servant retrieved the arrows, signalling David’s flight despite his anointing. The distance reflects Israel’s scattering, awaiting the new covenant. On the Day of the Lord, God will hear Ishmael’s cry—unbelieving Israel (Genesis 21:17). Twice, God listened to the boy’s voice, in the desert named Paran, Selah, Petra, Bozrah, or Teman. Isaiah 63:1 declares, “Who is this who comes from Edom, in crimsoned garments from Bozrah, glorious in his apparel, marching in the greatness of his strength?” This is Christ, meeting His remnant at Petra, Edom’s former capital, during His return. Early in the Great Tribulation, two witnesses will urge Israel to flee Jerusalem to the desert (Revelation 11:3). Christ will meet them at Teman, Paran, or Petra, leading them along the king’s highway to Jerusalem.

Revelation 12 describes a woman fleeing to the desert, possibly Hagar, to a place prepared by God for nourishment. Petra, in Teman (Hebrew for “south”), Paran, or Selah, will shelter Israel in its caves. From there, they will find Beersheba’s living waters. Key references to Paran include:

- Numbers 10:11-12: In the second year, twentieth day of the second month, the cloud lifted from Sinai’s Tabernacle, and Israel journeyed to Paran’s wilderness. After many “twos” (second month, year, twentieth day), they left Sinai (old covenant) for Paran (new covenant) on the third day. Ishmael, near death under the thorns of the old covenant, revived with Paran’s new covenant water. The cloud (Spirit) guided them.
- Numbers 12:16: After Miriam’s dispute with Moses over his Ethiopian wife and her leprosy, Israel left Hazeroth for Paran. From there, twelve spies were sent to Canaan (Numbers 13:3). They prepared to invade but failed due to unbelief, delaying 38 years. In the future, Christ will lead Israel from Paran to Canaan (Isaiah 63:1; Hosea 6:2).
- Numbers 13:3, 25-26: Moses sent twelve tribal leaders from Paran to spy on Canaan. They reported at Kadesh (in Paran), showing fruit. In the future, twelve believing spies may guide Israel from Paran to Canaan.

- Deuteronomy 1:1: Moses spoke in the Jordan Valley near Suph, between Paran and other sites. Deuteronomy (“second law”) reflects the new covenant, with Paran as its venue.
- Deuteronomy 33:2: “The Lord came from Sinai and dawned from Seir; he shone from Mount Paran, with ten thousand holy ones.” Seir (Edom) and Paran (Ishmael) signify reborn Israel at Petra. The Southern Cross constellation may symbolize Christ and the Church, though not provable.
- 1 Samuel 25:1: After Samuel’s death (symbolizing Christ’s), David went to Paran. Nabal, a cruel descendant of Caleb, rejected David (exalted Christ). Abigail’s repentance and marriage to David foreshadow Israel’s future union with Christ at Paran.
- 1 Kings 11:18: Fleeing Midian to Paran, then Egypt, reflects the rift in Solomon’s house. The prophesied division of Israel’s tribes (1 Kings 11:30-32) will heal at Paran.
- Habakkuk 3:3, 9: “God came from Teman, the Holy One from Mount Paran. Selah.” Christ, uncovering His bow and sworn arrows, delivers His people at Petra, splitting the earth with rivers.

Abraham’s treaty with the Philistines

Genesis 21:22
And it came to pass at that time when Abimelech, and Phicol commander of his forces, said to Abraham, God is with you in everything that you do.

This lesser-known period of Israel’s history, easily overlooked like many passages in Genesis, begins with “and it came to pass at that time” (Genesis 21:22), aligning with Ishmael’s expulsion to Paran and Isaac’s weaning. These events, recorded in the same chapter, confirm their synchronicity. Abimelech approached Abraham, though the exact location is unclear. All accounts of Abimelech are interconnected. This occurred when Hagar and Ishmael were driven out and Isaac emerged. Galatians 4 explains the typological significance: Isaac represents the new covenant, Ishmael the old covenant, expelled. Genesis 21:22 introduces Abimelech, meaning “my father is king.” In Genesis 26, another Abimelech, likely a different person, appears as the Philistine king during a drought in Canaan. Years earlier, Abimelech desired Sarah as his wife (Genesis 20); now, he seeks a covenant with Abraham. Later, Abimelech, Gideon’s son, declared himself king before Saul or David (Judges 8:31). Jotham, Gideon’s only surviving son, escaped Abimelech’s massacre and delivered the Bible’s first parable (Judges 9), portraying unbelieving Israelites crowning Abimelech, the “thorn tree,” as king, symbolizing the law. This thorn bush, burning in Moses’ mission (Exodus 3:2), ended with the crown of thorns on Christ, concluding the era of law, sin, and death, which are intertwined (Romans 7:13).
Abimelech, ruler of the law and Gideon’s son, typifies a Philistine. Ishmael’s expulsion with Hagar illustrates the law’s end, as Christ is “the end of the law for righteousness to everyone who believes” (Romans 10:4). Isaac’s emergence ends Ishmael’s prominence, and Abraham’s faith

ends Abimelech's authority. What follows Abimelech? Phicol, his army commander (Genesis 21:32), translates to "mouth" in Hebrew, symbolizing the law's voice, like the Pharisees in Jesus' time. Phicol directs the law's application, representing Israel's enslavement under it, vividly depicted when Ishmael lay dying under the bush (Genesis 21:15-16). Abimelech approached Abraham, the father of believers from many nations (Galatians 3:7). God chose Abraham as an example of faith alone, without conditions. God repeatedly assured Abraham He would fulfil His promises based on faith, not works (Genesis 15:6). This applies to all believers, as "the just shall live by faith" (Habakkuk 2:4), quoted five times by Paul (e. g. , Romans 1:17; Galatians 3:11). Those who rely on works find God's grace senseless (Galatians 2:21). Only believers, like those entering Canaan, inherit God's rest (Hebrews 3:19; 4:7). Abraham embodies the promises, Abimelech the law. When Abimelech spoke to Abraham, it was the law confronting grace. God is the God of Abraham, Isaac, and Jacob—never Moses—symbolizing grace (Exodus 3:6). Abimelech, a politician steeped in law, acknowledged God's presence with Abraham.

Genesis 21:23-26

"'Now swear to me here by God that you will not deal falsely with me or my children or my descendants. As I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.' And Abraham said, 'I swear.' Then Abraham complained to Abimelech about a well of water that Abimelech's servants had seized. Abimelech said, 'I do not know who has done this thing; you did not tell me, nor had I heard of it until today.'"

Abraham, living as an alien among the Philistines in Gerar (Genesis 20:1), experienced life under the law's burden. As a believer in a world governed by law, he was frustrated, as Paul warns against captivity to "empty philosophies and high-sounding nonsense" rooted in human traditions and worldly principles (Colossians 2:8). Abimelech, sensing Abraham's blessings, sought a treaty, like Eastern Europeans dismantling the Berlin Wall to join the West's prosperity. Abraham swore the oath, a rare fusion of law and grace. He showed kindness, akin to David's mercy to Hanun (1 Chronicles 19:2), reflecting new covenant qualities. Abraham's grace blessed the Philistines, as believers' blessings benefit unbelievers. Natural Israel was often blessed through its faithful remnant, though distinguishing them was challenging. Paul clarifies, "Not all who are descended from Israel belong to Israel" (Romans 9:6). Only those of faith, reckoned through Isaac, are Abraham's true children (Romans 9:7-8). God blesses entire nations through believers, as seen when Abraham prayed for Sodom (Genesis 18:23-32). Had ten righteous been found, Sodom and Gomorrah would have been spared. Similarly, the Philistines benefited from Abraham's presence. A Christian wife sanctifies her unbelieving husband if he remains with her (1 Corinthians 7:13-17), as the believer's blessing surpasses the unbeliever's curse.

Believers are both in Christ in heaven and frail on earth. We are "blessed with every spiritual blessing in the heavenly places" (Ephesians 1:3), not defined by earthly struggles. Some wrongly claim Christ suffers with us on

earth, reflecting a humiliated Christ—an unbiblical view. Our position is in heaven with the exalted Christ (Colossians 3:1-3).
Examples include:

- Lot's presence blessed Sodom.
- Joseph's presence blessed Egypt.
- Abraham's presence blessed the Philistines. In marriage, a believer's blessings extend to the unbeliever. If the contrary were true, Satan would govern us. God's kindness leads to repentance (Romans 2:4), as He patiently awaits unbelievers' turning (2 Peter 3:9, 15). Some Christians argue believers should avoid places like pubs, citing God's absence, but Psalm 139:2-10 shows God is with believers wherever they go, as with David, who foreshadowed Christ. God is not universally present in the world post-crucifixion but is with believers, not the world (John 17:16). On the Day of the Lord, He will be everywhere.

Abraham swore to Abimelech, blessing the Philistines. He then raised the issue of a well—symbolizing the Word of God—seized by Abimelech's servants. Abimelech claimed ignorance, as law-bound people lack understanding of grace's truths (Isaiah 28:9). Abraham, a sojourner, initially ignored the dispute, knowing his transient state. Later, Genesis 26 records further conflicts over wells, symbolizing the Word. Unbelievers, tied to the old covenant, claim the new covenant's water but lack authority. They misuse Scripture, unaware of its deeper truths, frustrating believers who express grace. God teaches His message to those weaned from milk, living on solids, like Isaac (Isaiah 28:9). Unbelievers, clinging to the law, stumble backward, broken and ensnared (Isaiah 28:10-13), as did the Philistines and natural Israel. The Philistines' five cities, like the five husbands of the Samaritan woman (John 4:18) and Bethesda's five porches (John 5:2), symbolize the law (the five books of Moses), yet grace is hidden within. David's enemies, the Philistines, were defeated before his reign, as the law must yield to grace.

Genesis 21:27-32
Abraham took flocks and cattle, gave them to Abimelech, and the two of them drew up a treaty. Abraham set aside, by themselves, 7 female lambs from the flock. So Abimelech said to Abraham, What are these 7 lambs you've set apart? Abraham said, These 7 lambs that you take from me will attest that I dug this well. 31 Therefore, the name of that place is Beer-sheba because there they gave each other their word. 32 After they drew up a treaty at Beer-sheba, Abimelech, and Phicol commander of his forces, returned to the land of the Philistines.

In the Old Testament, covenants often involved exchanging sheep and cattle. Abraham's blessings were shared with Abimelech as payment for living in his land (Genesis 21:27). Similarly, we, as believers, share the world's "herd"—sheep and cattle—living as sojourners, like the wandering Jew, a historically troubled people. Abraham gave sheep, setting aside seven ewe lambs, prompting Abimelech's inquiry. Abraham clarified that he dug the disputed well, symbolizing the Word of God and testifying to

his faith (Genesis 21:30). They named it Beersheba, meaning “well of the oath” or “well of seven” in Hebrew, the southernmost point in Israel. Beersheba signifies the Sabbath rest of the new covenant. Genesis 21:32 records the covenant oath sworn there. In the New Testament, oaths signify the new covenant, replacing the old (Hebrews 7:22). Hebrews 6:13-14 states, “When God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, ‘Surely I will bless you and multiply you.’” Abraham reaffirmed this oath to Abimelech, echoing God’s promise.

Hebrews 6 continues, noting Abraham’s patient waiting to receive God’s promise. Oaths invoke a greater authority, binding without question (Hebrews 6:16). Paul explains that God’s promise and oath—two unchangeable things—ensure He cannot lie, giving us confidence as we flee to Him for refuge (Hebrews 6:18). These two oaths are: first, God’s promise to Abraham (Genesis 22:16-17); second, the declaration in Psalm 110:4, “The Lord has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek’” (Hebrews 7:17, 20-21). Unlike Aaron’s priests, appointed without an oath, Christ’s priesthood was established with an oath, making Him the Mediator of the new covenant (Hebrews 7:22). These oaths—to Abraham (for his descendants) and Melchizedek (for the High Priest)—form the new covenant’s foundation. Pointing two fingers during an oath may symbolize these two oaths. God’s promises to Abraham (Ephesians 2:12) and David (Psalm 110:4) foreshadow the oath Abraham made with Abimelech, reflecting God’s covenant with the resurrected Christ. Abraham remained among the Philistines, blessing them despite not bonding with them (Genesis 21:34).

Genesis 21:33-34

“Abraham planted a tamarisk tree in Beersheba and called there on the name of the Lord, the Everlasting God. And Abraham sojourned many days in the land of the Philistines.”

The “he” in verse 33 likely refers to Abraham, as the context shifts from Abimelech (verse 32) to Abraham’s actions. The tamarisk tree, planted by the water, symbolizes reborn Israel beside still waters (Psalm 23:2), calling on the Lord at Beersheba. When Abraham sent Hagar and Ishmael away with water, they exhausted it before reaching Beersheba (Genesis 21:14). There, God provided water from Abraham’s well, symbolizing the new covenant (Genesis 21:19). Though Abimelech’s servants seized the well, God opened Hagar’s eyes when Ishmael cried. The old covenant’s water was replaced by the new covenant’s living water. At Beersheba, natural Israel (Ishmael) will call on the Lord, ending their turmoil at Petra, where they enter the new covenant’s promises. Similarly, Jacob’s well provided living water to the Samaritan woman, whose eyes were opened (John 4:10-14). Whether Abraham or Abimelech is meant in verse 33, both represent reborn Israel accepting the Word. Abraham’s long sojourn among the Philistines mirrors the Church in a hostile world, with the Philistines’ five cities symbolizing the law’s five books of Moses.

Genesis 22:1
“After these things God tested Abraham and said to him, ‘Abraham!’ And he said, ‘Here I am.’”
The events—Ishmael’s expulsion, Isaac’s weaning, and Abraham’s oath with Abimelech—illustrate the transition from old to new covenant. Abraham’s faith in God’s promises remained steadfast, centered on Isaac, through whom God established His everlasting covenant (Genesis 17:19, 21). Paul reiterates this in Hebrews 11:17-19: “By faith Abraham, when he was tested, offered up Isaac… his only son, of whom it was said, ‘Through Isaac shall your offspring be named.’ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back.” Abraham trusted that through Isaac, God’s promises would be fulfilled (Genesis 21:12). Yet, God’s command to sacrifice Isaac, in whom all promises rested, tested Abraham’s faith.

Genesis 22:2-3
“He said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.’ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. He cut the wood for the burnt offering and arose and went to the place of which God had told him.”
Isaac’s birth was a miracle, belonging more to God than Abraham. Previously, God called Abraham to Canaan (Genesis 12:1); now, to Mount Moriah for a burnt offering, wholly consumed to ascend to God. Mount Moriah, named later as Jehovah-jireh (“the Lord will provide,” Genesis 22:14), commemorates God’s provision of a substitute for Isaac. Solomon’s temple, with its massive bronze altar (20×20×10 cubits, 2 Chronicles 4:1), was built there (2 Chronicles 3:1). Mount Moriah’s threshing floor, where Boaz met Ruth and Obed (David’s grandfather) was conceived (Ruth 3:14), symbolizes judgment—separating grain (new man) from chaff (old man)—and resurrection through offerings ascending to God. David purchased Araunah’s threshing floor for an altar (2 Samuel 24:21). Today, a mosque stands on this site, but during the Millennium, the temple will rise on Mount Moriah, where Abraham offered Isaac.
Abraham departed early, symbolizing resurrection, with two servants (akin to disciples) and a donkey, symbolizing the law and slavery to sin (Zechariah 9:9). Donkeys, mentioned 130 times in Scripture, are stubborn, resisting burdens like the law. They seek freedom, as when Saul lost his donkeys before his anointing (1 Samuel 9:3), questioning his competence. Jesus freed a tied donkey (Matthew 21:2), symbolizing liberation from the law. The Samaritan placed a wounded man on his donkey (Luke 10:34), uniting with it to bring healing. Jesus, riding a donkey, came as a humble, victorious king (Zechariah 9:9). The donkey’s “hee-haw” in Hebrew echoes Jehovah’s name, symbolizing faith in God’s Word. Balaam’s donkey spoke, astonishing him (Numbers 22:28). Saul’s lost donkeys, later freed, and Jesus’ untied donkey reflect Christ’s mission to free us from the law.

Genesis 22:4 - 6

On the third day, Abraham looked up and saw the place at a distance. 5 Abraham said to his servants, Stay here with the donkey. The boy and I will walk up there, worship, and then come back to you.

On the third day, Abraham lifted his eyes and saw the place afar off, knowing it was where God directed him (Genesis 22:4). The third day embodies the promise, seen from a distance, as Paul notes: “These all died in faith, not having received the things promised, but having seen them and greeted them from afar” (Hebrews 11:13). The patriarchs, living as exiles, anticipated future promises. The third day represents the third dispensation, where Abraham, in faith, foresaw the true burnt offering—Christ’s crucifixion. Seeing Mount Moriah, Abraham likely grasped God’s salvation plan, perceiving truths from God’s perspective.
He instructed his young servants to stay behind with the donkey, symbolizing the law (Genesis 22:5). Those adhering to the law, rejecting Christ—the true burnt offering—do not progress. Abraham declared that he and Isaac would worship and return together. Law-bound people cannot advance to our dispensation’s truths. On the third day, or third dispensation, Abraham saw the truths of our era from afar. The fourth dispensation, the law, is temporary; for believers, it is history, as Christ is “the end of the law for righteousness” (Romans 10:4). The servant and donkey remained at the “four” (law), but Abraham and Isaac moved forward. Abraham’s dispensation bypassed the law, leading to our dispensation’s truths.
The numbers 3, 4, 5, and 8 carry symbolic weight. The 3 and 5 form an incomplete 8, where 8 signifies the fulfilment of Abraham’s and the Church’s promises, ushering in the new creation on the “eighth day.” The number 4 represents the cross, where Christ ended the law. The number 3 holds the promise, sealed to become 8. The numerical value 358 symbolizes the Messiah, fulfilling all promises. The number 5, seen in the Hebrew he (hay) in Abraham and Sarah’s names (Genesis 17:5, 15), endorses the promise; 8 fulfils it. The law, introduced 430 years after Abraham’s covenant (Genesis 15:12-17; Galatians 3:17), did not annul the promise. The law (4) is transitory, but faith (3) endures.
Abraham assured the servants that both he and Isaac would return, aware of the consequences yet confident in God’s promise (Genesis 22:5). Paul confirms: “By faith Abraham, when he was tested, offered up Isaac… his only son, of whom it was said, ‘Through Isaac shall your offspring be named.’ He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back” (Hebrews 11:17-19). Abraham believed God could resurrect Isaac, ensuring their return. Figuratively, Isaac’s offering prefigures Christ’s death and resurrection. Abraham’s faith in resurrection, as the father of believers, trusted the God “who gives life to the dead and calls into existence the things that do not exist” (Romans 4:17-18). Isaac’s story reveals inner truths about Christ’s death and resurrection.

Genesis 22:6-8
“Abraham took the wood of the burnt offering and laid it on Isaac his son.

And he took in his hand the fire and the knife. So they went both of them together. Isaac said to his father Abraham, ‘My father?’ And he said, ‘Here I am, my son.’ He said, ‘Behold, the fire and the wood, but where is the lamb for a burnt offering?’ Abraham said, ‘God will provide for himself the lamb for a burnt offering, my son.’ So they went both of them together.” Isaac carried the wood, burdened like Christ with the cross, symbolizing the law (Galatians 4:4). The fire purifies, burning away the old (wood), leaving the precious (gold) (1 Corinthians 3:13). The knife, like circumcision, removes the old to reveal the new (Colossians 2:11). Isaac, unaware of his fate, mirrors Jesus, who, as a youth, likely did not fully know His crucifixion’s purpose until studying Scripture. Fire and knife symbolize resurrection, as Christ learned obedience through suffering (Hebrews 5:7-8). Isaac’s question about the lamb reflects Jesus learning His role. Abraham, typifying God, assured Isaac that God would provide the lamb, guaranteeing the offering.

Genesis 22:9-11
“When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the Lord called to him from heaven and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’”

Genesis 23:12 – 14
The messenger said, Don’t stretch out your hand against the young man, and don’t do anything to him. I now know that you revere God and didn’t hold back your son, your only son, from me. 13 Abraham looked up and saw a single ram caught by its horns in the dense underbrush. Abraham went over, took the ram, and offered it as an entirely burned offering instead of his son. 14 So Abraham called that place ‘the Lord will provide.’ And to this day it is said, ‘on the mountain of the Lord it will be provided.’

The angel of the Lord called to Abraham from heaven, saying, “Here I am.” The angel commanded, “Do not lay your hand on the boy” (Genesis 22:12). Typologically, Abraham sacrificed Isaac, who was received back as from the dead, symbolizing death and resurrection. Again, Abraham lifted his eyes, as on the third day when he saw Mount Moriah (Genesis 22:4). He saw a ram caught by its horns in a thicket and offered it instead of Isaac (Genesis 22:13). The ram, called “Isaac,” served as a substitute, a common practice in Leviticus (e. g. , Leviticus 16:10).
Isaac, carrying wood, parallels the ram entangled in the thicket, symbolizing the law. The ram’s horns, representing Christ’s kingdom and power (as in Daniel 8:3), were ensnared, depicting Christ stripped of glory, bearing our burdens (Isaiah 53:4). The word “caught” reflects the confusion of Babylon, “the mother of prostitutes and of earth’s abominations” (Revelation 17:5), as Babylon in Hebrew means “confusion.” This entanglement signifies the religious and cultural systems that trap humanity. Isaiah 58:6 declares, “Is not this the fast that I choose:

to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke?" Knots symbolize curses, like those binding Samson, which he broke (Judges 15:14). Similarly, Christ severs all entanglements of the law.
In Greek legend, the Gordian knot, tied by Gordius to secure his oxcart, baffled all who tried to untie it. In 333 B. C. , Alexander the Great, aged 23, arrived in Gordium, needing an omen to prove his destiny to conquer the world. Frustrated, he declared, "What does it matter how I loose it?" and cut the knot with his sword, a feat celebrated as divine approval during a thunderstorm. The sword, symbolizing the Word of God (Hebrews 4:12), severs knots. Yet, Alexander became entangled in Babylon's confusion, dying young. The ram's horns, caught in the thicket, reflect the law's futility; nothing developed from it. Abraham offered the ram, and the phrase "on the mount of the Lord it shall be provided" (Genesis 22:14) emerged. Christ, offered without substitute, died as God's only Son (John 3:16). Judaism views Isaiah 53's suffering servant as Israel, not Christ, suggesting Gentile kings recognize Israel's suffering. Scripture allows this dual interpretation: Christ and Israel. Israel, entangled in the law, will be freed at its rebirth (Hosea 6:2).
Jesus, when asked for a sign, offered only Jonah's: "As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:40). This primarily signifies Christ's death and resurrection, but secondarily, Israel's rebirth on the "third day." If a day is a thousand years (2 Peter 3:8), Israel's 2,000 years in the "grave" precede its resurrection on the third day (Hosea 6:2). The Old Testament's depiction of Christ's death and resurrection parallels Israel's. This history also reflects our fifth dispensation, where God provides through Christ's and Israel's "death." The Church, the true firstborn, shares the treasure of uniting heaven and earth (Ephesians 1:10).

Genesis 22:15-19
"The angel of the Lord called to Abraham a second time from heaven and said, 'By myself I have sworn, declares the Lord, because you have done this and have not spared your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. Your offspring will possess the gate of his enemies, and in your offspring all the nations of the earth shall be blessed, because you have obeyed my voice.' So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba."
The angel's second call, like the angels' second visit to Sodom (Genesis 19:1), confirms Jehovah's oath. Abraham's faith, tested by offering Isaac, secured the promise of countless descendants who will "possess the gate of his enemies" (Genesis 22:17), signifying authority, as Lot and Boaz held at city gates (Genesis 19:1; Ruth 4:1). The Church, as Abraham's offspring, is blessed first, entering the new creation (Galatians 3:29). During the Millennium, Israel will rule, blessing all nations. Abraham and Isaac returned to the servants and donkey, symbolizing their entry into

the new creation. They journeyed to Beersheba, where God’s oath to Abraham was made (Genesis 21:31), fulfilling His promise.

Genesis 22:20-24
“Now after these things it was told to Abraham, ‘Behold, Milcah also has borne children to your brother Nahor: Uz his firstborn, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel.’ Bethuel fathered Rebekah. These eight Milcah bore to Nahor, Abraham’s brother. His concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.”
These names, though difficult to trace, are significant. Nahor, Abraham’s older brother, held earthly firstborn rights, but Abraham was God’s chosen firstborn. Like Jacob and Esau, Abraham represents believers, Nahor natural man or reborn Israel.” Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable” (1 Corinthians 15:50). Natural Israel enters the kingdom through faith, reborn as imperishable. Thus, Esau and Ishmael are blessed alongside Jacob and Isaac. When God blessed Abraham, Nahor was blessed, ensuring his offspring’s provision. Nahor means “snorting,” symbolizing intense living, the old man, or natural Israel—empty vessels amplifying sound. Milcah, akin to melech (“king”), suggests a princess, tied to natural Israel. Believers’ natural self, like Nahor, shares in God’s blessings.

Genesis 23:1 – 3
The death of Sarah
Sarah lived to be 127 years old; this was how long she lived. [2] She died in Kiriath-arba, that is, in Hebron, in the land of Canaan; and Abraham cried out in grief and wept for Sarah. [3] After he got up from embracing his deceased wife, he spoke with the Hittites:

The history is remarkable when Abraham lost his wife and needed to secure a burial site for her. Abraham lived among the Hittites, and later in the Book of Genesis, it is noted that it was undesirable to be associated with them due to their poor reputation, making their land an unlikely choice for a grave. Abraham was troubled because he owned no land while sojourning in the Promised Land. He was determined to purchase a piece of land with a cave, as Sarah was 127 years old when she died. This is the only instance in the Bible where a woman’s age at death is mentioned.
Kiriath-arba, mentioned in this passage, is known today as Hebron. Abraham approached the sons of the Hittites to buy a burial site. This site became a family burial place, where Sarah was first buried, followed by Abraham, Isaac, Rebekah, Leah, and Jacob. To all of them, promises were made, and though they anticipated possessing the land, they were all buried in the same cave.
In Hebrew, the name Sarah means "princess," and she embodies natural Israel as we know it today. In the Bible, women often represent visible things, while men represent spiritual or unseen things. Thus, Abraham signifies the spiritual aspect or the believer, while Sarah represents the

promises of the nation of Israel. As a woman, her age at death was limited to 127 years, symbolizing the visible, not the spiritual. The number 127 appears again in the Book of Esther, a book with a Persian name. Esther, a Jewish orphan, became queen after King Ahasuerus' wife, Queen Vashti, refused to join him and his guests at a grand gathering. Her disobedience and subsequent divorce altered the lives of the Jewish people throughout the 127 provinces of Persia, from India to Ethiopia (Est. 1:1-2), the same region once ruled by Alexander the Great. In Hebrew, the word for "king," melech, has a numerical value of 254. An earthly king can only rule over visible things, not the spiritual, thus mastering only half of 254, or 127. When King Ahasuerus offered Esther up to half his kingdom (Est. 5:3, 6; 7:2), this reflected his limited authority over earthly domains. Similarly, Sarah, as a princess, could only represent the visible, not the heavenly. Israel's history is marked by trials and tribulations, but there is a spiritual element—the other 127—that remains unexplained. This accounts for the miracles during their desert wanderings, the detours, and the wonders in the time of Joshua in Canaan, Samson, and Elijah. Much of Israel's history and its miracles convey truths about our dispensation, which are God's mystery. These truths are hidden from those who see only the visible (the 127) and not the deeper spiritual message.

Sarah was buried at Kiriath-arba, or Hebron, a town frequently mentioned in the Bible. Notably, David was twice made king at Hebron: first over the tribe of Judah for seven and a half years, then over all Israel for 33 years, before Jerusalem became his capital (2 Sam. 2:1-4; 5:1-5). Similarly, before Christ's kingdom is established in Jerusalem, He will rule at Hebron with the Church. Currently, Christ's kingdom is hidden outside Jerusalem. Hebron was also a city of refuge, symbolizing the Church today. If someone accidentally killed another, they could find safety in such a city (Num. 35:6-15). Today, Jews and all nations are guilty of crucifying our Lord, often unknowingly. Paul admitted his guilt, saying, "You have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it" (Gal. 1:13). The Jewish nation, guilty of crucifying Christ ignorantly, must flee to the cities of refuge—the Church—where Christ, our High Priest, rules, not as an earthly king. He intercedes for us now, and we find solace in Hebron (Heb. 4:14-16).

In the story of Samson (Judg. 16), he consorted with a woman in Gaza. The city's elders planned to capture him at the city gates, fearing him for slaying many Philistines. But Samson took the gates, beams, and hinges and carried them to the mountains of Hebron. In the Bible, city gates represent sovereignty, as rulers decided who could enter or exit (Deut. 21:19). The sovereignty entrusted to Gaza was transferred to Hebron. Before the kingdom is established in Jerusalem, it begins in Hebron, symbolizing truths about the Church. The sequence is Hebron first, then Jerusalem. Samson prefigures our Lord during His earthly ministry. Today, the primary obstacles to establishing the state of Israel are Jerusalem and Hebron, and the issues surrounding Hebron must be resolved first through the Church.

Sarah's death at Hebron equates to the death of national Israel and the two tribes' existence. The ten tribes lost their national identity nearly

2,800 years ago. However, at the end of Daniel’s 70th week, a remnant will remain, and Christ will appear on the Day of the Lord, outside Jerusalem. Those trapped inside will perish unless they escape as the believing remnant through a valley formed by an earthquake splitting the Mount of Olives (Zech. 14:4). Sarah represents national Israel, and her death aligns with Christ’s death and resurrection. Since Christ’s resurrection, the Jews have faced exile and trials. At the end of Daniel’s 70th week, they will be revived. The current Jerusalem will be flattened, and our hopes rest on Hebron, which conveys truths about our dispensation, not the earthly Jerusalem.
The Old Testament history culminated at the cross, after which Daniel’s 70th week was to begin. Instead, the Gentiles were blessed at Israel’s expense. When Israel repents, the Gentiles’ prosperity will end, and reborn Israel will lead the nations. Many prophetic truths in Scripture relate to Christ, the Church, or reborn Israel, often encompassing all three. Since Christ’s resurrection, Daniel’s 70th week has been postponed, and the Gentiles are blessed in the interim. Jews and Gentiles are united in Christ, the true firstborn of heaven and earth.
Genesis 23 reveals truths about the Church and its mysteries. When the twelve spies scouted Canaan, they found Hebron, built seven years before Zoan in Egypt (Num. 13:22). This points to Daniel’s 70th week, as Israel will repent as a nation seven years after the Church’s rapture. Sarah died at Hebron, a city of refuge outside Jerusalem. Paul urged believers to leave Jerusalem and seek refuge outside its walls (Heb. 13:13).
Abraham negotiated with the Hittites, descendants of Heth, meaning "terror" (Gen. 10:15), who stemmed from Ham and had a poor reputation. Rebekah expressed disgust at the thought of Jacob marrying a Hittite woman (Gen. 27:46), and Isaac shared her sentiment.

Genesis 23:4–9
“I am a foreigner and sojourner among you. Give me property for a burial place among you so I can bury my dead” (Gen. 23:4). The Hittites replied, “Hear us, my lord: you are a mighty prince among us. Bury your dead in the choicest of our tombs. None of us will withhold his tomb from you” (Gen. 23:6). Abraham rose, bowed to the Hittites, and said, “If you are willing to let me bury my dead, hear me and entreat Ephron, son of Zohar, to sell me the cave of Machpelah at the edge of his field for the full price as a burial site among you” (Gen. 23:7-9).
Abraham described himself as a sojourner without land to bury his wife. The Hittites recognized him as a mighty prince, the first implicit reference to Israel before Jacob’s name was changed (Gen. 32:28). Sarah, representing Israel, was to be buried in a choice place, but Abraham rejected their offer, insisting on purchasing the cave of Machpelah from Ephron, son of Zohar, to ensure the patriarchs were buried together in a place of their own.
In Hebrew, Ephron means “fawn-like” or “lamb,” derived from aphar, meaning “dust” or “dry earth,” symbolizing death, like the golden calf pulverized into dust (Ex. 32:20). Ephron, son of Zohar (meaning “white” or “shining”), represents death under Satan’s influence (Isa. 14:12).

Abraham refused Ephron’s offer to give the cave, choosing to pay the full price.

Genesis 23:10–13
Ephron, a Hittite, answered Abraham in the hearing of the Hittites and those at the city gate: “No, my lord, hear me: I give you the field and the cave in it. In the presence of my people, I give it to you. Bury your dead” (Gen. 23:11). Abraham bowed before the Hittites and said to Ephron publicly, “If you will, please hear me. I will pay the price of the field. Accept it from me so I can bury my dead there” (Gen. 23:12-13).
Abraham refused Ephron’s gift due to its typological significance. Satan would have relished Sarah’s burial in his domain, symbolizing the death of Israel’s promises. Satan’s offer parallels his temptation of Jesus, showing Him all the kingdoms of the world and promising them if He would worship him (Matt. 4:8-10). Abraham foresaw this and paid for the cave, ensuring the patriarchs’ burial place remained distinct. Death may seem final, but for those reborn in Christ, God has the final word, capable of resurrecting the dead.

Genesis 23:14 - 17
Ephron responded to Abraham, “My lord, what are 400 shekels of silver between you and me for the land, so you can bury your dead?” Abraham accepted Ephron’s terms and weighed out the silver he requested in the presence of the Hittites: 400 shekels of silver at the current rate of exchange. In Hebrew, the word for “silver” denotes money, and the word shekel has a numerical value of 430, which also corresponds to the word for “soul” (nefesh), symbolizing those who will die. Thus, a shekel is related to a soul. The 400 shekels weighed out correspond to the last letter of the Hebrew alphabet, tav, which in ancient Hebrew was written as a cross. The number 4, or its multiples (40 or 400), represents the transient, mortal world. We do not know the size of the land Abraham purchased, but it remained his possession.
Elsewhere, a graveyard is bought for 30 pieces of silver, associated with Judas, who died after his betrayal.” With the payment he received for his treachery, Judas bought a field; there he fell headfirst, his body burst open, and all his intestines spilled out. All the people of Jerusalem heard of this, so they called that place ‘Akeldama,’ which means ‘Field of Blood’” (Acts 1:18-19). It was used as a burial site.” After deliberation, they decided to buy the potter’s field and made it a cemetery for foreigners. That is why the field is still called the Field of Blood. This fulfilled the prophecy of Jeremiah that says, ‘They took the thirty pieces of silver—the price at which he was valued by the people of Israel—and purchased the potter’s field, as the Lord directed’” (Matt. 27:7-10).
The “foreigners” include Rebekah, Jacob, and Leah, who were buried in the grave at Hebron. Jeremiah spoke of this, and the death of Judas spelled disaster for the unbelieving Jewish nation. Israel “died,” resulting in the burial of Gentile Christians in Jerusalem, a place of rest. Previously, Gentiles were buried outside Jerusalem, but now a new burial site was purchased at the expense of the Jewish nation, symbolized by Judas.

The Apostle Paul remarked that because Israel stumbled, the Gentiles are blessed. Instead of Israel receiving the blessing, the Gentiles or the Church inherit the foremost blessing. The Church enjoys the much-discussed firstborn rights of Israel, while the house of Israel remains desolate, as someone else took its place (Rom. 11:11-12). What Israel abandoned is now occupied by the Church—at their expense. Peter continued, “This was written in the Book of Psalms, where it says, ‘Let his home become desolate, with no one living in it,’ and, ‘Let someone else take his position’” (Acts 1:20). Israel can find rest only in the Church, which is equated to a city of refuge. This rest is epitomized at Hebron, and at the Field of Blood, the Church finds rest. Genesis 23 depicts the rest the Church now enjoys with Sarah; the works of Satan, Ephron, or Judas have no hold on us. Israel can find a resting place next to Sarah, and even in a cave, they too will live.” The sting of death is sin, and the power of sin is the law” (1 Cor. 15:56), but it will not touch us, for we are “free indeed” (John 8:36). The remnant of Israel is found today in the Church, as Sarah rests in the cave at Machpelah.

Genesis 23:17–20
So the field of Ephron in Machpelah near Mamre—the field, the cave in it, and all the trees within the field’s boundaries—was officially transferred to Abraham as his property in the presence of the Hittites and everyone at his city’s gate. After this, Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre, that is, Hebron, in the land of Canaan. The field and the cave in it were officially transferred from the Hittites to Abraham as his burial property.

In Hebrew, Machpelah means “double” or “portion.” The word epitomizes the Church, which has the firstborn rights, receiving a double portion. Some argue it was a double cave, but we are not certain, as a mosque may stand there today. There is something “double” about it, related to the firstborn or the Church. It may also denote Israel in the sixth dispensation, as they will lead the nations into the Millennium. However, Machpelah represents the calling of the Church, and at Hebron or Mamre, we noted the oak planted there (Gen. 18:1). Together, they portray the Church, where the patriarchs chose to die.

When Jacob was about to die, he said, “Bury me with my father and grandfather in the cave in the field of Ephron the Hittite” (Gen. 49:29). He knew that Abraham, his wife Sarah, Isaac, his wife Rebekah, and Leah, his wife, were buried there. Three generations, to whom the promises were made, were buried in that cave. Then Jacob died. Afterward, Joseph, his household, and his brothers buried Jacob in the cave of Machpelah (Gen. 50:12-14). Together, they carried God’s promises to the grave at Hebron. Their lives symbolize how these promises will be fulfilled in the future. This place of rest is redeemed from Satan, who has no control over their promises. They entered the “rest,” a common inscription in cemeteries today. This will change when the trumpet sounds (1 Cor. 15:52).

The Bible is clear that Abraham obeyed God in every way, leaving Ur without knowing where he was going. Once he reached the land God promised, he lived there by faith, like a foreigner in tents, as did Isaac and

Jacob, who inherited the same promise. All the patriarchs died believing God's promises without receiving them, but they saw them from a distance and welcomed them. They acknowledged they were foreigners and nomads on earth, looking forward to a country of their own (Heb. 11:8-14).
When Stephen was stoned to death, he said, "Abraham left his native land and lived in Haran until his father died. Then God brought him to the land of Canaan but gave him no inheritance, not even one square foot of land. God promised, however, that the whole land would belong to him and his descendants, even though he had no children. God also told his descendants they would live in a foreign land, where they would be oppressed as slaves for 400 years" (Acts 7:4-7). The 400 years represent the time from Isaac's weaning until Israel entered the Promised Land with Joshua and Caleb. In the meantime, their only possession was Ephron's cave, where the promises of the Church are gathered. We are in the bosom of father Abraham, and though Old Testament saints await the promises, we in the Church enjoy them now. We will never be part of death or Hades. Israel, though dead, found a resting place in Ephron's field, showing how the promises are transmitted to the Church. Old Testament believers like Abraham will be resurrected on the last day, and reborn Israel after Daniel's 70th week. On that day, the patriarchs will rise from the family grave, meet the Lord as a family, and be ushered into a prepared place on earth. The graves of Old Testament believers will be opened, fulfilling the wishes of Jacob and Joseph. Joseph's bones accompanied Israel during their 40 years in the desert for a reason (Ex. 13:19).

Genesis 24 – Rebekah
This chapter is often titled the marriage of Isaac and Rebekah, but the marriage occurs only in the final verse, with the preceding 63 verses elaborating on how Isaac found his wife. Some describe it as a matchmaker's effective prayer yielding a bride for Isaac. The Bible includes a few courtships that God blessed, but the story of Ruth and Boaz is more detailed than that of Rebekah and Isaac. This lengthy chapter is not about finding a spouse in this life but carries a profound prophetic message. It, along with the courtship of Boaz and Ruth, portrays how Christ will marry reborn Israel. It elaborates on the union between reborn Israel and the resurrected Christ in the new creation. However, there is one great exception: the Church, which is distinct as part of Christ's body. For some, reading a long chapter that does not address their immediate interests is challenging. This chapter does not concern the Church or believers in our dispensation but rather the time when Israel will accept Christ as their Messiah. In the Old Testament, God and Israel shared a marriage covenant, but it failed. The marriage was temporary, part of the old covenant, and failed for obvious reasons. A new marriage, part of a new covenant, will emerge, as Jeremiah noted: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to lead

them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people" (Jer. 31:31-33).

The previous marriage went terribly wrong, as Ezekiel 16 describes Israel's unfaithfulness under the law, pursuing other lovers. Paul referenced Jeremiah's words in Hebrews 8:8-10. The new marriage is not between the Church and our Lord, as our bond with Him surpasses Israel's bond with God. Two covenants are evident: the old marriage between God and Israel and a new marriage or covenant to be established. The mediator of the old covenant was Moses, while the Mediator of the new covenant is Christ. Israel, under the law, represents the old covenant, and their past experiences will also befall other nations. Today, creation, symbolized by the woman, rejects God, the Creator. The future marriage between reborn Israel and God will reflect the bond once shared between Creator and creation. The new covenant is not merely a union between Israel and God but between the Creator and the new creation, with real interactions. However, the Church is an exception, as our union with Him is more intimate, which is a stumbling block for many."

For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery—but I am talking about Christ and the Church" (Eph. 5:31-32). This refers to Genesis 2, where Paul describes the union of Adam and Eve, symbolizing Christ and the Church, not earthly marriage. The unique bond between Adam and Eve portrays the true bond between Christ and the Church. We are fully part of Christ, as Eve was formed from Adam's body. When we read, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:23-24), we should think of Christ and the Church, not our earthly relationships. This bond surpasses even the most perfect human marriages.

Adam's words, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man," are prophetic. We are one flesh with Christ, as the Church is His body. The life we have emanates from Christ. The first Adam is a shadow of the true One to come. It is wrong to think the Bible's message centers on us. Adam and Eve epitomize the bond we enjoy with Christ in heaven, and there is no marriage between us and the Lord. Adam did not marry Eve; they were one. When Adam was in a deep sleep, God took part of his side to form Eve. In the Old Testament, sleep often represents God's mystery or our time of waiting. Eve was not betrothed to Adam as Rebekah was to Isaac. Adam awoke with all his ribs intact, noticing nothing missing, and found Eve beside him, truly bone of his bone and flesh of his flesh. This is unique and unmatched by any earthly marriage.

Many times we are asked the question where Cain found his wife, and I am certain he married his own sister, as Sarah once married her brother Abraham.

Therefore, when our Lord once said to leave your father and mother is to participate in a union with Christ, which exceeds all marriages or bonds on

earth. This is not difficult as in Ephesians 5 it speaks of Christ and the Church. The unique bond the Apostle Paul speaks about is between Adam (Christ) and Eve. (Church) They are one flesh and there was no need to marry each other. They were one flesh even before they became husband and wife.
We are blessed with an amazing bond that existed even before the world was cast down in Genesis 1:2. The body of Christ is one and it is slowly evolving until the time of the rapture of the Church. Therefore, we can argue that we were part of Christ even before there was any mention of a Church.
He has chosen us in Him before the foundation of the world. Eph. 1:4 The Church is complete in Him and it was clinched even before the world on which Adam was created. If there is such a great union between us and Christ, why are some people troubled thinking we will marry Him? Likewise it will be pointless for Eve to marry Adam.

There was another strange marriage in the Bible. It was the marriage between Jacob and Rachel. The morning after the marriage when Jacob awoke, he was in great shock discovering there was another woman in his bed, and she was not Rachel. He learned he married Leah and not Rachel. We may argue that Laban their father cheated them but typologically it was correct. When our Christ resurrected from the dead, he should have married reborn Israel but instead there was a delay, and it was very upsetting to Israel as it shocked Jacob. The marriage conveys something of our dispensation as Rachel who was the rightful bride had to wait for the long delay of our dispensation. In the meantime Leah who was tender eyed; portrays the Church, and she replaced Rachel. The tender eyes bequeath the spiritual things, but Rachel who was beautiful and well favoured, 29:17 portrays the future reborn Israel or the things we perceive with our eyes. Jacob did not marry Leah and her tender eyes convey the mysteries of our present time. Leah is a type of the Church as Eve was to Adam.
Eve was taken from Adam’s side and she had the same flesh and bones as his. As Eve is the first woman, similarly the Church is the first in God’s salvation plan and Leah epitomizes our position.
There is another time in the Bible when the ‘side’ is mentioned.
When they pierced the side of the Lord, forth came water and blood. The soldiers knew that our Lord died, and breaking any of His bones was futile. When the soldiers did poke his side with a sword, they were shocked. Immediately water and blood flowed from his side – something they never expected. The following verse says: ‘And he that saw it bare record and his record is true,’ Jn. 19:35
The blood and water that flowed from His side had an instant effect and its cleansing power worked from that moment onwards until the last day of Judgement, when Abraham will enter the new creation. With this, many people believed that the water and the blood had a special hint. It had a message to the believers but the onlookers were oblivious of its effects. It says that the people did believe when they saw the water and blood. The ‘true record’ is not His death, as it was obvious. The greater implication is

the life that emanated from the Lord's side – the life or the water and blood that caused His resurrection. John again mentions the water and blood in his Epistles.'This is He who came by water and blood--Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that testify:' 1Joh. 5:6, 7 All the new manuscripts omits following verse; the Father, the Word, and the Holy Spirit; and these three are one. Indisputable they were written down wrongly as many try to validate the trinity with the verse. The message is not the 'trinity' but rather the water, blood and the Spirit. The true Life is the water (Word of God) the blood (the life of Christ) and His Spirit. Today we as part of the Church do testify its working power. There is life in the Son and the Church is the first to flow from His side. For these things were done that the Scripture should be fulfilled, 'Not even one of His bones will be broken. Jn. 19:35 John ended by saying that the things were done that the Scripture might be fulfilled.
In the Gospels we find the word, 'fulfilled' 39 times, and each time when it says; that the things were done that the Scripture might be fulfilled, it needs to draw our attention. The reason is it needs to make us attentive as there is a superficial implication, but think twice, there is a greater message that lurks behind the obvious. A greater meaning will be fulfilled in future by either the Church, when Israel comes to repentance or both, as it addresses the time of the mystery until the Millennium.
Indeed in the Book Zechariah we do read of the time when Israel will see His side that was pierced.'
Then they will look on Him whom they have pierced. Zec. 12:10 They will feel uncomfortable realizing It was the Lord; then they will be aware of the Church that developed from the 'scars' as they are formed from His side. We will verify the power of His life saving blood and the Word of God. Yes then the Sovereign Lord is coming in power and He will rule with a powerful arm. See, He brings His reward with Him when He comes. Isa. 40:10
The mystery is not the side that was pierced but rather the Church that accompanied Christ. We are the proof of His sheer power. John said that God testifies to the world and also to Israel on the day of the Lord, that the Church has eternal life, and that life is in His Son. 1Jn. 5:11
It says; tell the daughter of Zion, 'look, your king is coming to you! He is humble and mounted on a donkey, even on a colt of a donkey.' The donkey is the Church that will accompany Him. Matt. 21:5
That specific prophecy in the Old Testament Zech. 9:9-10 should have been fulfilled when our Lord was on earth but the day ended with Him crying over Jerusalem. There will be a latter real fulfilment when Christ comes triumphantly on the day of the Lord.

Many books and lyrics written today is motivated by love or how a woman meets a man, and the Bible is not different. The main subject of the Bible is how the Creator or the Man will meet his wife who is reborn Israel, as they epitomize the world or the creation that will embrace the man. It is an ever continuing theme in the world.

In the last chapter of the Book Revelations the New Jerusalem is the kingdom of the Messiah and it is the complete new creation that communes with God. It is not mere Israel but all the believers.
Israel will be eternal unlike the other nations of the world. If they wish to be part of the kingdom they need to repent and then they will be reckoned as part of reborn Israel. In the future many heathen will blend with Israel. Thus the subject of Genesis 24 is not the Church but the calling of Israel who is God's bride.
In the previous chapter Sarah died and she is buried, and she resting in the grave, epitomizes our 5th dispensation of rest. Isaac was sad when Sarah died.
The following chapter is more positive for Israel as Isaac forgot his mother death and then he was comforted by Rebecca. Sarah is Israel as part of the old covenant and Rebecca is Israel as part of the new covenant. In the perspective of this chapter Sarah is part of the old covenant and Rebecca the new. This will be confusing as in the previous chapters we always spoke of Sarah as part of the new. This is nothing new as we do have many more examples as Aaron who was a type of the High Priest after the new covenant but if Aaron is compared to his son Eleazar, then Aaron portray the old and Eleazar the new covenant.
In this chapter Rebecca is part of the new, opposing Sarah who is part of the old.
Isaac had been a bachelor for 40 years and while Sarah was alive, there was no talk of Isaac having a wife. He even had to wait another 20 years before Jacob was born.
Sarah had to die to be replaced by Rebecca, a new generation.
Isaac is comforted by Rebecca, and the old is gone and the new is in its place. It betokens the truths of reborn Israel with regard to the power of the resurrected Christ.

Genesis 24:1 – 4
As the days went by and Abraham became older, the Lord blessed Abraham in every way. 2 Abraham said to the oldest servant of his household, who was in charge of everything he owned, Put your hand under my thigh. 3 By the Lord, God of heaven and earth, give me your word that you won't choose a wife for my son from the Canaanite women among whom I live. 4 Go to my land and my family and find a wife for my son Isaac there.

The initiative of Abraham was to get a wife for Isaac. He was getting old and he needed nothing apart from a wife for his son Isaac.
Abraham wanted his oldest servant who was in charge of everything, to seek a wife for his son and firstly we need to notice the servant had no name.
We need to study Genesis 15 and in this chapter the servant is Eliezer and there is no doubt in my mind that in this chapter he spoke of him. Previously Abraham said that the servant will be his heir. 15:3 With this, Eliezer is placed higher than Isaac and even here Isaac should have been greater but not in this chapter. Eliezer ruled everything and he had no

name and it does not matter. If he is called Eliezer then his position portray Christ as the High Priest of the new covenant. Eleazar is the risen Christ who arranged for the bride and the bride is Israel. Eliezer of the new covenant or the High Priest is Christ today, waiting to be united with reborn Israel.
In Genesis 24 he is not named and he epitomizes Christ today. When our Lord was on earth he referred to the 'other comforter' in the Book John.
But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Jn. 14:26
The Spirit is the other comforter and if Israel is comforted in the last verse of this chapter, then the comforter is the unknown servant or Eliezer who arranged the bride Rebecca for Isaac.

The servant is the resurrected Christ and today he is known as the Spirit or the other comforter. He is hidden in heaven and on the day of the Lord He will be revealed to Israel. His task is to cause the rebirth of Israel and how does it come about? – Via the working of the Spirit that will be poured out on all Israel.
And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Joel2:28
From reborn Israel, the remnant will return to the land Canaan but they will meet the Lord in the desert outside Israel.

Lay your hand under my hip. The thighs were thought to play a part in procreation and it is easier to understand if we translate them as our private parts. 46:26 Ex. 1:5 It is to make an oath by the power of a future reborn generation, or by the power the new creation that will evolve. Today we are familiar with the power of His resurrection and Paul wishes us to understand the incredible greatness of God's power, the mighty power that raised Christ from the dead. Eph. 1:19, 20 He had to swear or to make an oath by that power and that is exemplified in the 'hip.' It is also portrayed in the rod and staff as David once wrote: Your rod and your staff protect and comfort me. Ps. 23:4 With this verse we are again with Eliezer as the word comfort is exemplified by the risen Christ.
Why do we swear by the God of heaven and earth? The idea is that the one God of both heaven and the earth will amalgamate the two. Here is a marriage between heaven and earth and He will heal the rift. Once Rebecca married Isaac there was total harmony.
Gen 15:2 said that Eliezer did rule over e Many people question where Cain found his wife, and I am certain he married his own sister, just as Sarah married her brother Abraham. Therefore, when our Lord said to leave your father and mother, it signifies participating in a union with Christ, which surpasses all earthly marriages or bonds. This is clear in Ephesians 5, which speaks of Christ and the Church. The unique bond the Apostle Paul describes is between Adam (Christ) and Eve (Church). They are one flesh, and there was no need for them to marry each other; they were one flesh even before becoming husband and wife.

We are blessed with an extraordinary bond that existed before the world was cast down in Genesis 1:2. The body of Christ is one, and it is gradually forming until the rapture of the Church. Thus, we can argue that we were part of Christ even before the Church was mentioned." He chose us in Him before the foundation of the world" (Eph. 1:4). The Church is complete in Him, established before the world on which Adam was created. Given this profound union with Christ, why are some troubled by the idea of marrying Him? Similarly, it would be pointless for Eve to marry Adam.

Another unusual marriage in the Bible is that of Jacob and Rachel. The morning after the marriage, Jacob awoke in shock, discovering another woman in his bed—not Rachel, but Leah. We may argue that their father, Laban, deceived them, but typologically, it was fitting. When Christ resurrected, He was meant to marry reborn Israel, but there was a delay, which was as upsetting to Israel as it was shocking to Jacob. This marriage reflects our dispensation: Rachel, the rightful bride, had to wait through the long delay of our era. Meanwhile, Leah, who was tender-eyed, represents the Church, replacing Rachel. Her tender eyes signify spiritual things, while Rachel, "beautiful and well-favoured" (Gen. 29:17), represents future reborn Israel or things we perceive with our eyes. Jacob did not initially intend to marry Leah, and her tender eyes convey the mysteries of our present time. Leah is a type of the Church, as Eve was to Adam.

Eve was taken from Adam's side, sharing his flesh and bones. As the first woman, Eve signifies the Church, the first in God's salvation plan, and Leah epitomizes our position. Another instance of the "side" is mentioned in the Bible. When they pierced the Lord's side, "forth came water and blood." The soldiers knew He was dead, and breaking His bones was unnecessary. When they pierced His side with a spear, they were shocked as water and blood flowed out—something unexpected. The following verse states, "And he who saw it bore witness, and his testimony is true" (John 19:35).

The blood and water from His side had an immediate effect, with cleansing power from that moment until the last day of judgment, when Abraham will enter the new creation. Many believed the water and blood carried a special significance, a message for believers, though onlookers were unaware of its impact. It is said that people believed when they saw the water and blood. The "true record" is not His death, which was obvious, but the life that flowed from His side—the water and blood that enabled His resurrection. John mentions this again in his epistles: "This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that testify" (1 John 5:6-7). Many modern manuscripts omit the following verse, "the Father, the Word, and the Holy Spirit; and these three are one." This was likely added erroneously to support the Trinity. The true message is not the Trinity but the water (Word of God), blood (life of Christ), and Spirit. Today, as the Church, we testify to their transformative power. There is life in the Son, and the Church is the first to flow from His side.

These things were done to fulfil the Scripture: “Not one of His bones will be broken” (John 19:36). John emphasized that these events fulfilled Scripture. The word “fulfilled” appears 39 times in the Gospels, and each instance draws attention to a deeper meaning beyond the obvious. A greater significance will be fulfilled in the future, involving the Church, Israel’s repentance, or both, addressing the mystery until the Millennium. In the Book of Zechariah, we read of the time when Israel will see “Him whom they have pierced” (Zech. 12:10). They will feel remorse, realizing it was the Lord, and become aware of the Church formed from His “scars,” as we are from His side. We will affirm the power of His life-saving blood and the Word of God.” The Sovereign Lord is coming in power and will rule with a mighty arm. See, He brings His reward with Him when He comes” (Isa. 40:10). The mystery is not the pierced side but the Church that accompanies Christ. We are proof of His power. John said that God testifies to the world and Israel on the Day of the Lord that the Church has eternal life, and that life is in His Son (1 John 5:11). It is written, “Tell the daughter of Zion, ‘Look, your King is coming to you! He is humble and mounted on a donkey, even on a colt of a donkey’” (Matt. 21:5). The donkey represents the Church accompanying Him. This prophecy in Zechariah 9:9-10 should have been fulfilled during Christ’s earthly life, but the day ended with Him weeping over Jerusalem. Its true fulfilment will occur when Christ returns triumphantly on the Day of the Lord.

Many books and songs today are inspired by love or the meeting of a man and a woman, and the Bible is no different. Its central theme is how the Creator, the Man, will unite with His wife, reborn Israel, who represents the world or creation embracing Him. This is an enduring theme. In the final chapter of Revelation, the New Jerusalem is the Messiah’s kingdom, the complete new creation communing with God, encompassing not just Israel but all believers. Israel will be eternal, unlike other nations. To be part of the kingdom, other nations must repent and be reckoned as part of reborn Israel. Thus, Genesis 24 focuses not on the Church but on Israel, God’s bride.

In the previous chapter, Sarah died and was buried, resting in the grave, symbolizing our fifth dispensation of rest. Isaac was grieved by Sarah’s death. Genesis 24 is more positive for Israel, as Isaac forgot his mother’s death and was comforted by Rebekah. Sarah represents Israel under the old covenant, while Rebekah represents Israel under the new covenant. In this chapter, Sarah is the old covenant and Rebekah the new, which may seem confusing since Sarah previously symbolized the new covenant. This is not unusual; for example, Aaron represents the High Priest of the new covenant, but compared to his son Eleazar, Aaron symbolizes the old covenant and Eleazar the new. Here, Rebekah represents the new covenant, contrasting with Sarah’s old covenant.

Isaac remained a bachelor for 40 years, and while Sarah was alive, there was no mention of him marrying. He waited another 20 years before Jacob was born. Sarah had to die to be replaced by Rebekah, a new generation. Isaac’s comfort in Rebekah signifies the truths of reborn Israel through the power of the resurrected Christ.

Genesis 24:1–4
As Abraham grew older, the Lord blessed him in every way. Abraham said to the oldest servant of his household, who was in charge of all he owned, “Put your hand under my thigh. By the Lord, God of heaven and earth, swear that you will not choose a wife for my son from the Canaanite women among whom I live. Go to my land and my family and find a wife for my son Isaac there.”
Abraham’s initiative was to find a wife for Isaac. As he aged, his sole concern was securing a wife for his son. He instructed his oldest servant, who managed everything, to seek a wife, and notably, the servant is unnamed in this chapter. In Genesis 15, this servant is Eliezer, and I have no doubt Abraham referred to him here. Previously, Abraham said Eliezer would be his heir (Gen. 15:3), placing him above Isaac. Yet, in this chapter, Eliezer, though unnamed, oversees everything. If named Eliezer, he represents Christ as the High Priest of the new covenant. Eliezer, the risen Christ, arranges for the bride, Israel. In Genesis 24, his anonymity symbolizes Christ today. When Jesus was on earth, He spoke of the “other Comforter” in John: “But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said to you” (John 14:26).
The servant is the resurrected Christ, known today as the Spirit or the other Comforter. He is hidden in heaven, and on the Day of the Lord, He will be revealed to Israel. His task is to bring about Israel’s rebirth through the outpouring of the Spirit: “And afterward, I will pour out My Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions” (Joel 2:28). From reborn Israel, the remnant will return to Canaan but will meet the Lord in the desert outside Israel.
“Place your hand under my thigh.” The thigh was considered significant in procreation, better understood as referring to the private parts (Gen. 46:26; Ex. 1:5). This act represents an oath by the power of a future reborn generation or the new creation that will emerge. Today, we recognize the power of Christ’s resurrection, and Paul urges us to understand “the incredible greatness of God’s power, the mighty power that raised Christ from the dead” (Eph. 1:19-20). The servant swore an oath by that power, symbolized by the “thigh.” This is also depicted in the rod and staff, as David wrote: “Your rod and Your staff, they comfort me” (Ps. 23:4). In this verse, the theme of comfort aligns with Eliezer, representing the risen Christ.
Why swear by the God of heaven and earth? The idea is that the one God of both heaven and earth will unite the two. This signifies a marriage between heaven and earth, healing the rift. Once Rebekah married Isaac, there was complete harmony. Genesis 15:2 states that Eliezer ruled over everything, portraying the resurrected Christ, to whom “all authority in heaven and on earth has been given” (Matt. 28:18). This is the power of a new generation that unites earth with heaven, binding man and woman in the new creation.
Abraham refused a wife for Isaac from Canaan, as he previously expressed disdain for the Hittites. Ultimately, Isaac did not choose his wife; Eliezer,

who was older, did. Abraham believed a closer familial tie would foster unity and understanding. Similarly, our Lord on earth had a strong bond with Israel, as Abraham did with Sarah. After the Babylonian captivity, when Israel returned under Ezra's guidance, all foreign wives were sent away (Ezra 10). Our Lord did not tolerate foreign women.

Genesis 24:5–10
The servant said to him, "What if the woman refuses to come back with me to this land? Should I take your son back to the land you left?" Abraham replied, "Be sure you do not take my son back there. The Lord, the God of heaven—who took me from my father's household and my family's land, who spoke to me and swore, 'I will give this land to your descendants'—He will send His angel ahead of you, and you will find a wife for my son there. If the woman refuses to come with you, you will be free from this obligation to me. Only do not take my son back there." So the servant placed his hand under his master Abraham's thigh and swore an oath concerning this mission.
Abraham did not want Isaac to marry a descendant of Ham (Canaan). Eliezer asked if, should Isaac's future wife refuse to live in Canaan, it would be acceptable for Isaac to live in Mesopotamia. Abraham insisted he would rather have no bride than have Isaac leave Canaan. Typologically, Isaac's bride needed to be closely related to him, as reborn Israel is to Christ. Another reason is that future reborn Israel will repent in the desert, outside the land of Israel. With their repentance, they will return to the Promised Land. The stories of Rebekah and Ruth, a Gentile woman from Lot's family related to Abraham's ancestors, are significant, as they lived outside Israel.
Abraham said the angel of the Lord, or God Himself, assured him that a wife would be found for Isaac. Knowing the journey would be successful, he allowed Eliezer to place his hand under his thigh.

Genesis 24:10–11
The servant took ten of his master's camels and all his master's best provisions, set out, and travelled to Nahor's city in Aram-naharaim. He had the camels kneel outside the city at the well in the evening, when women came to draw water.
Throughout, the servant remained unnamed and journeyed to the city where Nahor, Abraham's brother, lived. Haran, another brother, was the father of Lot.
At the time when women came to draw water, the servant had the camels kneel outside the well. The ten camels symbolize the Word of God, as the number 10 equates to His Word. A camel represents a believer heading toward the kingdom, capable of crossing the harsh desert. Camels can endure barren conditions, escorting believers through a lifeless desert to the Promised Land. The ten camels symbolize believers traversing from Egypt to Canaan. They may also represent the ten lost tribes of Israel. When our Lord met ten lepers in Samaria, where the ten lost tribes settled, they symbolized those tribes (Luke 17:12). Samaria and the Sea of Galilee were the capital and enclave of the ten tribes. The ten lepers

“stood at a distance” (Luke 17:12), representing the ten lost tribes who believed they were beyond God’s blessing. They were healed, but only one, a Samaritan, returned to praise God (Luke 17:16). This “one” pictures the Church, rooted in the ten lost tribes. The emphasis on Samaria highlights the ten lost tribes. The ten camels, water, and well symbolize the believing remnant of Israel who will be healed.
In Hebrew, the word for camel is related to the letter gimel, the third letter of the alphabet, originally shaped like a camel. In Hebrew, a word’s meaning derives first from its letters and second from their sequence. Some words are linked by anagrams, such as the numbers 2-20-200, which can be arranged as 200-20-2, 20-2-200, or other combinations. Related words include:

- Bechoor (200-20-2), meaning firstborn.
- Chabar (200-2-20), meaning to unite.
- Rabach (20-2-200), meaning baked.
- Berech (20-200-2), meaning to kneel.
- Rachav (2-20-200), meaning a horseman riding.
- Chavar (200-2-20), meaning to live abundantly.
- Becher (200-20-2), meaning a one-humped camel.

These anagrams centre on the concept of the firstborn. The true Firstborn, risen from the dead, is Christ, who holds the right of the firstborn and a double share (Deut. 21:15-17). This double share is reflected in the numbers 20-2-200. Together, they symbolize reborn Israel, the true firstborn among the nations.
Eliezer was at the well, and the patriarchs’ history revolved around wells. In the late afternoon, Eliezer prayed to God.

Genesis 24:12–16
He said, “Lord, God of my master Abraham, grant me success today and show kindness to my master Abraham. I stand here by the spring while the daughters of the city’s men come to draw water. When I say to a young woman, ‘Please lower your jar so I may drink,’ and she replies, ‘Drink, and I will water your camels too,’ let her be the one You have chosen for Your servant Isaac. By this, I will know You have shown loyalty to my master.” Before he finished speaking, Rebekah—daughter of Bethuel, son of Milcah, wife of Nahor, Abraham’s brother—came out with a water jar on her shoulder. The young woman was very beautiful, of marriageable age, and a virgin, having not known a man. She went down to the spring, filled her jar, and came up.
Eliezer relied on God’s kindness, as Isaac would be blessed under the new covenant. It was Abraham, not Isaac, who tasked Eliezer with arranging the bride, reflecting God’s desire in heaven. In biblical times, women fetched water, similar to practices in rural Africa. Typologically, water represents the Word of God, and fetching it is Israel’s task, the work of a woman. In astrology, Aquarius, the water bearer, is the eleventh zodiac sign, representing Christ if male or Israel if female. Here, Eliezer and Rebekah, who gave him water, are water bearers. The water jar signifies the Word of God, the Spirit, or the word we receive gladly.

Rebekah represents Israel accepting the Word of God, and Eliezer symbolizes the Spirit. This narrative does not teach how God selects a spouse but portrays those who receive His Word. Milcah, Nahor's wife, had eight sons, including Bethuel, Rebekah's father. Rebekah was one generation younger than Isaac, as Nahor was Abraham's older brother. Rebekah was very beautiful, of marriageable age, and a virgin, meaning she had not known a man. In the Bible, a virgin is typically an unmarried young woman, and unless specified, she may have known a man. If a man and woman were caught in an act, they had to marry or face punishment (Deut. 22:28-29).

Genesis 24:17 - 22
The servant ran to meet her and said, "Please give me a little sip of water from your jar." She replied, "Drink, sir." Then she quickly lowered her water jar with her hands and gave him water to drink. When she finished giving him a drink, she said, "I'll draw water for your camels too, until they've had enough to drink." She quickly emptied her jar into the watering trough, ran to the well again to draw water, and drew water for all the camels. The man stood gazing at her, silently wondering if the Lord had made his trip successful. As soon as the camels finished drinking, the man took out a gold ring, weighing half a shekel, and two gold bracelets for her arms, weighing ten shekels.
Eliezer was amazed by what he saw. He asked for a small favour—some water to drink—and she did much more, gladly watering his camels as well. She completed her task willingly, and the servant quickly responded by giving her gifts. In this remarkable story, Eliezer could also be called ploni almoni, meaning "such a one," and Isaac takes Abraham's position. Eliezer epitomizes the Lord Jesus or the Spirit in our dispensation, a time when natural Israel is vacant, enduring great turmoil. During our era, our Lord is hidden but known as the Spirit. Christ, who ascended to heaven, will soon appear as Israel's Messiah.
After our fifth dispensation of grace, Rebekah will marry Isaac and eventually disappear. This chapter is drawn out and recounted twice by Eliezer, emphasizing its importance. Rebekah gave water to both Eliezer and the camels, symbolizing God's Word—a perfect picture of reborn Israel. She was beautiful, and Romans 3 states that Israel is entrusted with the Word of God: "Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God" (Rom. 3:1-2). Israel bears great responsibility to preach the Gospel to all nations. This did not fully occur, as only a small remnant, the twelve disciples, proclaimed it after Christ's resurrection. In the near future, 144,000 will preach His Word to all corners of the world after Daniel's 70th week, making disciples of all nations (Matt. 28:18-20).
In museums, many well-known paintings depict Eliezer and Rebekah at the well. These artworks spark discussions of symbolism and typology, yet mentioning these terms in biblical contexts may invite ridicule. Art is a visual expression, and the finer details in paintings create stories in our minds. These are common concepts in galleries but often overlooked by

biblical scholars. If Eliezer carried a jar on his back, he would be depicted as ploni almoni. In the New Testament, when Jesus prepared the Passover, He told His disciples to find “a certain man” and say, “The Teacher says, ‘My time is at hand; I will keep the Passover at your house with My disciples’” (Matt. 26:18). This man is unnamed, indicating his special role. In essence, Eliezer is the ploni almoni or the Spirit, overseeing Abraham’s household.

In the Book of Esther, we encounter another unnamed figure. The other kinsman’s identity and whereabouts are unknown, making him a puzzle. Boaz called this kinsman aside, interrupting his course (Ruth 4:1). The phrase “such a one” translates the Hebrew ploni almoni, meaning an anonymous person. We know Boaz, but the nameless kinsman, the brother of Elimelech, was older and had greater authority to redeem Ruth, making him the clear favourite (Ruth 4:3). Typologically, ploni almoni may denote the “hidden Christ” in heaven. Christ has separated (ploni) from Israel, hiding His face (almoni, forsaken) when He ascended. Christ does not know Israel, and Israel has distanced itself from Him. The servant, Eliezer, represents the Spirit or Christ and remains anonymous.

The woman is Israel or the Samaritan woman at the well, who ran to tell others of the Messiah (John 4:28-29). If I named her, I would call her Rebekah, as she is blessed with water and acts on it, sharing the Word of God. Those who keep the water to themselves, like religious clergy who handle the Word but fail to see its life-giving attributes, hold a closed jar. They possess a Bible but apply it only to themselves. Rebekah was forthcoming, joyfully sharing her water with Eliezer and his camels. I believe the camels represent the Church, supported by Romans 3:29: “Is God the God of Jews only? Is He not the God of Gentiles too? Yes, of Gentiles too.”

The “gold ring” in this chapter is uncertain; it could be a jewel on the forehead or a crown (Ezek. 16:12). Here, Israel is considered part of the old covenant, adorned as God’s bride. I believe it was a gold plate or crown, like that worn by the High Priest, pinned to a white linen turban with a purple cord. The turban reflects our fifth dispensation, and the golden plate the seventh dispensation. The turban represents Christ’s hidden kingdom (fifth dispensation), and the golden plate His revealed kingdom (seventh dispensation). The gold plate is tied to the promise that the High Priest will become King, reigning through the Millennium. The gold plate weighed half a shekel, but where is the other half?

The other half is omitted, as with Sarah’s 127 years. Both Sarah and Rebekah are marked by “half,” and with Sarah’s death, her tent became Rebekah’s. The other half remains hidden. The gematria of shekel (300-100-30) totals 430, as does the word for “soul” (nefesh). The period from Isaac to Israel’s deliverance from Egypt was 430 years, divisible into 215 and 215 years. There is always a “half” in Israel’s history. Shekel implies half, and the woman is half of the man, the other half being spiritual. The Church is fully part of Christ, but Sarah (127 years) and Rebekah (half shekel on her forehead) are Christ’s bride, with a less intense union than the Church, His body. The half shekel of gold on Rebekah’s forehead

reflects her thoughts. Reborn Israel thinks differently from the world, showing an attentive nature by watering the camels.
She had two gold bracelets on her arms, weighing ten shekels (Gen. 24:22). Each bracelet weighed five shekels, forming two opposing fives (5:5). In Isaac's life, another hidden five appears when calculating the 400 and 430 years since Abraham entered Canaan (Gen. 21:2). This is subtle and requires searching, as it conveys the new covenant. In the parable of the ten virgins, five had oil, and five did not (Matt. 25:1-10). Initially, all ten lamps burned with oil-soaked wicks. The five wise virgins carried spare oil, while the five foolish ones did not. The ten virgins represent the Ten Commandments of the old covenant, whose oil will run dry. The five wise virgins had spare oil for the new covenant, which never depletes. Refusing the hidden message of the new covenant within the old means lacking the Spirit. In the Tabernacle, there was one showbread table and one lampstand. In Solomon's Temple, there were ten of each, one lampstand per table, with two sets of five opposing each other (2 Chron. 4:7-8, 19). The new covenant is traced in the old, with the five on the left (law) opposing the five on the right (grace). The ten shekels of gold on Rebekah's arms symbolize the practical work we do—offering our bodies, arms, and legs.

Genesis 24:23–25
He said, "Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?" She responded, "I am the daughter of Bethuel, son of Milcah and Nahor." She continued, "We have plenty of straw and feed for the camels and a place to spend the night." It was the right family.
Rebekah mentioned her grandmother Milcah, whose name means "queen." She was the daughter of a queen, aptly describing reborn Israel. Nahor was Abraham's older brother. It is written that Terah was the father of Abram, Nahor, and Haran. Haran, the eldest, died first, but Abraham is named first as the firstborn (Gen. 11:27).
Rebekah told Eliezer who she was and politely offered him a place to stay. She also cared for the household, as expected of a woman. An old Jewish saying states that the woman is the house, and in Hebrew, the words for "house" (bayit) and "woman" (ishah) are conceptually similar, reflecting her nature.

Genesis 26:26 - 29
The man bowed down and praised the Lord: [27] Bless the Lord, God of my master Abraham, who hasn't given up his loyalty and his faithfulness to my master. The Lord has shown me the way to the household of my master's brother. [28] The young woman ran and told her mother's household everything that had happened. [29] Rebekah had a brother named Laban, and Laban ran to the man outside by the spring.

Eliezer thanked God and Rebecca shared the news immediately with her mother, as the mother is more vital to her than her father. When our lineage is determined the mother is more important than the man.

As an example if the father is a Jew and the mother a heathen, then the children are deemed heathen.
Rebecca went to the house of the mother and Milcah had a vital role. Laban directed everything and he was not as central as his own wife. Eliezer remained standing at the fountain and remained in the background. There was no meddling from his side and he told the story as it unfolded. It is true as in our dispensation of grace Eliezer or the Spirit is unknown to the world and placed in heaven.

Genesis 24:30 - 36
When he (Laban) had seen the ring and the bracelets on his sister's arms, and when he had heard his sister Rebekah say, this is what the man said to me, he went to the man, who was still standing by the spring with his camels. [31] Laban said, Come in, favoured one of the Lord! Why are you standing outside? I've prepared the house and a place for the camels. [32] So the man entered the house. Then Laban unbridled the camels, provided straw and feed for them and water to wash his feet and the feet of the men with him, [33] and set out a meal for him. But the man said, I won't eat until I've said something. Laban replied, 'Say it.' [34] The man said, I am Abraham's servant. [35] The Lord has richly blessed my master, has made him a great man, and has given him flocks, cattle, silver, gold, men servants, women servants, camels, and donkeys. [36] My master's wife Sarah gave birth to a son for my master in her old age, and he's given him everything he owns.

Throughout Eliezer kept a low profile and he said he is the servant of Abraham and remained anonymous as he is the Spirit. The Spirit is not a different entity but it is Christ himself. It is the resurrected Christ who now hides in heaven. When our Lord was on earth He said He will send another Comforter and it is the resurrected Christ and He is the Spirit. He is the hidden Christ but here he expresses himself as Abraham's servant.
Laban the brother of Rebecca overheard the conversation between Rebecca and her mother. He ran outside to meet him. Why did Eliezer remain at the well? That was to epitomize our position as part of the Church as we are placed with Christ outside the camp, the place where Christ once suffered for us.
However reborn Israel did care for Eliezer and they invited the once rejected Christ. They invited him and made him feel at home and they even washed his feet.
Eliezer said he won't eat until he told them something. His words were 'salted' speaking the unseen things or the things of the spirit. They were directed towards the woman who cared for the house. Eliezer said Abraham gave everything to Isaac and today it will be disputed in the courts. Abraham's other sons as Ismael, or the 6 sons that were born after Isaac, are not reckoned with, as he send them away with presents.
Eliezer spoke the following verses reiterating twice what he meant.

Genesis 24:37 – 60

My master made me give him my word: ‘Don’t choose a wife for my son from the Canaanite women, in whose land I’m living. (verse 3) [38] No, instead, go to my father’s household and to my relatives and choose a wife for my son.’ (verse 4) [39] I said to my master, ‘What if the woman won’t come back with me?’ (verse 5) [40] He said to me, ‘The Lord, whom I’ve travelled with everywhere, will send his messenger with you and make your trip successful; and you will choose a wife for my son from my relatives and from my father’s household. (Verse 7) [41] If you go to my relatives, you will be free from your obligation to me. Even if they provide no one for you, you will be free from your obligation to me.’ (Verse 8) Today I arrived at the spring, and I said, ‘Lord, God of my master Abraham, if you wish to make the trip I’m taking successful, [43] when I’m standing by the spring and the young woman who comes out to draw water and to whom I say, ‘ Please give me a little drink of water from your jar, ‘ [44] and she responds to me, Drink, and I will draw water for your camels too, may she be the woman the Lord has selected for my master’s son.’ [45] Before I finished saying this to myself, Rebekah came out with her water jar on her shoulder and went down to the spring to draw water. And I said to her, ‘Please give me something to drink.’ [46] She immediately lowered her water jar and said, ‘drink, and I will give your camels something to drink too.’ So I drank and she also gave water to the camels. [47] Then I asked her, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethuel, Nahor’s son whom Milcah bore him.’ I put a ring in her nose and bracelets on her arms. [48] I bowed and worshipped the Lord and blessed the Lord, the God of my master Abraham, who led me in the right direction to choose the granddaughter of my master’s brother for his son. [49] Now if you’re loyal and faithful to my master, tell me. If not, tell me so I will know where I stand either way. [50] Laban and Bethuel both responded, This is all the Lord’s doing. We have nothing to say about it. [51] Here is Rebekah, right in front of you. Take her and go. She will be the wife of your master’s son, just as the Lord said. [52] When Abraham’s servant heard what they said, he bowed low before the Lord. [53] The servant brought out gold and silver jewellery and clothing and gave them to Rebekah. To her brother and to her mother he gave the finest gifts. [54] He and the men with him ate and drank and spent the night. When they got up in the morning, the servant said, See me off to my master. [55] Her brother and mother said, Let the young woman stay with us not more than ten days, and after that she may go. [56] But he said to them, Don’t delay me. The Lord has made my trip successful. See me off so that I can go to my master. [57] They said, Summon the young woman, and let’s ask her opinion. [58] They called Rebekah and said to her, Will you go with this man? She said, I will go. [59] So they sent off their sister Rebekah, her nurse, Abraham’s servant, and his men. [60] And they blessed Rebekah, saying to her, May you, our sister, become thousands of ten thousand; may your children possess their enemies’ cities.

The message of this chapter is significant and therefore the reason why many verses are repeated twice. It is similar to the Book Acts [ch. 10] when Cornelius had a vision and he shared the vision three times with the

Apostle Peter. The reason is that it had many implications and it was important.
The message of Rebecca being a bride to Isaac is told twice as it epitomizes things far distant.
Personally they asked Rebecca if she wanted to leave and she agreed, and she refused to wait another 10 days. Eliezer frankly refused to stay another 10 days, as typologically when Israel repents on the day of the Lord at Petra, in the near future, there will be no delay.
In the past history of Israel there were many interruptions as at the time of Christ resurrection from the dead, but not here.
A prophecy is made saying; 'may you, our sister, become thousands of ten thousand; may your children possess their enemy's cities.'
In this prophecy Israel will rule the enemies and until today it never happened. The rulers of the city are at the gates and they will rule throughout the Millennium.

Genesis 24: 61 – 63
Rebekah and her young women got up, mounted the camels, and followed the man. So the servant took Rebekah and left. [62] Now Isaac had come from the region of Beer-lahai-roi (the well of the Living One seeing me) and had settled in the arid southern plain.

At that moment Isaac lived at a place where Hagar the mother of Ismael saw the angel. The place is translated as the 'God that sees and cares' and it became the territory of Ismael, Esau or Edom. It is in the vicinity of *Petra* when Isaac met Rebecca.
At the same vicinity our Lord will meet reborn Israel. It is natural Israel and they will congregate in the desert at Petra. During Daniel's 70th week Israel will be trodden to the ground and it will not be a suitable venue to meet their Messiah. They will congregate in the desert at Petra and from there they will invade Israel, to finally vacate it. Then the many prophecies in the Old Testament will come alight when it says:
God came from Teman, the Holy One from Mount Paran. Selah (Petra) His glory covered the heaven and his praise filled the earth. Hab. 3:3 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Isaiah. 63:1
He will commence his judgment with Edom (red) and that is the name for Adam. (red) He will judge all the nations.

Genesis 24:63 – 67
And Isaac went out to meditate (pray) in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. Then Rebekah lifted her eyes, and when she saw Isaac, she dismounted from her camel, for she had said to the servant, "Who is this man walking in the field to meet us?" The servant replied, "It is my master." So she took a veil and covered herself. The servant told Isaac all that he had done. Then Isaac brought her into his mother Sarah's tent; he took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

When it grew dark, Isaac went to the fields to pray, and when he lifted his eyes, he saw the camels approaching. I believe they startled him. Rebekah was also surprised and dismounted from the camel, a comical moment as she fell for him. She asked Eliezer, “Who is he?” and he replied, “That is my master.” The chapter’s conclusion is significant, as Isaac brought her into his tent. She agreed, and from then on, Isaac was comforted. This portrays Israel’s repentance in the desert or at Petra at the end of Daniel’s 70th week. When Rebekah dismounted, she fortunately landed on the sand and was helped to her feet. The setting is in the region of Edom.

Rebekah’s dismounting from the camel reflects her amazement. She represents the remnant of Israel, who will be surprised to see the Lord in the desert, discovering He is the One they crucified, accompanied by the Church. Zechariah aptly described Israel’s repentance: “They will ask, ‘What are these wounds on your hands?’” (Zech. 13:6).” They will look on Me, the one they have pierced, and they will mourn for Him as one mourns for an only child” (Zech. 12:10). They will be astonished, much like Rebekah dismounting from the camel. When Israel realizes their folly, they may think their hopes are dashed, but Christ will reassure them. On that day, He will strengthen reborn Israel, and “the weakest among them will be as mighty as King David” (Zech. 12:8).

Typologically, Isaac’s return from death mirrors our crucified Lord, with all hardships forgotten. When Joseph was in Egypt, his brothers, who sold him into slavery, begged for food. Upon discovering his identity, they feared for their lives, but Joseph was compassionate (Gen. 45:4-5).

Rebekah immediately covered her face, symbolizing Israel under the old covenant. I believe the first clothing torn from her was the veil. Paul said, “We all, with unveiled faces, behold the glory of the Lord” (2 Cor. 3:18). Sarah represents the old covenant, while Rebekah depicts the new covenant, filling the void left by Sarah’s death. This is the first time in the Bible the word “comforted” is used. By definition, comfort means the old is gone, as it did not satisfy, and from the void, something more special emerges. Comfort is the new covenant replacing the old, accomplished by the Comforter alone, leaving no vacuum.

Isaiah 40:1 begins, “Comfort, comfort My people!” The old is gone, the new has come, and God will speak tenderly to Israel, declaring her sad days over and sins pardoned (Isa. 40:2). She received double for her sins. Zion will bear good news, lifting mighty voices to proclaim the Gospel through the 144,000, carrying the water (Word of God) to all nations. In the New Testament, “comfort” should carry a similar meaning, but translators, misunderstanding the term, render it as “beseech,” “implore,” or “urge.” Paul defines it: “God comforts us in all our troubles so that we can comfort others. When they are troubled, we will be able to give them the same comfort God has given us” (2 Cor. 1:4). Comfort is synonymous with the new covenant, the theme of 2 Corinthians, where the veil is removed, and we commune freely with Christ.

Rebekah is Israel, not the Church. Sarah represents the old covenant, Rebekah the new, both from the same family tree but viewed differently. At Israel’s repentance, they must escape the land of Israel, as those inside

will face destruction. Outside, they will meet the Lord in the southern desert plains. Zechariah said, “God will make Jerusalem a heavy stone for all peoples, and all the nations will gather against it” (Zech. 12:3). Those who attempt to lift it will injure themselves. This is true today, as no one seems able to resolve the Middle East and Jerusalem’s problems, which cripple all involved.

Genesis 25:1–6
Abraham married another wife, named Keturah. She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan became the father of Sheba and Dedan. Dedan’s sons were Asshurim, Letushim, and Leummim. Midian’s sons were Ephah, Epher, Enoch, Abida, and Eldaah. All these were Keturah’s sons. Abraham gave everything he owned to Isaac. To the sons of his secondary wives, Abraham gave gifts and, while still living, sent them away from his son Isaac to the land in the east.
In the previous chapter, Isaac received all of Abraham’s possessions, while his other sons were sent to the eastern lands with gifts. Of these sons, we are most familiar with Midian. Later, when Moses fled Egypt, he sought shelter with Jethro, a Midianite, and married one of his daughters. Jethro was a high priest, and Moses revered him (Ex. 18:1-12).

Genesis 25:7–11
Abraham lived to the age of 175. He took his last breath and died after a good, long life, a content old man, and was gathered to his ancestors. His sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, son of Zohar the Hittite, near Mamre. Thus, Abraham and his wife Sarah were buried in the field Abraham purchased from the Hittites. After Abraham’s death, God blessed his son Isaac, who lived in Beer-lahai-roi.
I believe these five verses were written by both Ishmael and Isaac, but signed by Ishmael. Abraham died and was buried with Sarah, with little more said except that he lived to 175 years. This was 100 years after entering Canaan, and he was 100 when Isaac was born. The number 100 symbolizes faith. He was old but not compared to pre-Flood lifespans. Ishmael and Isaac buried Abraham together, showing no significant discord. With Abraham’s death, the brothers met, and the tablets, writings, and possessions in the tents were entrusted to Isaac.

Genesis 25:12–19a
These are the descendants of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s servant, bore to Abraham. These are the names of Ishmael’s sons, by their names and birth order: Nebaioth, Ishmael’s firstborn; Kedar; Adbeel; Mibsam; Mishma; Dumah; Massa; Hadad; Tema; Jetur; Naphish; and Kedemah. These are Ishmael’s sons, named by their villages and settlements: twelve tribal leaders according to their tribes. Ishmael lived to the age of 137. He took his last breath, died, and was gathered to his ancestors. He established camps from Havilah to Shur, near Egypt on the road to Assyria. He died among all his brothers. These are the descendants (toledoth) of Isaac, Abraham’s son.

These verses were written by Isaac, noting Ishmael's sons and concluding with toledoth in verse 19. Ishmael had twelve tribal leaders, symbolizing Israel. Little more is said about him, as he died at 137.

Genesis 25:19b–20
Abraham became the father of Isaac. Isaac was 40 years old when he married Rebekah, daughter of Bethuel the Aramean and sister of Laban the Aramean, from Paddan-aram.
This chapter has three writers: Ishmael, Isaac, and Esau. Esau repeated Isaac's words when starting a new tablet, reciting them literally. Many question why they were written twice, but the answer is clear: Esau rewrote the previous writer's closing verses before continuing his own account until Genesis 36. Abraham died, and the tablets were passed to the next generation, Esau. Esau noted that Isaac was 40 when he married Rebekah and mentioned her origin.

Jacob and Esau
Genesis 25:21–23
Isaac prayed to the Lord for his wife, as she was barren. The Lord answered his prayer, and Rebekah became pregnant. But the boys struggled within her, and she said, "If this is so, why is this happening to me?" So she inquired of the Lord. The Lord said to her, "Two nations are in your womb; two different peoples will emerge from your body. One people will be stronger than the other; the older will serve the younger."
If your parents cannot have children, neither will you. Isaac was born through God's intervention, and so were his children with Rebekah. What comes from Rebekah's womb is God's doing. Abraham believed God could raise the dead and create new things from nothing. Even without reason for hope, he kept hoping, and Isaac inherited this deep-seated faith. Abraham had two sons from different wives until Isaac was born, but Isaac had two sons from the same pregnancy. There would be conflict between the two sons, evident during Rebekah's pregnancy. Jacob, the greater due to his faith, and Esau, the more physical, would always have strife, foretelling a prophecy not yet fully realized. This conflict persists, culminating in the final battle at Armageddon between Israel (Jacob) and Edom (Esau). Early in Israel's history, constant hostility is noted: "The Lord will be at war against the Amalekites from generation to generation" (Ex. 17:16). The Amalekites, Israel's first enemies, may be their last, representing the old, natural man. Throughout Judges and the Kings, the Amalekites, including Agag (1 Sam. 15) and later Haman, an Amalekite and hater of Jews in Esther's time, troubled Israel. Amalek was Esau's grandson (Gen. 36:12).

Genesis 25:24 - 26
When Rebekah reached the end of her pregnancy, she discovered she had twins. The first came out red all over, covered with hair, and she named him Esau. Immediately afterward, his brother came out gripping Esau's heel, and she named him Jacob. Isaac was 60 years old when they were born.

There were twins, and the first to be born was red and rugged, like a rug on the floor. The name Esau relates to Seir, meaning “red” or “hairy.” Esau’s two nicknames, Edom and Seir, reflect his appearance (red and hairy). The word Seir can also be understood as signifying his works or accomplishments. His name suggests he sought righteousness through his own efforts. Later, in prophecies, Esau is referred to as Edom or Seir. Jacob was born next, gripping Esau’s heel. The name Jacob comes from the verb aqab, meaning “to take by the heel.”

An even more complex birth occurs in Genesis 38, where a hand emerged but was withdrawn, allowing the other twin to be born first. When the hand retracted, Perez was born. This has typological significance: Who was born first? Was it Zerah, with the hand, or Perez? Israel, represented by Zerah’s hand, was not first, as Zerah withdrew, and Perez, symbolizing the Church, was born. In the near future, on the Day of the Lord, Zerah, the one with the outstretched hand, will represent reborn Israel, following the birth of the Church (Perez).

Deep inside, Esau always thought Jacob was a deceiver, saying, “Is he not rightly named Jacob? For he has cheated me twice. First, he took my birthright, and now he has stolen my blessing. Have you not reserved a blessing for me?” (Gen. 27:36). Rightfully, he assumed this, as in Hebrew, Jacob means both “heel” and “deceiver.” The New Testament elaborates on Jacob and Esau, with Paul stating, “Not all who are descended from Israel are Israel” (Rom. 9:6). This confirms that we cannot rely on heritage; our confidence must center on Christ. Believing that being sons of Abraham, Isaac, or Jacob ensures salvation is false. Lineage or infant baptism does not secure salvation; we must exercise faith. Assuming descent from Abraham grants favour is wrong. Paul notes that both Isaac and Ishmael were Abraham’s sons, yet Ishmael learned not to rely on tangible things (Gal. 4:21-31). Salvation hinges on faith, with Isaac as a prime example.

If we accept Christ, we share Isaac’s promises; if not, we resemble Ishmael, also Abraham’s son. Those in Christ are reckoned as Isaac, but unbelievers are likened to Ishmael or Esau. Prophecies against the Edomites (Esau) target unbelieving Israelites or the world. If we believe in the resurrected Christ, we share His calling and are deemed Isaac, Jacob, or Joseph—the core of the Gospel. Paul says we are “chosen in Him” (Eph. 1:11), not individually predestined. If we are in Christ, we are His elect—it’s that simple. God made His choice, and we must make ours. If we accept Christ, we are predestined in Him, settled before the world’s foundation.” To all who received Him, He gave the right to become children of God” (John 1:12).” Whoever believes that Jesus is the Christ is born of God” (1 John 5:1). Salvation depends not on works, as “flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50), but on what is born of God.

Sarah had a son, fulfilling the promise, later realized in the resurrected Christ: “For the promise is this: ‘At the appointed time I will return, and Sarah will have a son’” (Rom. 9:9). This means Abraham’s physical descendants are not necessarily God’s children; only those of the promise

are considered Abraham's children (Rom. 9:8). God promised Isaac, who became the chosen one.
Paul continues, citing Rebekah's conception (Rom. 9:10-13). Before Esau and Jacob were born, while still in their mother's womb and unable to do good or bad, it was said, "The elder will serve the younger." This illustrates that their calling does not depend on works. Paul quotes, "Jacob I loved, but Esau I hated" (Rom. 9:13). Their works did not determine who would be lesser or greater. God chose Jacob, and Esau must have known it. Many misunderstand this verse, failing to see that God calls each of us, and our response is vital. God's election is not based on works but on responding to the One who calls (Rom. 9:11). The word "Church" comes from the Greek ecclesia, meaning "the called ones." We are called because we responded to God's Word: "He calls His own sheep by name and leads them out" (John 10:3). We share His heavenly calling, not individually but in Christ, through His faith. Initially, it was not clear who was lesser or greater, but it later became evident.
The phrase "Jacob I loved, and Esau I hated" is not in Genesis but in the last book of the Old Testament: "I have loved you," says the Lord." Yet you say, 'How have You loved us?' Was not Esau Jacob's brother?" says the Lord." Yet I loved Jacob, and I hated Esau" (Mal. 1:2-3). This chapter continues with Esau but then addresses Israel offering blemished sacrifices. The name Edom marks unbelieving Israelites. In the near future, unbelieving Israel will seek refuge in Edom, and both Israel and Esau will call on the Lord to be reborn. If they ignore Him, they will face judgment, as in Obadiah. Esau is the father of Edom—the names are identical.
In the Bible, "hate" is a relative term, not as negative as we think. It denotes preference, like favouring one (scoring 100) over another (scoring 70). Seir (Esau) can mean a hairy buck, a he-goat, or the southern mountainous region. To be hairy signifies physical power. In Daniel 8:21, the "hairy male goat" represents the king of Greece, initially Alexander the Great, whose horn broke. He foreshadows the future beast ruling the world, who will fall on the Day of the Lord. Jacob's greatest enemy will be Esau, whose lineage includes Amalek, Agag, and Haman, the Jew-hater. This lineage ends with the last king of Babylon.
The name Edom means "red" and has three possible origins:
The red sandstone cliffs of Petra, a striking rose-red city with streaks of yellow, gray, and white, cut into cliffs about 50 miles south of the Dead Sea, nestled in a basin surrounded by mountains, with a narrow, twisting entrance (Siq) flanked by cliffs up to 500 feet high.

Esau's red hair at birth.
The red pottage Esau exchanged for his birthright (Gen. 25:30).
Both the colour red and hair reflect Esau's power. In reality, red appears larger than blue, like the setting sun appearing bigger than the rising sun. Another notable event during the twins' birth was Jacob grabbing Esau's heel. Typologically, the heel of the old man is the first Adam, crucified in Christ. Jesus, as the old man, became like us, died as the first Adam, and resurrected as the second Adam. The heel of the first Adam was bruised at

Calvary (Gen. 3:15). If the heels are severed, it could symbolize the wrists, rendering the old man powerless, without hands or feet. We cannot be redeemed by the “works” of the law, as we are lame. Genesis 3:15 states that in the struggle at Calvary, Christ will bruise Satan’s head, but Satan will bruise His heel. Esau represents the old man, judged and weakened at the heel, his works worthless.
Isaac was 60 years old when the twins were born. The struggles leading to the number 6 are forgotten, and now we enter the 7, where we can rest. God’s work was accomplished through Christ’s death and resurrection.

Genesis 25:27 - 34
When the young men grew up, Esau became an outdoorsman who knew how to hunt, and Jacob became a quiet man who stayed at home. [28] Isaac loved Esau because he enjoyed eating game, but Rebekah loved Jacob. [29] Once when Jacob was boiling stew, Esau came in from the field hungry [30] and said to Jacob, I’m starving! Let me devour some of this red stuff. That’s why his name is Edom.
[31] Jacob said, Sell me your birthright today. [32] Esau said, since I’m going to die anyway, what good is my birthright to me? [33] Jacob said, Give me your word today. And he did. He sold his birthright to Jacob. [34] So Jacob gave Esau bread and lentil stew. He ate, drank, got up, and left, showing just how little he thought of his birthright.
Esau was an outdoorsman, while Jacob lived in tents, their differences tracing back to their parents. Esau was a hunter, akin to Nimrod of Babylon. He can be likened to the last king of Babylon or the hairy goat on the Day of the Lord (Dan. 8:21). If he lived today, he would be affluent, chasing life’s opportunities. In contrast, Jacob stayed home, more restful, not career-driven.
Once, Esau returned from the field, tired and exhausted. Thirsty and thinking he might die, he believed his much-talked-about birthright was meaningless. Jacob gave Esau bread and lentil stew, and after eating, Esau resumed his mundane routine, showing how little he valued his birthright. The birthright includes not only earthly possessions but also God’s promises to the firstborn, as given to Abraham—not blessings of the old creation but of the new creation. Esau knew this but focused on earthly things, fueling the continual strife with Jacob. Hebrews 12:16-17 revisits this, with Paul warning, “Let there be no immoral or godless person among you like Esau, who sold his birthright for a single meal. For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it with tears.”
Some translators call Esau sexually immoral and godless, but was he? Yes, but not as we typically believe. His immorality lay in relinquishing his birthright for a meal. Immorality is neglecting our firstborn right. Esau’s sin was not sexual but disbelief, undervaluing his birthright. This is reiterated in the New Testament, urging us to avoid Esau’s mistake. In Genesis 27, when Isaac blessed his sons, Esau was too late, as Jacob disguised himself to claim the firstborn’s blessing. I believe Isaac was aware but remained silent. Esau was called a fornicator, and we, as the

Church, are the firstborn and must live according to our calling (Heb. 12:23). We hold a position in heaven above natural Israel. The Jewish nation forfeited their firstborn right, which passed to the Gentiles, and now the Church holds it (Acts 28:28). The Church, not Israel, claimed the blessing, and Israel will not attain it.

Esau represents disbelieving Israel, and Hebrews 12 urges us to treasure our firstborn right and live accordingly. The Church cannot lose this right, but we sin if we disregard our position, favouring the works of the law. Paul urges us to “look diligently lest anyone fall short of the grace of God” (Heb. 12:15). Falling short is living according to the law, which is idolatry. Esau loved life, pleasing himself by chasing career opportunities. We must focus on what Christ achieved, realizing we are God’s house, our names written in heaven. We must treasure our calling, knowing works of the law cannot favour us, as Esau snubbed precious things. Natural man constantly examines and disputes, relying on the law to set things right, but we have a heavenly home. Refusing grace brands us as fornicators—Esau’s downfall. As the Church, we must approach God’s throne, applying grace and disregarding the privileges of the “old man.” We were forgiven by Christ and should do likewise.

Esau relished the red stew, symbolizing Edom or Adam. He valued the old man’s norms over the spiritual. We accepted something greater than earthly offerings. Esau argued that if he died, the birthright was useless, but as the Church, we received it when reborn. We died with our Lord and can now reap the blessings of the Resurrected Firstborn. Our blessings come upon literal death or at the rapture. The firstborn right involves a double portion, encompassing both heaven and earth. Esau did not attain his birthright; though he may have enjoyed life, everything ended at his death. He disrespected his calling, and Paul urges us not to repeat this mistake. Esau, or natural Israel, must wait for their blessing until the Church, the true firstborn, is blessed after the rapture. Then, natural Israel will rule the nations but will not share in heavenly things as the Church does today. Later, Esau pleaded with Isaac for a blessing, and he received one, portraying blessings in the Millennium as part of reborn Israel. Similarly, Ishmael was blessed by Abraham. Isaac and Jacob are considered greater than Ishmael and Esau. The Church’s blessings surpass those of natural Israel.

Hebrews 10 suggests natural Israel lost its firstborn right but will regain it at their resurrection, reborn on the Day of the Lord. Old Israel will die in Jerusalem during the Great Tribulation. Jacob symbolizes the Church but also reborn Israel on the Day of the Lord. Then, Ishmael and Esau will be part of natural Israel. If we lose sight of the Church in the New Testament, the promises of reborn Israel, once under the law, persist. During the Millennium, they will embrace grace.

Genesis 26:1–6

When a famine gripped the land, distinct from the famine in Abraham’s time, Isaac set out toward Gerar, to King Abimelech of the Philistines. The Lord appeared to him and said, “Do not go down to Egypt but settle temporarily in the land I show you. Stay in this land as a sojourner, and I

will be with you and bless you, for I will give all these lands to you and your descendants. I will keep My word, given to your father Abraham. I will give you descendants as numerous as the stars in the sky, and I will give them all these lands. All the nations of the earth will be blessed through your descendants. I will do this because Abraham obeyed Me and kept My orders, commandments, statutes, and instructions." So Isaac lived in Gerar.

Isaac faced circumstances similar to Abraham's in Genesis 20, but while Abraham went south to Egypt, Isaac went south due to a drought, stopping short of Egypt. In Genesis 12, Abraham went to Egypt during a great famine, telling Pharaoh that Sarah was his sister, not his wife. Israel in Egypt, or Abraham in Egypt, symbolizes the time of the law, where Israel was enslaved. The second time Abraham went south to Gerar (Gen. 20:1), there was no famine, but his journey carried a prophetic message. In Genesis 26, Isaac and Rebekah went south due to a famine in Canaan, and curiously, Rebekah posed as Isaac's sister, as they shared the same ancestors. They did this to save Isaac's life.

Abraham was forced to Egypt by a famine, and history repeated itself. En route, an angel or the Lord appeared to Isaac, instructing him not to go to Egypt but to stay on its border at Gerar, ruled by Abimelech of the Philistines. This was the third time the patriarchs went south toward Egypt. Abraham in Egypt typifies Israel under the law, enslaved and forced to make bricks with straw (Ex. 5:7-8), symbolizing the futility of righteous works under the law. When Abraham later lingered in Gerar, on Egypt's border, it portrayed the Church, freed from the law yet contending with its influence. Living in Egypt means full compliance with the law. Today, the Church exists between two worlds, on Egypt's border, conforming to laws yet freed from them. When Abraham was in Gerar, the Philistines took Sarah, believing she was his sister, but soon discovered her true identity. She symbolizes the Church as Christ's sister, bonded to Him. We may seem part of the world, but it will notice our transformation.

While Isaac lived in Gerar, a great famine persisted, reflecting today's world, where spiritual scarcity prevails. Gerar, Abimelech, and the Philistines represent clinging to the world's first principles. We are freed from the law. The world's first principles are a religion of human teachings, values, and practices, ultimately serving man. We must distance ourselves from the law, embracing grace. We respect human government (Rom. 13:1-7), as God desires, but it does not truly serve Him. Obedience is necessary for survival. Isaac was told to go south but was stopped in Gerar before reaching Egypt. He was close to the old covenant but not part of it. The world's principles restrain believers who desire to belong to it. Isaac engaged with the Philistines but saw himself as God's instrument, feeling free despite constraints. Similarly, we experience freedom, knowing our inheritance is in Christ in heaven, not this world.

In Hebrew, Gerar suggests a continuous grinding or droning, like sawing or grinding stone. The works of the law are perpetual drudgery, accomplishing nothing. Gerar is captured in Abimelech, who ruled Gerar and the Philistines. Later, Abimelech, Gideon's son, was devious, making himself king (Judg. 9:1-6). In the Bible's first parable, he is likened to a

thorn tree, symbolizing the law with thorns and thistles (Judg. 9:14-15). The law began with a burning thorn bush (Ex. 3:2) and ended with a crown of thorns (Matt. 27:29). Law and sin go hand in hand; more law increases the desire to sin, and more sin demands more laws. Abimelech and Gerar represent the world's first principles. Paul warned, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ" (Col. 2:8). These principles are human traditions, rooted in the tree of the knowledge of good and evil, not just the law of Moses but law in general. We are freed from Moses' law and human traditions, living under grace, destined to perish as they are based on human commands (Col. 2:22). Such traditions seem wise, requiring devotion, self-denial, and discipline (Col. 2:23), satisfying human progress but not serving God. The old man remains a sinner, and God is not honored. Adhering to laws may satisfy us, but it favours only ourselves. We died with Christ and live with Him, seeking things above: "Since you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God" (Col. 3:1). We are dead to the world but alive to Christ, focusing on heavenly things. The world perishes, and satisfying its thirst through laws is human religion, not pleasing to God. Isaac remained in Gerar, contending with the law's drone, living as a sojourner in Canaan. The Lord continually assured him of His presence. This characterizes our dispensation: we are in heaven with Christ yet live in a world we are not truly part of. One of Christ's last words assured us, "I am with you always, to the end of the age" (Matt. 28:20). Though we may feel dejected, He comforts us, granting more than we can imagine. Our promises rest on those given to Abraham. Gentiles and Israel share equally in God's inheritance (Eph. 3:6)." All who put their faith in Christ share the same blessings as Abraham" (Gal. 3:9). Our promises are secured in Abraham.

"I will give you descendants as numerous as the stars in the sky, and I will give them all these lands. All the nations of the earth will be blessed through your descendants" (v. 4). When swearing in court, we raise two fingers, signifying a double oath, promised to both Isaac and Melchizedek. The Lord swore two oaths, yet they are one, invested in the "Seed," Abraham's seed, the High Priest after the order of Melchizedek (Heb. 7:1-17). One oath is to Isaac, the other to Melchizedek, culminating in Christ. The New Testament begins with a double promise: Christ is the Son of both Abraham and David (Matt. 1:1). The oath to Abraham is fulfilled in Isaac and realized today in the Church. We are part of the new covenant, already blessed as the true firstborn. Notably, the promises here point to the stars in heaven, not the sand on the shore. Genesis 22 includes both stars and sand, but here, the focus is heaven. We cannot generalize, as in Joseph's dream, the sun, moon, and stars represented Israel (Gen. 37:9). The sand of the seashore points to future blessings for Israel in Canaan. We cannot generalize, but this verse emphasizes the heavenly aspect of our calling. It does not matter, as everything will be given to us, and we will rule with Christ in both heaven and earth. The stars represent the great company of believers from all corners of the world. We will be

blessed alongside Israel, and a significant portion of the Church may come from the ten lost tribes of Israel. The reason for the blessings is that Abraham obeyed God's voice, keeping His orders, commandments, statutes, and instructions—a fourfold parallelism. This reflects the often-found 4:1 equation in Genesis, where the voice (1) is spiritual, opposing the four (orders, commandments, statutes, instructions), which represent God speaking to us.

Genesis 26:7–11
When the men of the place asked about his wife, Isaac said, "She's my sister," because he was afraid to say, "She's my wife," thinking, "The men of this place might kill me for Rebekah, because she's very beautiful." After Isaac had lived there for some time, Abimelech, the Philistines' king, looked out his window and saw Isaac caressing his wife Rebekah. So Abimelech summoned Isaac and said, "She's your wife, isn't she? Why did you say, 'She's my sister'?" Isaac responded, "Because I thought I might be killed because of her." Abimelech said, "What have you done to us? One of the people might have slept with your wife, and you would have brought guilt upon us." Abimelech ordered all the people, "Anyone who touches this man or his wife will be put to death!"
Isaac claimed Rebekah was his sister, fearing for his life. At that time, Isaac was over 60 years old (Gen. 25:26), and Rebekah's age is unknown but likely at least 40. Women are often more concerned about age than men, and in the Bible, only Sarah's age is noted among women. Abimelech saw Isaac caressing Rebekah, or trying to make her laugh. The Bible is discreet; those who understand see clearly, but the innocent may not. Today's translators are less subtle, leaving little to the imagination. It was more than a brother-sister relationship. Abimelech questioned Isaac's secrecy, and Isaac admitted he feared being killed. Though Rebekah was married, others might have thought her unmarried, yet she was bound to Isaac, who represents Christ. Similarly, the Church may seem part of the world but belongs solely to Christ. We are Christ's sisters, bonded to Him, His property. This will become evident; we cannot hide our faith in Christ. Abimelech exclaimed, "What have you done to us? One of the people might have slept with your wife, and you would have brought guilt upon us."
The Church must not be dominated by the world's principles. This would be like Rebekah having a relationship with Abimelech. We must be cautious, as they belong to a different world, and we must respect this. If this happens, we subject ourselves to the world's principles, an eyesore. We must guard against it—we are from a different world, and even Abimelech agreed the people should leave her alone.

Genesis 26:12–14
Isaac planted grain in that land and reaped a hundredfold that year because the Lord blessed him. Isaac grew richer until he was extremely wealthy. He had livestock, flocks, cattle, and many servants, causing the Philistines to envy him.

The hundredfold relates to Abraham’s history—why at 100 years? Isaac was born on Abraham’s 100th birthday (Gen. 17:17), symbolizing Abraham’s faith, and the hundredfold reflects Isaac’s faith. While the world faced drought, Isaac, representing the Church, experienced abundance through faith, hence the 100. The Word of God is the 10, and Abraham’s faith in His Word is 10 x 10 (100), leading to the promised child. The hundredfold testifies to God’s blessings to Isaac in verses 3–4. When the Church is mentioned in Genesis, it carries special significance. In the New Testament, Jesus alone speaks of the hundredfold, in the parable of the sower (Matt. 13:8; Luke 8:8) and when describing rewards for those who forsake earthly belongings for the Gospel (Mark 10:29-30). Isaac became increasingly wealthy, mirroring Ephesians 1:19, which speaks of “the exceeding greatness of His power” toward us. Christ, seated at God’s right hand, shares His riches with the Church. Isaac went from great to greater until he was the greatest, equivalent to the Church’s blessings. Having many sheep and cattle was once a blessing, unlike today with taxes. The Philistines envied his wealth. Wealth often provokes envy, and the Philistines, living under the law, were no exception. They tried to seize Isaac’s riches but failed. The world may try to take our blessings, but our treasure is secure in heaven.

Genesis 26:15–33
The Philistines filled with dirt all the wells that Abraham’s servants had dug during his lifetime. Abimelech said to Isaac, “Move away from us, for you have become too powerful.” So Isaac moved, camped in the valley of Gerar, and lived there. Isaac reopened the wells dug during Abraham’s lifetime, which the Philistines had filled after Abraham’s death. He gave them the same names his father had given them. Isaac’s servants dug in the valley and found a well with living water. Gerar’s shepherds argued with Isaac’s shepherds, claiming, “This is our water.” So Isaac named the well Esek, meaning “dispute,” because they quarreled. They dug another well, and argued over it too, so he named it Sitnah, meaning “strife.” He left and dug another well, which they did not dispute, so he named it Rehoboth, saying, “Now the Lord has made an open space for us and made us fruitful in the land.” Then he went up from Gerar to Beer-sheba. That night, the Lord appeared to him and said, “I am the God of your father Abraham. Do not be afraid, for I am with you. I will bless you and give you many descendants for My servant Abraham’s sake.” So Isaac built an altar there and worshiped the Lord. He pitched his tent there, and his servants dug a well. But Abimelech came from Gerar with Ahuzzath, his advisor, and Phicol, his commander. Isaac said, “Why have you come, since you resented me and sent me away?” They replied, “We see that the Lord is with you. We propose a formal agreement, a treaty with you: you must not harm us, as we have not harmed you and have treated you well, sending you away peacefully. You are blessed by the Lord.” Isaac prepared a banquet, and they ate and drank. They rose early, swore an oath to each other, and Isaac sent them off peacefully. That day, Isaac’s servants reported about the well they were digging, saying, “We found water.” He called it Shibah; thus, the city is named Beer-sheba to this day.

This is the complete history of Isaac, as the following chapters focus on Jacob and briefly on Esau. Isaac's life revolves around water wells, causing continual quarrels with Abimelech, reminiscent of a Wild West film. The closer we are to nature, the more vital water becomes.

The Philistines envied Isaac and previously mistreated Abraham by filling his wells with dirt, a power struggle with Abimelech. Likewise, Abimelech told Isaac to leave, as he was too powerful, just as Abraham had been forced out. Isaac moved and camped in the valley of Gerar. He reopened the wells Abraham dug, which the Philistines had clogged after Abraham's death, giving them the same names. Abraham named only Beer-sheba, not the other three wells, but Isaac named them all. Why? His reasons mirrored Abraham's, based on his own experiences.

The wells were named Esek, Sitnah, Rehoboth, and Beer-sheba. Abraham named only Beer-sheba, but Isaac applied names to all, reflecting similar drama to Abraham's time. Perhaps Abraham also caressed Sarah, drawing Abimelech's attention. Whatever happened to Abraham happened to Isaac, and what happened to Israel happens to the Church. Isaac unclogged the wells and named them from his experiences:

- The first well had good, living water, fit for consumption—unlike bitter water with chemicals or salt. Soon, the Philistines argued with him.
- The second well also sparked disputes, as with Abraham. Esek means "dispute" (v. 20), and Sitnah, the feminine form of Satan, means "strife." Isaac left both wells due to conflicts.
- The third well, Rehoboth, was different; they did not dispute it. Tired of arguing, Isaac left the others alone. We may lose the first and second, but not the third. In the Bible, the third often relates to God's promises. The first well reflects the dispensation of individual man, lost at Calvary when we accepted Christ, tied to the old creation with no connection to Abraham's promises. The second well represents the dispensation starting with Noah, also of the old creation. Both have nothing to do with Abraham's promises, so Isaac rightly let them go. For the third, Isaac said, "Now the Lord has made an open space for us and made us fruitful in the land." Unlike the strife-filled wells, Rehoboth gave Isaac space. We may feel trapped among the world's nations, but in the third, God grants space. When the tribe of Dan conquered northern Israel, they captured enemies in a valley near Beth-rehob (Judg. 18:28). Rehoboth relates to Beth-rehob, meaning a broad or open place, like a city square, with room to maneuver. This characterizes the new covenant in Christ, unlike the cramped old covenant. The third dispensation brings the promises of grace.
- The fourth well, Beer-sheba, prompted a question: Why did Isaac go there? As he journeyed at night, the Lord appeared, blessing him before he reached Beer-sheba. He made the journey, as Israel later will to the fourth dispensation of the law. Rehoboth conveys the dispensation of promise, while Beer-sheba represents the law. Isaac likely did not want this journey, but the Lord said, "Do not be afraid, for I am with you." If burdened by the law, we need not fret.

Scripture shows unity between the numbers 3 and 4. As Isaac planned to settle, his men dug the well, taking days. During this, Abimelech arrived with two men. Isaac, annoyed, asked why they came after sending him away. Abimelech acknowledged the Lord was with Isaac and proposed a covenant. They swore an oath, shared a meal, and parted peacefully. One living under the law can find peace, but it does not save. Beer-sheba, meaning “well of the oath,” reflects life under the law, steering our world of four. Israel contended with the law, but hidden within it is the new covenant in Christ.

As Abimelech left, Isaac’s men announced they found water, likely the same well Abraham dug (Gen. 21:25-31). This well was part of the covenant between Abraham and Abimelech, so Isaac shared the water with the Philistines. It represents the water of the old covenant, named Beer-sheba, or “well of the oath.” Living under the law, we share the world’s first principles, and thus the water is shared with the Philistines, accessible to both.

The water of Rehoboth was Isaac’s prime possession, shared with no one, but the Philistines seized the first and second wells and shared the water of the fourth well at Beer-sheba. The first, second, and fourth wells relate to the world, but the third is distinct, rooted in the principles of grace. Beer-sheba is frequently mentioned in Genesis, and God appeared to Hagar there twice (Gen. 16:14; 21:17). It supports the fourth dispensation of the law, blessing Ishmael. Presently, we share in the promises of the third well, Rehoboth, and no one dared argue with Isaac. We have no communion with the world or the other wells.

Genesis 26:34–35

When Esau was 40 years old, he married Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite. They caused great distress for Isaac and Rebekah.

The Wives of Esau

Esau is thought to have had three wives, yet five are named: Judith, Basemath, Mahalath, Adah, and Aholibamah. All his wives had different names, a common practice at the time, as Esau and his brother Jacob also had various names. The order of his wives’ names is Judith and Basemath (Gen. 26:34), followed by Mahalath (Gen. 28:9). To complicate matters, Genesis 36 lists Adah, Aholibamah, and Basemath. The two daughters of Elon named as Esau’s wives are Adah and Basemath—“Basemath, the daughter of Elon the Hittite” (Gen. 26:34). There is no discrepancy, as Adah is also called Basemath.

Esau’s wives were:

1. Judith

   Judith, daughter of Beeri the Hittite (Gen. 26:34), has a name meaning “Jewess” or “to be praised” in Hebrew, denoting the Jewish nation. I believe her married name was Aholibamah (Gen. 36:2). Her mother, Anah, discovered hot springs in the desert while grazing her father Zibeon’s donkeys (Gen. 36:24). Beeri, Judith’s father, means “my well” in Hebrew, likely linked to the hot springs Anah found.

2. Adah (Basemath)
   Basemath, daughter of Elon, means “spice” in Hebrew. She is also known as Adah, daughter of Elon the Hittite. Genesis 36:2 states Esau took his wives from Canaanite women: Adah (also Basemath), daughter of Elon the Hittite, and Aholibamah (also Judith), daughter of Anah, granddaughter of Zibeon the Hivite.
3. Mahalath
   Mahalath, called Ishmael’s daughter (Gen. 28:9), was also previously known as Basemath (Gen. 36:3).

Esau’s marriage is mentioned before Isaac’s, when he was 40, while Jacob’s marriage to Laban’s daughters is undated. The Hebrew word Basemath means “spiced” or “perfumed,” Judith denotes the Jewish nation, and Adah means “ornament.” Esau’s wives represent natural, unbelieving Israel, akin to Jacob’s sons. When Jacob’s sons lose faith, they are deemed like Esau.

In the New Testament, Abraham’s promises are not for natural, unbelieving Israel but for believing Israelites (Gal. 3:16). Esau’s two wives symbolize unbelieving Israel, their mother being Canaanite, or natural Israel from the earth. In Genesis 27, natural Israel (Esau) is overlooked, while believing Jacob is favoured by God. Jacob is blessed before natural Israel, which must wait. Esau’s marriage to Hittites caused great distress for Isaac and Rebekah. In the Bible, “grief” or “bitterness” is linked to death.

Genesis 27:1–25

When Isaac grew old and his eyesight failed, he summoned his older son Esau and said, “My son?” Esau replied, “I’m here.” Isaac said, “I’m old and don’t know when I will die. Take your hunting gear, your bow and quiver, go to the field, and hunt game for me. Prepare the delicious food I love and bring it to me so I can eat. Then I can bless you before I die.” Rebekah overheard Isaac speaking to Esau. When Esau went to hunt game, Rebekah said to Jacob, “I heard your father tell your brother Esau, ‘Bring me game and prepare delicious food so I can eat, and I will bless you in the Lord’s presence before I die.’ Now, my son, listen to me. Go to the flock and get two healthy young goats so I can prepare them as the food your father loves. You can bring it to your father to eat, and he will bless you before he dies.” Jacob said to Rebekah, “My brother Esau is a hairy man, but I have smooth skin. What if my father touches me and thinks I’m mocking him? I’ll be cursed instead of blessed.” His mother replied, “Your curse will be on me, my son. Just listen to me: go get them.” So Jacob got them and brought them to his mother, who prepared the delicious food Isaac loved. Rebekah took Esau’s favourite clothes from the house and put them on Jacob. She placed young goats’ hides on his arms and smooth neck, and gave him the food and bread she made. Jacob went to his father and said, “My father.” Isaac replied, “I’m here. Who are you, my son?” Jacob said, “I’m Esau, your firstborn. I’ve done what you asked. Sit up and eat some of my game so you can bless me.” Isaac said, “How did you find it so quickly, my son?” Jacob replied, “The Lord your God led me right to it.” Isaac said, “Come here, let me touch you, my son. Are you really

Esau?” Jacob approached, and Isaac touched him, saying, “The voice is Jacob’s, but the arms are Esau’s.” Isaac didn’t recognize him because his arms were hairy like Esau’s, so he blessed him. Isaac asked, “Are you really my son Esau?” Jacob said, “I am.” Isaac said, “Bring the food, and I’ll eat my son’s game and bless you.” Jacob served it, Isaac ate, and Jacob brought wine, which Isaac drank.

This story is well-known. Esau thought he would secure the firstborn rights, but he lost them, as before, for a small price—a bowl of lentil stew (Gen. 25:29-34). When Isaac, blind, called his eldest son, believing he would soon die, he lived another 40 years, dying when Joseph was in prison (Gen. 35:28-29). Esau, a man of the field (Gen. 25:27), took his bow and quiver to hunt. Sharing a meal signifies communion, and Isaac wanted to commune with Esau while settling his inheritance. In Genesis 25, Esau hunted but failed to catch game, returning so hungry and thirsty he sold his birthright to Jacob. Similarly, here, he was too late to hunt effectively, losing his birthright.

Rebekah overheard and advised Jacob, telling him to get two young goats, as their meat tastes similar to wild game from the same pastures. Jacob noted obstacles: Esau’s hairiness and the risk of Isaac detecting the deception, leading to a curse. Rebekah dressed Jacob in Esau’s favourite clothes, akin to Joseph’s multicoloured coat when betrayed (Gen. 37:3). She placed goats’ hides on Jacob’s arms and neck to fool Isaac. Rebekah prepared the meal, and Jacob presented it.

Isaac said, “The voice is Jacob’s, but the arms are Esau’s.” He didn’t recognize Jacob because of the hairy arms, so he blessed him. Expecting Esau, he heard Jacob’s voice but questioned him. Jacob claimed to be Esau—not a great lie, as he had acquired the birthright. Jacob’s quick preparation surprised Isaac, as Esau typically took longer to hunt and cook. Jacob said, “The Lord your God led me right to it,” a spiritual truth. Esau represents natural Israel under the law, his hunting reflecting ambition to progress, like Nimrod, the first named hunter, who ambitiously built a tower to the skies (Gen. 10:8-10; 11:4). Lack of ambition in children is undesirable, but we must be ambitious to progress. The phrase “good stewards” of talents, time, and possessions is flawed theology, promoting natural man’s efforts. We must rest and wait on the Lord—our calling. Frustration stems from excessive ambition, unable to attain desires. Chasing goals is the natural man’s way, leaving those under the law angry with life.

Isaac touched Jacob, unsure of his identity, recognizing Jacob’s voice but Esau’s hands. He blessed Jacob, who resembled Esau. Remarkably, the promises made to natural Israel are ultimately for believing Israel. The decisive moment was Jacob’s voice, not his appearance. The voice represents spiritual truth, while the visible is Israel. Natural Israel is not blessed, but believing Israel, living by faith like Jacob, is favoured. Grace, not the law, draws us to the promise. Esau thought he had the blessing secured, but he did not attain it.

Genesis 27:26 - 41

[26] His father Isaac said to him, Come here and kiss me, my son. [27] So he
came close and kissed him. When Isaac smelled the scent of his clothes,
he blessed him, See, the scent of my son is like the scent of the field that
the Lord has blessed. [28] May God give you showers from the sky, olive oil
from the earth, plenty of grain and new wine. [29] May the nations serve
you, may peoples bow down to you. Be the most powerful man among
your brothers, and may your mother's sons bow down to you. Those who
curse you will be cursed, and those who bless you will be blessed. [30] After
Isaac had finished blessing Jacob, and just as Jacob left his father Isaac,
his brother Esau came back from his hunt. [31] He too made some delicious
food, brought it to his father, and said, let my father sit up and eat from
his son's game so that you may bless me. [32] His father Isaac said to him,
who are you? And he said, I'm your son, your oldest son, Esau. [33] Isaac
was so shocked that he trembled violently. He said, who was the hunter
just here with game? He brought me food, and I ate all of it before you
came. I blessed him, and he will remain blessed! [34] When Esau heard what
his father said, he let out a loud agonizing cry and wept bitterly. He said to
his father, bless me! Me too, my father! [35] Isaac said, your brother has
already come deceitfully and has taken your blessing. [36] Esau said, Isn't
this why he's called Jacob? He's taken me twice now: he took my
birthright, and now he's taken my blessing. He continued, Haven't you
saved a blessing for me? [37] Isaac replied to Esau, I've already made him
more powerful than you, and I've made all of his brothers his servants.
I've made him strong with grain and wine. What can I do for you, my son?
[38] Esau said to his father, do you really have only one blessing, Father?
Bless me too, my father! And Esau wept loudly. [39] His father Isaac
responded and said to him, now, you will make a home far away from the
olive groves of the earth, far away from the showers of the sky above. [40]
You will live by your sword; you will serve your brother. But when you grow
restless, you will tear away his harness from your neck. [41] Esau was
furious at Jacob because his father had blessed him, and Esau said to
himself, when the period of mourning for the death of my father is over, I
will kill my brother

By faith, Isaac blessed Jacob and Esau concerning things to come (Heb. 11:20). I am convinced Isaac knew how everything would unfold, and when Esau confronted him, he said he would not change his mind. Isaac blessed Jacob with showers from the sky, olive oil from the earth, plenty of grain, and new wine. Isaac accepted Jacob's offering with a kiss and a meal prepared by his mother." May nations serve you, and peoples bow down to you. You will be the most powerful among your brothers, and may your mother's sons (Esau) bow down to you. Those who curse you will be cursed, and those who bless you will be blessed." This blessing, expressed by Isaac, mirrors the blessings God gave Abraham (Gen. 12:3).
Isaac was shocked when, after Jacob left, Esau arrived with a special meal. Esau was deeply upset when Isaac told him he had already blessed Jacob, who would remain blessed. Esau wept bitterly, begging, "Bless me too, my father!" Isaac realized he had given the firstborn right to Jacob, not Esau, and reiterated he would not change his mind. Esau argued he was tricked

twice, noting that Jacob's name implies "deceiver" or "to attack by the heel." Isaac said, "I've made Jacob more powerful than you and his brothers his servants. What can I do for you, my son?" Esau replied, "Don't you have just one blessing for me?" Weeping loudly, Esau heard his father say his home would be far from the olive groves and the showers from the sky." You will live by your sword and serve your brother Jacob" (Gen. 27:39-40).

Our Bible translations vary for verse 39. The NIV states, "Your dwelling will be away from the earth's richness, away from the dew of heaven above." The KJV says, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." These convey entirely different messages. The NIV is correct, as Esau is not blessed like Jacob. Presently, Esau lives in the desert, far "away from" the dew and the earth's richness. Older translators suggested God blessed Esau, but this is incorrect. Historically, Edomites lived in deserts, unlike the ten lost tribes, who settled in northwestern Europe. Today, Edomites are associated with oil wealth. The verse continues, "You will live by your sword; you will serve your brother. But when you grow restless, you will break his yoke from your neck." This occurred when Esau, furious at Jacob's deceitful blessing, resolved to kill him after Isaac's death, mirroring Cain's jealousy-driven murder of Abel (Gen. 4:8). Someone overheard Esau's plan and told Rebekah. Esau's hatred is captured by Obadiah: "You should not have gloated when they exiled your relatives to distant lands. You should not have rejoiced when Judah suffered misfortune. You should not have spoken arrogantly in their time of trouble" (Obad. 1:12). The Edomites eagerly aided Judah's enemies in deportation. Esau, unblessed, hated Jacob.

Genesis 27:42–46

When Rebekah was told what her older son Esau planned, she summoned Jacob and said, "Esau, your brother, is planning revenge to kill you. Now, my son, listen to me: Get up and escape to my brother Laban in Haran. Stay with him until your brother's rage subsides, until his anger fades and he forgets what you did. Then I will send for you to return. Why should I lose both of you in one day?" Rebekah then said to Isaac, "I loathe these Hittite women. If Jacob marries a Hittite woman like those of this land, why should I go on living?"

Jacob fled for two reasons: Esau's intent to kill him and the desire for him to marry from Laban's family in Haran. Esau's marriage to two Hittite women caused great distress. Isaac agreed when Rebekah urged Jacob to seek a wife from Haran. Typologically, Isaac's blessing of his sons marked the end of the old covenant, with all blessings going to believing Jacob, who represents the Church. Esau, symbolizing natural Israel that rejected Christ, received none. The blessings went to Jacob, who resembled Esau, signifying the Church.

Jacob fled, and similarly, we who share in Christ are called to "go outside the camp, bearing His reproach" (Heb. 13:13). The 20 years Jacob spent with Laban equate to the Church's time, our fifth dispensation. Jacob's return from Laban pictures Christ's return on the Day of the Lord to save

reborn Israel, who will call on His name during God's mystery, from Christ's resurrection to Israel's entry into the Millennium.

Genesis 28:1–9
Isaac summoned Jacob, blessed him, and instructed, "Don't marry a Canaanite woman. Go to Paddan-aram, to Bethuel's household, your mother's father, and marry one of Laban's daughters, your mother's brother. God Almighty will bless you, make you fruitful, and give you many descendants to become an assembly of peoples. He will give you and your descendants Abraham's blessing, so you will own the land where you now live as a sojourner, the land God gave Abraham." So Isaac sent Jacob to Paddan-aram, to Laban, son of Bethuel the Aramean, brother of Rebekah, Jacob and Esau's mother. Esau learned that Isaac blessed Jacob and sent him to Paddan-aram to marry, ordering him not to take a Canaanite wife, and that Jacob obeyed. Realizing Isaac disapproved of Canaanite women, Esau went to Ishmael and married Mahalath, daughter of Abraham's son Ishmael and sister of Nebaioth, in addition to his other wives.
Genesis 27 mentioned Jacob's potential journey to Laban, but it begins in verse 10. Rebekah and Isaac decided Jacob should flee, and Isaac reaffirmed him as the blessed, transferring Abraham's blessings. Jacob would father many nations, yet lived as a foreigner (Heb. 11:13). This depicts our fifth dispensation, a "break" in God's history, as Jacob left the Promised Land. The blessings are not for unbelieving Israel but for the Church. It's unclear when Jacob travelled, but Ishmael was alive (dying at 137, Gen. 25:17), and Esau was married to two Hittite women at 40 (Gen. 26:34), as they were twins. This pivotal time in Israel's history is hard to trace, picturing our time of mystery.
Isaac instructed Jacob not to marry a Canaanite woman, as Esau did, but one of Laban's daughters. Inter-family marriage was common, and Isaac emphasized avoiding Canaanites. Jacob went to Paddan-aram, meaning "field in a high place" in Hebrew, from Aram (related to rimmon, "elevated"). This high place aligns with our fifth dispensation, as we are part of heaven. The Bible speaks positively of Syria, as Jesus noted a Syrian widow and man who believed when Israel lacked faith. When rejected in His hometown, Jesus referenced Elijah, sent to a widow in Zarephath in Sidon during a 3½-year drought, not to Israel's widows (Luke 4:24-26). Her oil never ran out, symbolizing the Church outside Israel due to unbelief. Similarly, only Naaman, a Syrian leper, was healed in Elisha's time (Luke 4:27). Naaman asked Elisha if he could worship Rimmon in Syria, and Elisha permitted it: "When my master goes into the temple of Rimmon to worship and leans on my arm, may the Lord pardon me when I bow.'Go in peace,' Elisha said" (2 Kings 5:18-19). Rimmon, from raman ("to elevate"), appears often, as in the high priest's robe with bells and pomegranates (rimmon, meaning "high place," Ex. 28:33-34). The tribe of Benjamin, trapped at Rimmon, symbolized Israel's remnant (Judg. 20:47; 21:13). The Church is God's remnant today, and the pomegranate, the fifth fruit in Deuteronomy 8:8, suggests our fifth dispensation. Christ is seated in a high place (Rimmon). The pomegranate's round shape implies eternity, its clustered purple seeds symbolizing the Church's unity in

Christ. Naaman took two donkey loads of Israel's soil to worship Rimmon, prophetically representing the Church.
Jacob's time in Syria equates to the mystery of the Church's formation and Israel's gathering in the desert. Jacob's greatest truth is the Church's blessings, followed by Israel's repentance on the Day of the Lord. The Zarephath widow and Naaman herald this, portraying the Church and scattered Israel, who will repent. Like Ruth, we say, "Your people will be my people, and your God my God" (Ruth 1:16), as part of the ten lost tribes. Esau, unbelieving Israel, forfeited his birthright, while Jacob, in Paddan-aram (Rimmon), finds solace in heaven. Laban, son of Bethuel the Aramean, Rebekah's brother, means "white" or "frankincense" in Hebrew, symbolizing the Church. Bethuel means "man of God" or "house of God," akin to Bethel, named by Jacob when God appeared (Gen. 28:19). The Church is God's house today (1 Tim. 3:15; Heb. 3:6).
The tabernacle's colours—blue, purple, scarlet, and white on linen (Ex. 26:1)—reflect the Gospels' messages. Blue (Matthew) shows Jesus as heaven's King; purple (Mark) as the slave, uniting God (blue) and man (red); scarlet (Luke) as Man; white (John) as the Son of God, encompassing all colours as God's multi-coloured wisdom (Eph. 3:10). Rimmon, Bethel, and Laban (white) denote Church truths, tracing to Israel's lineage from Terah and Nahor, the first born again, possibly from the ten lost tribes.

Genesis 28:6 – 9
Esau understood that Isaac had blessed Jacob and sent him to Paddan-aram to marry a woman from there. He recognized that, when Isaac blessed Jacob, he had ordered him, 'don't marry a Canaanite woman,' [7] and that Jacob had listened to his father and mother and gone to Paddan-aram. [8] Esau realized that his father Isaac considered Canaanite women unacceptable. [9] So he went to Ishmael and married Mahalath daughter of Abraham's son Ishmael and sister of Nebaioth, in addition to his other wives.

Esau represents natural Israel and married two Hittite women, later acknowledging his mistakes, knowing that the daughters of the land of Canaan caused his parents great grief. Jacob, obedient to his parents, listened and sought a wife from the other branch of Abraham's family tree. Esau, thinking he should do the same, visited the older branch of Abraham's family, tracing from Abraham to Ishmael to Esau—a lineage considered the "older" branch. This lineage leads to Amalek, King Agag, and eventually Haman, the enemy of the Jews in Esther's time.
The principle is a continual strife between the natural firstborn and the true firstborn: the believing remnant of Israel, which is the Church. In the Bible, we see a believing Israel and a natural, unbelieving Israel adhering to the old covenant, equated to Esau. This duality complicates prophecies, as they often have multiple fulfilments rather than a single one. One line of prophecy is fulfilled prematurely, with the Church as an example, while the final fulfilment typically involves the unbelieving Esau or Israel living under the law. They, too, will accept Christ on the Day of the Lord.

A simple example is the promises made to Abraham. God told Abraham that his fourth generation would return to the land of Israel (Genesis 15:16). This was fulfilled when they crossed the Red Sea, becoming part of the law that says, “Do this, and you will live” (Leviticus 18:5). They thought this would end all their troubles, but it did not. Upon entering Canaan, they were in high spirits but soon oppressed by enemies, unable to fully comply with the law’s demands. Israel’s return to Canaan was a partial fulfilment under the old covenant. A future fulfilment will occur on the Day of the Lord when all Israel repents at Petra. At that time, no Israelite will live in Israel, as it will be trampled. After their repentance, they will return to Israel, and all promises will be fulfilled under the new covenant, not the old.

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Genesis 28:10–22

Jacob left Beersheba and set out for Haran. He reached a certain place and spent the night there. When the sun had set, he took a stone, placed it near his head, and lay down. He dreamed of a staircase with its base on earth and its top reaching heaven, with God’s angels ascending and descending on it. Suddenly, the Lord stood above it and said, “I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you lie. Your descendants will be

like the dust of the earth, spreading to the west, east, north, and south. Every family on earth will be blessed through you and your descendants. I am with you, will protect you wherever you go, and will bring you back to this land. I will not leave you until I have fulfilled all I have promised." When Jacob awoke, he thought, "The Lord is surely in this place, and I was unaware of it." He was afraid and said, "This place is awesome, the house of God and the gate of heaven." Early the next morning, Jacob took the stone, set it up as a pillar, poured oil on it, and named the place Bethel, though it was originally called Luz. Jacob vowed, "If God is with me, protects me on this journey, provides food and clothing, and brings me safely back to my father's house, then the Lord will be my God. This stone, set up as a pillar, will be God's house, and I will give a tenth of everything You give me."

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Nimrod's tower was a human endeavour, but Jacob's was built by God. Twenty years later, Jacob and Laban piled stones at Gilead as an oath (Genesis 31)." Gilead" comes from "gal" (heap) and "ed" (witness), a heap of stones as a witness. Today, we might ask how to reach God. It is not through our works—God builds the tower to heaven, enabling communion with Him. The stone Jacob slept on represents Christ, the solid heap allowing us to reach heaven. Angels ascended and descended on this rock, and Christ is the chief angel, ascending at His ascension and descending with His Spirit at Pentecost.

This heap of stones represents our dispensation, where we freely commune with heaven, seated with Christ (Hebrews 10:20). Jesus told Peter, meaning "rock," that upon this rock He would build His Church. For Israel, on the Day of the Lord, Petra will be the rock where they call on the Lord. Dreams in Scripture, like those of Jacob, Joseph, or Daniel, carry special significance, often relating to our dispensation or the mystery. Jacob's dream opened heaven to him, unnoticed by the world. Today, heaven is closed to the world, reflecting back the light. We, children of light, do not belong to darkness (1 Thessalonians 5:5). For us, as for Jacob, this is real with practical consequences.

Prophecies are clear, but dreams, like those of Jacob, Joseph, or Daniel, reveal truths of our dispensation. If a prophet sees a vision, it pertains to natural Israel or the Church. The Lord told Jacob, "I am the Lord—I will give you the land you sleep on." Though asleep, Jacob was conscious, not reckoned with the world. His seed would be as plentiful as dust, spreading

to all corners, blessing all people. As the God of Abraham and Isaac, He repeats these promises to Jacob, first fulfilled in the Church built at Bethel, not Jerusalem.” Bethel” means “house of God,” pointing to the spiritual, not worldly, aspect. Acts 28:28 states that salvation has gone to the Gentiles, who will listen, spreading from Bethel to all corners.

Jacob was terrified and declared the place sacred and awesome. He must have noticed the intricacies of our dispensation, yet he felt no threat. Those living under the law often feel something is lacking and hesitate to approach God, thinking He is too great and awesome. Jacob caught his breath as he realized the complexities of our dispensation—we have free access to heaven. The new covenant is profound, not a simple story. Paul wrote:
“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” (Romans 11:33).
Many truths originating in the Old Testament can only be understood through the new covenant. As Jesus said, “If you follow Me, you will be free, and the truth will set you free” (John 8:36). The stone was awesome, an entrance to heaven, not a place to fear. Jacob named it Bethel, meaning “house of God,” from where we can enter heaven. The word “Babylon” resembles “Bethel.” Bethel is the porch to heaven, while Babylon tried and failed to build a tower to heaven. This happened at Bethel while Jacob slept. Though heaven seems distant, there is a real union between God and man. Spiritually, we can walk from earth to heaven, seated with Christ in the heavenly places (Ephesians 2:6). Some places on earth connect to the dark world beneath, but at Bethel, Jacob had a clear vision of heaven.
Jacob rose early, took the stone he rested his head on, and set it upright as a sacred pillar, pouring oil on it. It’s unclear how he erected the stone—perhaps using horses or other means. Erecting stones as monuments, known as menhirs, was common. Menhirs are widely distributed, particularly in Western Europe, with about 50,000 in Ireland, Great Britain, and Brittany. This practice may hint at the presence of the ten lost tribes of Israel, who followed Jacob’s example.
A menhir depicts the power of resurrection. Erecting a stone requires rolling it, as at Gilgal, symbolizing rebirth for Israel when they crossed the Jordan into Canaan and were circumcised. With Christ’s resurrection, God rolled away the tombstone. The oil Jacob poured on the stone represents the eternal life from Christ’s resurrection. Anointing with oil signifies partaking in the eternal Spirit. We oil machines to extend their life; in a graveyard, an erect stone symbolizes resurrection from the dead.

Genesis 28:20–22
Jacob made a solemn vow: “If God is with me, protects me on this journey, provides food and clothing, and brings me safely to my father’s house, then the Lord will be my God. This stone, set up as a sacred pillar, will be God’s house, and I will give a tenth of everything You give me.”

When Jacob awoke, he said, “Surely the Lord is in this place, and I was unaware of it” (Genesis 28:16). The place, once called Luz, he renamed Bethel. This is a typological picture of our dispensation. Studying this history requires understanding Paul’s letters, which highlight the “break” in God’s history as He prepares the Church. Peter said in Acts 15:14–16 that God’s priority in our dispensation is to take from the Gentiles a people for His name, then return to rebuild David’s fallen tent, restoring what was torn apart. Israel’s disobedience and unbelief in the resurrected Christ led to their scattering, becoming “Lo-ammi” (Hosea 1:9), or “not My people.” Now, God prepares a people for His name, later restoring Israel’s damaged walls to former glory (Hosea 9:11). Peter concludes, “All His works were known to God from eternity” (Acts 15:18). These are plural works: calling the Church from Gentiles and restoring David’s house. During the great tribulation, Jerusalem will be flattened. After the Day of the Lord and Israel’s repentance, David’s house will be rebuilt. The “break” in God’s history ends with the rapture. Then, nations will regroup as at Christ’s crucifixion, resembling Israel at the end of Daniel’s 69th week. Unbelieving Israelites will face their ancient enemies. Jacob’s history mirrors our time of grace. His 20 years away, returning later, symbolize the 2,000 years from Daniel’s 69th week to the Millennium, seen in the 2,000 cubits between the ark and Israel at the Jordan (Joshua 3:4) or the “two days” of 2 Peter 3:8. These examples foretell the “break” in God’s history.

Jacob went to Paddan-aram, to Bethuel, Abraham’s other family, outside Israel. They represent the Church, the “older branch” of the promises. The Church, as firstborn, first accepted Christ, considered “heathen.” On the Day of the Lord, Israel will be gathered from all nations, living outside Israel. The Church, primarily from the ten tribes of Israel, holds firstborn rights. Bethel, meaning “house of God,” aligns with the New Testament Church, an assembly of believers, not a building. We are joined to Christ, the living Stone, as God’s temple (1 Corinthians 3:16). Bethel’s events picture our time of waiting.

Jacob saw heaven open at Bethel, the Church. Christ, the chief cornerstone, is the “Stone” or staircase, a living way to heaven (Hebrews 10:20). It was no ladder but a framework of living stones, and we are those stones. While the world lies under Babylon’s power (Satan), the Church reflects Christ’s work within us. Two mysteries exist: the Church and Babylon, the latter revealed in the end times (Revelation 17:5). The Church has an open gateway to heaven, not built with bricks or our righteousness but through Christ’s righteous works.

Luz, meaning “almond tree” in Hebrew, connects to Genesis 30:37, where Jacob used rods of poplar, hazel (Luz), and chestnut.” Luz” may also mean “to depart” or “turn aside” (Strong’s H3868–3870). This reflects our dispensation’s disruption, a heavenly calling veering from God’s salvation plan. In Acts, this is “the Way.” Priscilla and Aquila explained “the Way” to Apollos (Acts 18:26), hidden in the gap between Daniel’s 69th and 70th weeks. Jacob’s vision at Bethel foreshadows “the Way” for the Church and Israel’s believing remnant.

The Church largely comprises the ten tribes of Israel, God's "other family," not the Jews. From Christ's death and resurrection, the ten tribes, the "older branch," are traced symbolically. Jesus spoke of "other sheep" from another fold—the ten tribes—who will join the one fold under one Shepherd (John 10:16). Luz's departure pictures the ten tribes' acceptance of Christ. Historically, the ten tribes are found where the Church is rooted, among Gentiles who believe.
The stone Jacob erected as God's house (Bethel) was anointed with oil, symbolizing Christ's resurrected life. In Genesis 29, Jacob rolled away a stone to open a well, yielding living water—Christ's resurrected life. The promises went "the other way," but believers in our dispensation share Abraham's blessing through faith (Galatians 3:9). Giving a tenth reflects works of faith, not merely money but accepting and returning God's Word in obedience. Jacob's obedience brought blessing, as will ours if we accept God's Word and remain faithful.

Genesis 29: 1 - 14
Jacob got to his feet and set out for the land of the East. [2] He saw a well in the field in front of him, near which three flocks of sheep were lying down. That well was their source for water because the flocks drank from that well. A huge stone covered the well's opening. [3] When all of the flocks were gathered there, the shepherds would roll the stone from the well's opening, water the sheep, and return the stone to its place at the well's opening. [4] Jacob said to them, Where are you from, my brothers? They said, we're from Haran. [5] Then he said to them, do you know Laban, Nahor's grandson? They said, we know him. [6] He said to them, is he well? they said, he's fine. In fact, this is his daughter Rachel now, coming with the flock. [7] He said to them, it's now only the middle of the day. It's not time yet to gather the animals. Water the flock, and then go, put them out to pasture. [8] They said to him, we can't until all the herds are gathered, and then we roll the stone away from the well's opening and water the flock. [9] While he was still talking to them, Rachel came with her father's flock since she was its shepherd. [10] When Jacob saw Rachel the daughter of Laban his uncle, and the flock of Laban, Jacob came up, rolled the stone from the well's opening, and watered the flock of his uncle Laban. [11] Jacob kissed Rachel and wept aloud. [12] Jacob told Rachel that he was related to her father and that he was Rebekah's son. She then ran to tell her father. [13] When Laban heard about Jacob his sister's son, he ran to meet him. Laban embraced him, kissed him, and invited him into his house, where Jacob recounted to Laban everything that had happened. [14] Laban said to him, yes, you are my flesh and blood.

Esau represents natural Israel and married two Hittite women, later acknowledging his mistakes, knowing that the daughters of the land of Canaan caused his parents great grief. Jacob, obedient to his parents, listened and sought a wife from the other branch of Abraham's family tree. Esau, thinking he should do the same, visited the older branch of Abraham's family, tracing from Abraham to Ishmael to Esau—a lineage

considered the “older” branch. This lineage leads to Amalek, King Agag, and eventually Haman, the enemy of the Jews in Esther’s time.

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The Lord promised to be with Jacob, protect him, and bring him back, never leaving until all is fulfilled (Genesis 28:15). These echo Jesus' words to His disciples, "I am with you always" (Matthew 28:20). Our home is in heaven, but reborn Israel's will be on earth. When Jacob awoke, he realized the Lord was present, though he hadn't known it—a truth for our dispensation. We may think God is only in heaven, but He is with us when two or three gather in His name (Matthew 18:20). In Scripture, two or three represent the remnant, like the two witnesses in Revelation 11. He is with us until the rapture, though unseen. Paul said all truths of our dispensation are in the Old Testament, spoken by patriarchs and prophets.

Genesis 29:14 -30

After Jacob had stayed with Laban for a month, [15] Laban said to Jacob, You shouldn't have to work for free just because you are my relative. Tell me what you would like to be paid. [16] Now Laban had two daughters: the older was named Leah and the younger Rachel. [17] Leah was tender eyed but Rachel had a beautiful figure and was good-looking. [18] Jacob loved Rachel and said, I will work for you for seven years for Rachel, your younger daughter. [19] Laban said, I'd rather give her to you than to another man. Stay with me. [20] Jacob worked for Rachel for seven years, but it seemed like a few days because he loved her. [21] Jacob said to Laban, The time has come. Give me my wife so that I may sleep with her. [22] So Laban invited all the people of that place and prepared a banquet. [23] However, in the evening, he took his daughter Leah and brought her to Jacob, and he slept with her. [24] Laban had given his servant Zilpah to his daughter Leah as her servant. [25] In the morning, there she was—Leah! Jacob said to Laban, What have you done to me? Didn't I work for you to have Rachel? Why did you betray me? [26] Laban said, where we live, we don't give the younger woman before the oldest. [27] Fulfil her week, and we will give you this one also for the service which you will serve with me still another seven years. [28] Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. [29] Laban had given his servant Bilhah to his daughter

Rachel as her servant. [30] Jacob slept with Rachel, and he loved Rachel more than Leah. He worked for Laban seven more years.

The above passage mentions two women, and we must be alert, as there is an exchange between the first and the second, akin to the tussle between Jacob and Esau. Here, the two women are Rachel and Leah, and in the end, it mattered little, as both married Jacob.

We previously noted that Jacob's time with Laban pictures our dispensation's mystery. The promises to Abraham reflect truths for all believers across dispensations. In contrast, Isaac represents Israel under the law, where a remnant still existed. Abraham's wells were clogged, as some thought the "time of the law" ended God's promises to Abraham, but this is wrong. The wells were meant to be open, and the remnant during the law enjoyed living water, living by Abraham's promises.

The next generation, Jacob and Esau, portrays our fifth dispensation. Esau represents unbelieving Israel, and Jacob the Church. There is a clear exchange of firstborn rights—what should have been Esau's went to Jacob. After 20 years, an accord with Esau occurs, but the backdrop shifts, as reborn Israel will live in the Millennium. Though Esau was born first, Jacob received the firstborn rights.

The history of "Israel" is complex. If we view Israel as the world does today, little remains, and some believe the Church took all its blessings. In fact, the Church is the true Israel, or Jacob, while unbelieving Israel is Esau, or the Jews. Today, Jews are called Israel, but the Church is hidden in the ten lost tribes of Israel. The Church is mystified within these tribes, and ultimately, Joseph, the firstborn, will be blessed in the Church.

In the New Testament, Jews are confronted with the Gospel. In Acts 2:22 and 13:16, Peter and Paul address them as "men of Israel." They spoke to Jews as if they were Israelites, but the Jews rejected the resurrected Christ, while Gentiles accepted the God of Israel as their Messiah. The Church is one nation, including both believing Israel and Gentiles—not Israel itself, but the Church.

The Book of Acts details the bond between believing Israel and Gentiles. After Christ's resurrection, He appeared for 40 days, speaking to believers. They asked, "Lord, will You at this time restore the kingdom to Israel?" (Acts 1:6). He replied that the times and seasons are in the Father's authority, not theirs to know. They would receive the Spirit—Christ Himself—who would lead them into all truth, including the timing of His return. The kingdom is within us, unseen by the world. Jesus added that with the Holy Spirit's power, they would be witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8).

Why Samaria? It aligns with Old Testament prophecies. Ezekiel 37 speaks of a valley of dry bones (v. 1), symbolizing unbelieving Israel today, and later of the two and ten tribes reuniting, pictured by two pieces of wood in Ezekiel's hand (vv. 15–28). Similarly, Jesus mentions the two and ten tribes of Israel. In Acts 2, the Gospel was preached in Jerusalem, and some Jews accepted Christ, but most rejected Him. In Acts 8, the Gospel reached Samaria, where Philip proclaimed the Messiah, and crowds eagerly listened (vv. 5–6). In Acts 10, the Gospel extended to Gentiles, like

Cornelius, a Roman officer. Peter, prompted by a vision of unclean things, preached to Gentiles, who received God's Word, though Jewish believers criticized him (Acts 11). Later, Paul preached to the heathen. In Acts 13, he addressed Jews in a synagogue, but a week later, many Gentiles responded, causing Jewish jealousy and slander (vv. 15–45).

At the synagogue, they asked Paul for words of comfort (Acts 13:15), which come only from the Comforter, the Messiah. Acts 2 and 13 are similar—Peter and Paul addressed Jews as "men of Israel." Paul said the Jews rejected and crucified Christ, but God raised Him, quoting Psalms to show David's words refer to Christ, not David, who never rose (Acts 13:36–37). Peter urged belief, while Paul warned against carelessness, citing prophets: "You scoffers, wonder and perish, for I am doing a work in your days you would never believe, even if told" (Acts 13:41; Habakkuk 1:5). This work is Christ's in our dispensation. David warned that the rejected stone would become the chief cornerstone, marvelous in their eyes (Psalm 118:22–23).

God's work today makes the rejected stone the capstone. Many Jews and devout converts followed Paul and Barnabas, who urged reliance on God's grace—the foundation of the new covenant, not the law. A week later, with many Gentiles present, Jews were offended, believing the message was only for them. They feared losing their identity by mingling with Gentiles. Paul said the Gospel must first go to Jews, but since they rejected it, deeming themselves unworthy of eternal life, it would go to Gentiles (Acts 13:46). This is the essence of Acts, as confirmed in its final chapter: Gentiles will accept the Gospel (Acts 28:28). Paul quoted Isaiah: "I have made you a light for the Gentiles, to bring salvation to the ends of the earth" (Isaiah 49:6). Gentiles rejoiced, and those who believed were ordained for eternal life (Acts 13:48). Some translations, like Darby, are closer to the original: "The nations… rejoiced, glorified the Lord's word, and believed, as many as were ordained to eternal life." This means whoever believes has eternal life, not that belief depends on divine appointment.

Gentiles were more open to the Gospel, per God's will. After their missionary journey, Paul and Barnabas returned to Jerusalem, reporting their work, and all agreed it was right (Acts 15:4), despite minor disputes. The original question—will Christ restore Israel's kingdom? (Acts 1:6)—will be fulfilled after the Gospel reaches all Gentiles, not just Israel. Acts shows the message is accepted by those outside "Israel." The Epistles clarify that most Gentiles who come to faith are the ten tribes of Israel.

In Matthew 21, parables speak of God's work in our dispensation until Israel enters the Millennium. In the parable of the vineyard (Matthew 21:33–39), a landowner planted a vineyard, built a lookout tower, and leased it to tenant farmers. At harvest, he sent servants to collect his share, but the farmers beat, killed, and stoned them. He sent his son, thinking, "They will respect my son," but they killed him to seize the estate. The vineyard represents Abraham's dispensation, the tower the law (Isaac). The servants are Old Testament prophets, and the son's death is Christ's. The religious leaders said the landowner would destroy the wicked farmers and lease the vineyard to others who would yield fruit.

Jesus replied, quoting Psalm 118:22: “The stone the builders rejected has become the chief cornerstone. This is the Lord’s doing, and it is wonderful.” He added that the kingdom would be taken from them and given to a nation producing fruit (Matthew 21:43). Whoever stumbles over this stone will be broken; whoever it falls on will be crushed.

The wicked servants were the Pharisees, and the kingdom was taken from the Jews and given to another nation—the Church. However, the “nation” is singular, not plural. If taken from the two tribes of Israel, it went to the ten lost tribes, with Samaria as their capital, not all Gentile nations. In Luke 8:40–54, another story illustrates the Church and Jewish nation. Jairus, a synagogue leader, begged Jesus to heal his dying 12-year-old daughter. As Jesus went, a woman with a 12-year bleeding disorder touched His garment’s hem, was healed, and Jesus felt power leave Him. She admitted it, and He said, “Your faith has made you well. Go in peace.” Meanwhile, a messenger reported Jairus’ daughter’s death, but Jesus said, “Don’t be afraid; have faith, and she will be healed.” At the house, with Peter, John, James, and the parents, Jesus raised the girl, saying, “My child, get up!”

The woman, infertile like a lame man, was healed as Jairus’ daughter died. The 12-year-old daughter, tied to the synagogue leader, represents the Jews. The woman’s healing and the girl’s death are linked, but Jesus restored the daughter. The secrecy—keeping the miracle quiet—foreshadows our dispensation’s mystery.

The daughter of Jairus represents the Jewish nation, which “died,” while another woman became fertile. This woman cannot be the Church, as the Church was never sick or infertile. I believe she is the ten tribes of Israel, who became fertile and bore a son—the Church. She is the woman in Revelation 12, whose son was raptured to heaven. Many people or nations touched Jesus, but when this woman touched Him, it sparked a unique bond, healing her instantly. The ten tribes share a special connection with the Lord, with Joseph as their firstborn. While the woman was fertile, Jairus’ 12-year-old daughter was dead, and her parents waited patiently for Jesus. On the Day of the Lord, He will appear to Israel, and with their rebirth, the daughter will rise. This occurred in secrecy, witnessed only by her parents and three disciples, reflecting God’s mystery.

Jacob’s journey north to visit his family—Bethuel and Laban—symbolizes the ten lost tribes of Israel. This time depicts the promises of the firstborn shifting to them. This chapter emphasizes Jacob’s strong family ties. He stayed one month, and his move to Laban equates to the promises shifting from the two tribes of Israel to the ten lost tribes.

Laban told Jacob, as family, he would not work as a slave but for a salary. Laban had two daughters, and we expect a scuffle, as with Esau and Jacob, since one is older. Leah had tender eyes, not weakened by disease or squinting, as some assume. Her eyes were soft and friendly, reflecting inner goodness, while Rachel was outwardly attractive. Eyes are the window to the soul; in Hebrew, “eye” aligns with “fountain.” Jacob loved Rachel and offered to work seven years for her, Laban’s younger daughter. Much more was likely said. The years passed quickly due to his love.

Seven in the Bible signifies God’s redemptive work. Our week of seven ends with a Sabbath, a day of rest. The seven years of tribulation, seven dispensations, and here, Rachel’s expected appearance after seven years, reflect this. When the seven years ended, the promises should have been fulfilled. They prepared a wedding feast, but in the evening, Laban brought Leah to Jacob, who slept with her. He awoke, shocked to find Leah, not Rachel. Typologically, was she the wrong woman? Jacob argued, “Did I not serve for Rachel? Why did you deceive me?” Laban replied that it’s customary to marry the older daughter first. Jacob, the deceiver, was misled. Laban was correct—by tradition, the older daughter held precedence. If the two women represent Israel, Rachel is the two tribes (Jews), and Leah the ten tribes (Church).

At the start of our dispensation, the promises should have gone to the Jews (Rachel) but went to Leah (the Church). Initially, God married Israel under the old covenant, and He will marry Israel again under the new covenant. Since the Jews rejected Jesus, the two tribes (Rachel) were set aside. Leah, with tender eyes and no striking beauty, married Jacob first, symbolizing the ten tribes. Today, we believe by hearing, not seeing—eyes are not the focus.

When Rachel met Jacob, she had three flocks: Leah (ten tribes), Rachel (Jews), and the Gentiles. Similarly, Jacob worked three times: for Leah, Rachel, and the flock (Gentiles). All three are in the Church, where Jew or Gentile makes no difference.

Zilpah, Leah’s servant, means “trickling” in Hebrew. Bilhah, Rachel’s servant, means “troubled.” They were secondary to Jacob’s two wives. Everything for Jacob came in pairs—two wives, each with a servant—denoting the firstborn’s double portion.

Laban told Jacob to fulfil Leah’s week, then he could have Rachel after seven more years. Some translations suggest Jacob married Rachel after Leah’s bridal week, then worked seven more years. This is illogical; Jacob worked seven years for Leah, then seven for Rachel. The idea of a “week” as seven years aligns with Daniel’s 70th week post-rapture. Jacob worked 20 years total—seven for Leah, seven for Rachel, and six for the flock—rewarded with wives and flock. These 20 years symbolize the 2,000 years from Christ’s resurrection to the Day of the Lord, when Israel accepts Him.

In Hebrew, “Leah” means “cow” or “weary.” Leah and Rachel rivalled for status, with Jacob preferring Rachel. God opened Leah’s womb (Genesis 29:32), while Rachel was barren.” Cow” (littu) relates to “birth giver” (alittu), symbolizing fertility. Leah bore four sons quickly.

Genesis 29:31–35

When the Lord saw Leah was unloved, He opened her womb, but Rachel was barren. Leah bore a son, named Reuben, saying, “The Lord saw my harsh treatment; now my husband will love me.” She bore another son, named Simeon, saying, “The Lord heard I was unloved, so He gave me this son too.” She bore a third son, named Levi, saying, “Now my husband will embrace me, for I’ve borne three sons.” She bore a fourth son, named Judah, saying, “This time I will praise the Lord.” Then she stopped bearing children.

This history is complex with family issues. Determining the children's birth order is challenging. In the first seven years, Jacob had no sons; in the next 13, he left Laban with 11 sons and one daughter. In Genesis 30:26, Jacob says, "Give me my wives and children for whom I've worked, and I will go." Was this before or after Joseph's birth? Leah bore the first son. Jacob's wives were Leah, Rachel, Zilpah, and Bilhah. Leah was unloved, like Esau, while Rachel was loved, as Jacob was (Malachi 1:3).
Reuben, the first son, means "see" and "son" (ben). His stone on the high priest's breastplate is "odem" (ruby), red like Adam or Edom, symbolizing the firstborn (Esau/Edom). God saw Leah's unloved state and opened her womb.
Simeon, the second son, means "to hear," as God heard Leah's unloved state. He represents a believer.
Levi, the third son, means "joined to." Leah hoped Jacob would embrace her. The Levites, from Levi, served God and were not counted as a tribe. They began with Aaron as high priests. Levi paid a tithe to Melchizedek, showing inferiority to Christ, the great High Priest (Hebrews 7:9–10). Priests join us to God, freeing us from separation." Kaphar" (to cover, atonement) relates to Levi, like the Ark's lid hiding the tablets.

Judah, the fourth son, means "hand" or "praise" (from yadah, yad). The raised hand praises God. Levi yields priests, Judah kings. In the new covenant, Christ is both High Priest and King, uniting roles that were separate under the law. Leah's four sons form one body, reflecting the Church's calling. Reuben ("behold a son") points to Christ, the Son, and believers as His body. Levi signifies unity, as the Church unites Jews and Gentiles in Christ, reconciled through His blood (Ephesians 2:11–18). Christ's death broke the wall of hostility, atoning for us.
The wall of hostility is the law and since there is no law there is no wall. In Christ we are one. Together as one body, Christ reconciled both the Jews and the Gentiles to God by means of His death on the cross, and our hostility toward each other was put to death.
In the above passage, the word "reconciled" is tied to Levi, like Christ reconciling the world to Himself. Through the new covenant, we have peace. We are no longer strangers and foreigners but fellow citizens and members of God's household, one with Christ (Ephesians 2:19). Leah named her third son Levi, saying, "Now at last my husband will become attached to me." Levi not only heals the bond between Jew and Gentile but reconciles the ten and two tribes of Israel.
In Ephesians 1, the "son" (Reuben) ascended into heaven, and Simeon ("he who hears") represents believers drawn to heaven with Christ. Ephesians explains the Church's purpose—to the praise of our Lord, with "praise" linked to Judah. Peter says we are a chosen people, a royal priesthood (Levi), a holy nation, belonging to God, to declare the praises (Judah) of Him who called us from darkness into His wonderful light (1 Peter 2:9).

Genesis 30:1–24
When Rachel realized she could not bear Jacob children, she grew jealous

of Leah and said, “Give me children, or I may as well be dead!” Jacob, angry, replied, “Am I God? God alone has kept you from giving birth!” Rachel said, “Here’s my servant Bilhah. Sleep with her, and she will bear children for me.” So Rachel gave Bilhah to Jacob as a wife, and he slept with her. Bilhah became pregnant and bore Jacob a son. Rachel said, “God has judged in my favour, heard my voice, and given me a son,” naming him Dan. Bilhah bore another son, and Rachel said, “I’ve competed fiercely with my sister and won,” naming him Naphtali. When Leah stopped bearing children, she gave her servant Zilpah to Jacob as a wife. Zilpah bore Jacob a son, and Leah said, “What good luck!” naming him Gad. Zilpah bore another son, and Leah said, “I’m happy now; women call me happy,” naming him Asher. During the wheat harvest, Reuben found mandrakes in the field and brought them to Leah. Rachel said, “Give me your son’s mandrakes.” Leah replied, “Isn’t it enough that you’ve taken my husband? Now you want my son’s mandrakes too?” Rachel said, “For your son’s mandrakes, Jacob may sleep with you tonight.” When Jacob returned from the field, Leah met him, saying, “You must sleep with me; I’ve paid for you with my son’s mandrakes.” So he slept with her that night. God responded to Leah, and she bore Jacob a fifth son. Leah said, “God gave me what I deserved for giving my servant to my husband,” naming him Issachar. Leah bore a sixth son and said, “God has given me a wonderful gift. Now my husband will honour me, for I’ve borne six sons,” naming him Zebulun. After this, she bore a daughter, Dinah. Then God remembered Rachel, answered her prayers, and let her conceive. She bore a son and said, “God has taken away my shame,” naming him Joseph, adding, “May the Lord give me another son.”

This mirrors Abraham’s history: when Sarah was barren, she gave Hagar to Abraham, who bore Ishmael. Rachel said Bilhah would bear her a son, and God judged in her favour, giving her Dan, meaning “judge” in Hebrew. In the Book of Judges, Dan represents the remnant in our dispensation, often linked with Ephraim, the firstborn or Church. Dan had limited space and went north to Beth-rehob (Judges 18). Genesis 49:17 says, “Dan shall be a serpent by the way, a viper by the path, that bites the horse’s heels so its rider falls backward. I wait for Your salvation, O Lord.” Dan will judge the people, hinting at the Church judging even angels (1 Corinthians 6:3). The viper causes disruption, and the following verse emphasizes waiting for salvation. Our dispensation, nearly 2,000 years, is a time of waiting, as Peter urges diligence while awaiting Christ’s return (2 Peter 3:14). Benjamin represents the Jewish remnant, Dan the ten tribes’ remnant. Dan, the fifth son, addresses our dispensation, approaching matters uniquely, with recurring truths.

Bilhah’s second son, Naphtali, Jacob’s sixth, means “to wrestle.” Dan judges, symbolizing the Church judging with Christ, while Naphtali’s wrestling signifies the Church prevailing over Israel. When Leah stopped bearing, she gave Zilpah to Jacob, as Rachel gave Bilhah. Zilpah’s first son, Gad, Jacob’s seventh, means “to overcome” or “good fortune.” Zilpah’s second son, Asher, Jacob’s eighth, means “happy.” These two sons, content and happy, reflect the Church when the number two appears in Scripture.

Reuben found mandrakes, whose nature is unclear—possibly fruit or “love-apples.” In Hebrew, “mandrake” (duday) relates to “David” or “beloved” (duw). Mandrakes worked for Leah and Jacob. Rachel asked for them, but Leah retorted, “Wasn’t it enough you stole my husband? Now my son’s mandrakes too?” Rachel offered Jacob’s company that night for mandrakes. Leah met Jacob, saying, “You must sleep with me; I paid with my son’s mandrakes.” That night, Leah bore Jacob’s ninth son, Issachar, meaning “reward.” Leah saw him as God’s reward for giving her servant to Jacob. As her fifth son after a long pause, Issachar aligns with Dan’s implications. The mandrake exchange reflects rivalry between the wives. Leah’s sixth son, Jacob’s tenth, was Zebulun, meaning “dwelling” or “to live together.” In her pain, Leah hoped Jacob would love her, believing her sons would win his heart. Leah then bore a daughter, Dinah, sharing Dan’s name root. Issachar and Zebulun picture the Church—Issachar as Christ’s reward, Zebulun as living together, with Dinah echoing Dan. The sons’ history divides into Leah’s four (Reuben, Simeon, Levi, Judah), Bilhah’s two (Dan, Naphtali), Zilpah’s two (Gad, Asher), and Leah’s final two (Issachar, Zebulun), each highlighting our dispensation.
God remembered Rachel’s plight, enabling her to bear Joseph, meaning “may He add.” Like Levi and Zebulun (“join” and “dwell”), Joseph signifies joining. As firstborn, Joseph represents the Church, with his rights accumulated in it. Some believe Joseph of Arimathea, who requested Jesus’ body (Mark 15:43), was Mary’s uncle, and Barnabas, Paul’s companion, was also called Joseph. Later, Joseph bore Manasseh and Ephraim, fulfilling Rachel’s hope for “another son.” Benjamin was born later, but Rachel died.

Genesis 30:25–43
After Joseph’s birth, Jacob said to Laban, “Send me off to my own place and country. Give me my wives and children for whom I’ve worked, and I will go. You know my work.” Laban replied, “Do me this favour. A divine sign shows the Lord blessed me because of you. Name your price, and I’ll pay it.” Jacob said, “You know how I’ve worked and how your livestock prospered with me. Your little has multiplied greatly. The Lord blessed you through me. When will I work for my own household?” Laban asked, “What will I pay you?” Jacob replied, “Don’t pay me anything. If you do this, I’ll care for your flock again: I’ll take all speckled and spotted sheep, black male lambs, and spotted and speckled female goats as my price. My honesty will be clear: any goat not speckled or spotted, or lamb not black, will be considered stolen.” Laban agreed but that day removed all striped and spotted male goats, speckled and spotted female goats, and black male lambs, giving them to his sons. He put a three-day journey between himself and Jacob, who tended Laban’s remaining flock. Jacob took branches from poplar, almond, and plane trees, peeled white stripes, and placed them in the watering troughs where the flock drank and mated. The flock mating before the branches bore striped, speckled, and spotted young. Jacob sorted the lambs, facing them toward Laban’s striped and black ones but keeping his flock separate. For the strongest flock, he placed branches at the troughs; for the weakest, he did not. The weakest

became Laban’s, the strongest Jacob’s. Jacob became very rich, owning large flocks, servants, camels, and donkeys.
Jacob negotiated to breed his own flock. They agreed Jacob would take speckled and spotted lambs and goats, first separating existing ones, stacking odds against him. This distinguished Laban’s and Jacob’s flocks, favouring Laban. Jacob proposed this, trusting God. Laban’s sons managed the speckled and spotted flock, kept three days away, while Jacob tended Laban’s even-coloured flock and kept their speckled offspring. God blessed Jacob, increasing his wealth. Jacob peeled branches from poplar, almond, and plane trees, placing them in troughs. This method increased speckled and spotted offspring from the even-coloured flock. The peeled branches’ white colour influenced mating outcomes, linking bark, water, and lambs. Jacob used selective breeding, keeping speckled lambs separate but not Laban’s flock. The strong (early-breeding) flock produced speckled young with branches; the weak (late-breeding) did not. Jacob, as firstborn, represents the Church’s blessings, while the weaker flock symbolizes reborn Israel’s lesser blessings. In God’s eyes, we are the “despised” or “freckled.” Paul says God uses the low and despised to confound the wise (1 Corinthians 1:28). David escaped to Adullam’s cave, joined by distressed, indebted, or discontented men, forming a 400-man group (1 Samuel 22:1–2). This is not popular theology. Puzzlingly, Jacob’s flock surpassed Laban’s, and Laban wanted to swap speckled for even-coloured sheep.

Genesis 31
Jacob heard Laban’s sons saying, “Jacob has robbed our father of everything! He gained his wealth at our father’s expense.” He also noticed Laban’s attitude was not as friendly as before. Then the Lord said to Jacob, “Return to the land of your ancestors and relatives, and I will be with you.” So Jacob sent for Rachel and Leah, summoning them to the field where his flock was. He said, “I see your father’s attitude is not as friendly as before, but the God of my father has been with me. You know I’ve worked for your father as hard as I could. Yet he cheated me, changing my wages ten times. But God didn’t let him harm me. If he said, ‘The speckled ones will be your wages,’ the flock bore speckled young. If he said, ‘The striped ones will be your wages,’ the flock bore striped young. God took your father’s livestock and gave it to me. During mating season, I saw in a dream that the male goats mounting the flock were striped, speckled, and spotted. God’s messenger said, ‘Jacob!’ I replied, ‘I’m here.’ He said, ‘Look up and see all the striped, speckled, and spotted male goats mounting the flock. I’ve seen what Laban is doing to you. I am the God of Bethel, where you anointed a pillar and made a solemn promise to Me. Now, leave this land and return to your relatives.’”
Rachel and Leah answered, “Is there any share or inheritance left for us in our father’s household? Doesn’t he treat us as foreigners, having sold us and used up our payment? All the wealth God took from our father belongs to us and our children. Do everything God told you.” So Jacob put his sons and wives on camels and set out with all his livestock and possessions acquired in Paddan-aram to return to his father Isaac in

Canaan. While Laban was shearing his sheep, Rachel stole her father’s household gods (teraphim). Jacob deceived Laban the Aramean by not telling him he was leaving. He and his household crossed the river and headed for the mountains of Gilead. Three days later, Laban learned Jacob had gone, so he took his kinsmen, chased Jacob for seven days, and caught up in the mountains of Gilead. That night, God appeared to Laban in a dream, saying, “Be careful not to speak rashly to Jacob, good or bad.” Laban reached Jacob, who had pitched his tent in the mountains. Laban and his kinsmen pitched theirs nearby. Laban said to Jacob, “What have you done? You deceived me and took my daughters as if they were prisoners of war. Why did you flee secretly, not telling me? I would have sent you off with celebration, songs, tambourines, and harps. You didn’t let me kiss my sons and daughters goodbye. You’ve acted foolishly. I have the power to harm you, but your father’s God said last night, ‘Be careful not to speak rashly to Jacob, good or bad.’ You left because you missed your father’s household, but why steal my gods?” Jacob replied, “I was afraid you’d take your daughters from me. Whoever has your gods won’t live. In front of our relatives, identify anything of yours and take it.” Jacob didn’t know Rachel had stolen them.

Laban searched Jacob’s, Leah’s, and the two servants’ tents but found nothing. He entered Rachel’s tent, where she had hidden the teraphim in a camel’s saddlebag and sat on them. Laban searched the tent but couldn’t find them. Rachel said, “Sir, don’t be angry that I can’t stand; I’m having my period.” He searched but found no teraphim. Jacob, angry, confronted Laban: “What’s my crime that you’ve chased me? You’ve searched my belongings—what have you found? Present it before our relatives, and let them decide. For 20 years, your sheep and goats didn’t miscarry, and I didn’t eat your rams. When animals were killed, I bore the loss myself, not bringing them to you. You demanded compensation for animals stolen day or night. Heat consumed me by day, frost by night; I couldn’t sleep. I worked 14 years for your daughters and six for your flock, and you changed my wages ten times. If the God of my father—the God of Abraham and the Fear of Isaac—hadn’t been with me, you’d have sent me away empty-handed. God saw my hardship and labour and rebuked you last night.”

Laban replied, “The daughters are mine, the children are mine, the flocks are mine—everything you see is mine. But what can I do about my daughters and their sons? Let’s make a covenant, you and I, with a witness between us.” Jacob took a stone, set it up as a pillar, and told his relatives, “Gather stones.” They made a mound and ate there. Laban called it Jegar-sahadutha, but Jacob called it Galeed. Laban said, “This mound is our witness today,” naming it Galeed and also Mizpah, meaning, “May the Lord watch between us when we are hidden from each other. If you mistreat my daughters or marry other women, though no one is watching, God is witness.” Laban added, “This mound and pillar are witnesses that I won’t cross beyond this mound, nor you beyond this mound and pillar, to do harm. The God of Abraham and Nahor will judge between us.” Jacob swore by the Fear of Isaac. He offered a sacrifice on the mountain, invited his relatives to eat, and they spent the night there.

Laban rose early, kissed his sons and daughters, blessed them, and returned home.

This history reiterates the previous chapter. Jacob's claim that Laban "changed my wages ten times" is an idiom, indicating their strained relationship. All spotted and speckled flocks—sheep or goats—went to Jacob, the firstborn, while Laban received the weaker, later-born flock. Jacob's stay with Laban portrays him as the firstborn, secured in the new covenant, symbolizing the Church as the true remnant of Israel. We cannot limit Jacob to only the Church, as Abraham and Isaac also represent the remnant, particularly in our dispensation and the next, when Israel is reborn. The firstborn's unique trait is to symbolize the Church. When "twos" appear, we must study the chapter closely. Today, the Church is Israel's remnant, while Jews are seen as Gentiles to God, as traced in Romans 9–11. Paul, from Benjamin, said Israel always had a faithful remnant. He considered himself a Gentile, showing that faith, not lineage, defines our relationship with God. Initially, Jews were the Church's first members, but those accepting Christ today are considered Gentiles. By rejecting Christ, Jews became Lo-ammi, "not My people." The Church comprises Jews and Gentiles, with Paul viewing Jews as prominent Gentiles. As an apostle to the Gentiles, Paul preached first to Jews, then Gentiles.

The Church's core is Gentiles, but they are the ten lost tribes of Israel—a well-kept secret of our dispensation. This is hard to trace biblically, but the Anglo-Saxon peoples form the Church's core. If Jews are reckoned as Gentiles, so are the ten tribes. Jacob's firstborn rights are absorbed by the Church. Jacob built Israel, but Laban's family, another branch via Terah (Laban's grandfather and Abraham's father), is involved. Jacob left Canaan with firstborn rights, picturing the Church outside Jerusalem. Paul urged us to leave Jerusalem, bearing Christ's reproach (Hebrews 13:13).

In Genesis 31:2, 5, Jacob noticed Laban's unfavourable attitude "not as yesterday and the day before." These "two days" symbolize the 2,000 years of our mystery, from Christ's resurrection to the Millennium. Peter confirms a day is like 1,000 years (2 Peter 3:8). This 2,000-year gap is hidden in the 2,000-cubit distance between Israel and the Ark when crossing the Jordan (Joshua 3:4). Joshua said to leave space, as they hadn't passed that way before, using "heretofore" (Hebrew temol shilshom, "yesterday and the day before"). This signifies the "two hidden days." When Israel crossed the Jordan, they lodged two days at Shittim (Joshua 3:1–2). Joshua (Yehoshua, meaning Jesus) rose early, like Christ's resurrection.

The 2,000-cubit distance represents the 2,000 years between Christ's resurrection and Israel's rebirth, not between Christ and the Church but between Him and unbelieving Israel. Soon, Israel will cross the Jordan again after the Day of the Lord, returning to the Promised Land with the Ark (Christ) in their midst. We live in this 2,000-year "cubit" period, where Israel, unaware of the resurrected Christ, stumbles in darkness. Upon repentance, they will meet the Ark in the riverbed, ascending to the Promised Land. This 2,000-year grace period ends with the great tribulation, when God reckons with Israel.

Peter said God is not slack concerning His promise (2 Peter 3:3–9), meaning unwavering about His return. Peter countered scoffers, citing Hosea 5:14–6:3, which states God's wrath will fall on Ephraim and Judah until they seek Him. In the tribulation, Israel will seek Him. After two days, He will revive them; on the third day, they will rise, picturing their rebirth. Hosea mentions Ephraim before the two tribes. After the Church's rapture (the "two days"), the 12 tribes will emerge.
Jacob saw Laban's changed attitude, signalling action was needed (Genesis 31:2, 5). After 2,000 years, the Church's rapture shifts God's focus to the 12 tribes, who will be blessed. This chapter portrays future events around Christ's return, starting with the rapture after Jacob's 20 years ("yesterday and the day before"). The seven-day chase by Laban's men (v. 23) mirrors the seven-year tribulation (Daniel's 70th week). At Gilead, they meet. The Church holds firstborn rights, entrusted to the ten tribes, as Jacob received Laban's treasures, leaving Laban poor.

Laban gathered his kinsmen and pursued Jacob. Seven days later, he caught up in the hill country of Gilead. These seven days relate to Daniel's 70th week, the seven years between the Church's fullness and Israel's repentance. Thomas doubting Jesus' resurrection provides a parallel: other disciples believed, but Thomas repented seven days later, after seeing His pierced side and hands (John 20:24–29). Daniel's 69th week ended with Jesus' crucifixion; the 70th week begins after the rapture. This mirrors David's seven years ruling Hebron over two tribes, followed by 33 years over all Israel (2 Samuel 5:5). After seven years, Israel will repent, and the ten tribes will emerge, with God judging the nations at Armageddon during the 33 years.
Jacob served Laban for 20 years (Genesis 31:38, 41), reflecting the 2,000 years of God's mystery, from Christ's resurrection to the end of Daniel's 70th week, when Israel repents. Jacob's departure was secretive. Laban said, "What have you done, stealing away unawares, carrying off my daughters like captives of war? Why did you flee secretly, not telling me? I would have sent you off with joy, songs, timbrels, and harps" (Genesis 31:26–27). Unlike past departures with singing, Jacob left quietly.
Laban understood Jacob's longing for his father's house (v. 30). Our Father's house is in heaven, where Jesus prepares a place (John 14:2–3). With the Church's rapture, we enter heaven. Laban then asked, "Why did you steal my gods?" The teraphim, often deemed heathen by commentators, are misunderstood. Jacob and Laban's use of teraphim is not necessarily occult. Biblical examples—like the golden calf or the bronze serpent—suggest deeper meanings. When Moses saw the golden calf, he broke the stone tablets (Exodus 32:19). The calf, crafted by Aaron, the high priest, symbolized the new generation or "son," reflecting Christ and the new covenant. In Egypt, the bull "Apis" was worshipped as a life source. Israel, called God's son and firstborn (Exodus 4:22), saw the calf as symbolizing the risen Christ, ushering in the new covenant. The old covenant's tablets broke upon seeing the new covenant's symbol, as Christ is the end of the law (Romans 10:4). Ezekiel's vision shows God with a bull's face (Ezekiel 1:10), reinforcing this imagery.

When Moses ascended Sinai, the king was absent, leaving the high priest, like our dispensation where Christ, our High Priest after Melchizedek, is in heaven, not yet King. Israel, led by Aaron, did no wrong in crafting the calf, despite modern views of idolatry. The calf, like the cherub's ox face, symbolized Christ, the Son, bringing eternal life. Moses broke the tablets because the old covenant couldn't coexist with the new.
In 1 Kings 12:25–33, two calves appear when the ten and two tribes split. Jeroboam, an Ephraimite ruling the ten tribes, rejected Rehoboam's harsh yoke over Judah: "My father laid a heavy yoke; I will make it heavier. My father scourged you with whips; I will scourge you with scorpions" (1 Kings 12:11). The ten tribes worshipped at Dan and Bethel, using two calves instead of the ark's tablets, symbolizing the Church's firstborn rights.
The bronze serpent in the wilderness (Numbers 21:8–9) parallels this: "As Moses lifted up the serpent, so must the Son of Man be lifted up" (John 3:14–16). The serpent, made by God's command, healed those bitten by snakes but was later misused as an idol (2 Kings 18:4). It represents the exalted Christ, granting eternal life. Similarly, the teraphim, first mentioned by Laban, are mysterious and often hidden. Rachel stole them secretly (Genesis 31:19)." Teraphim" (Hebrew, plural with "-im," like "Ephraim") may not imply multiple items. They are always hidden in Scripture, and Rachel's secretive act questions their condemnation. The Hebrew "steal" (ganab, Strong's H1589) suggests quiet taking, akin to the spiritual "Steal Away to Jesus," symbolizing going to Christ without interference. Rachel took the family heritage to bless Israel's children. Translators left "teraphim," "cherubim," and "seraphim" untranslated, reflecting the hidden Christ. In Genesis 31, "teraphim" is called "gods" (v. 30), but "god" (elohim) has varied meanings. Moses was Aaron's "god" (Exodus 4:16), and Psalm 82:6 calls believers "gods" as sons of the Most High. Teraphim emanate power, linked to Laban's family, the "missing" ten tribes, and remain hidden.
In Judges 17, Micah of Ephraim made an ephod and teraphim, valued by his family (Joseph and Rachel, as Ephraim's mother). Five men from Benjamin later stole the teraphim (Judges 18:14–20). Rachel hid the teraphim in her camel's saddlebag, sitting on them, claiming menstruation to avoid standing (Genesis 31:34–35). Laban, searching for the teraphim to bid farewell, couldn't find them. Similarly, Micah's mother (Israel) searched for 1,100 silver shekels (Judges 17:2–3), which Micah, symbolizing Christ from Ephraim, possessed. The shekels, hidden outside Aaron's priesthood, represent the Church's treasures. Micah returned them to his mother, who blessed him, instructing an ephod and teraphim be made, symbolizing the Church's priestly role. Paul called the Church God's temple (1 Timothy 3:15). The stolen teraphim by Benjamin's five men reflects our dispensation's mystery.

The Book of Hosea 3:4 mentions the teraphim, depicting events after Israel rejects their Messiah. This portrays the Jewish nation without a king, prince, sacrifice, statue, ephod, or teraphim. The king is Christ; the crown prince is Christ, inheriting through Mary; the sacrifice and statue are Christ; the ephod, worn by the high priest, also represents Christ. Hosea

married Gomer, who left him, but God told him to redeem her despite her adultery, showing God's love for Israel despite their idolatry. Hosea bought back his estranged wife but said she would live without king, prince, sacrifice, statue, ephod, or teraphim—all symbolizing Christ. Though married, Hosea and Gomer had no bond, reflecting unbelieving Israel in our dispensation. Christ paid to redeem the world, but for those rejecting Him, life is mundane. Currently, Christ focuses on the Church, not restoring Israel's prior relationship. Yet, Hosea 3:5 states that after the Church's rapture, Israel will return, seeking the Lord and David their king, fearing His goodness at the end of Daniel's 70th week. The teraphim, always missing, perfectly portrays Christ, hidden in heaven during our dispensation.

Jacob's secret departure pictures the Church's rapture. Some believe the rapture will lead many to accept Christ, but Scripture suggests otherwise. Isaiah 57:1 says, "The righteous perish, and no one ponders it; devout men are taken away, and no one understands that the righteous are taken to be spared from evil." At first glance, the "righteous man" seems to be Christ, "taken away" at His ascension, witnessed by a few. The "devout men" represent the Church, an extension of Christ, spared from the coming tribulation. To "ponder in our heart" is to believe, but post-rapture, people will not believe the Church escaped so easily. Satan's influence will blind them to the truth. The world does not believe in the rapture now, nor will they after. The Church, the righteous and devout, is one in Christ. The rapture is not a spectacle for the world but a precursor to Israel's judgment, demonstrating God's righteousness. When Israel claims peace and safety, sudden destruction will come (1 Thessalonians 5:3). The Church's role is to witness God's grace in heaven, not to prove Christ's existence to the world. Natural Israel demonstrates God's work on earth. The rapture shakes heaven, as Satan and his hierarchy descend (Revelation 12:9), but not the earth. The Feast of Trumpets, on the first of the seventh month, pictures the rapture, while the Day of Atonement, on the tenth, marks Israel's acceptance of Christ on the Day of the Lord.

The teraphim, stolen by the ten tribes, is nurtured by the Church. Rachel and Leah, without brothers, were Laban's heirs, taking only the teraphim. The firstborn rights went to the Church. After the rapture, Laban, representing the ten tribes, will see how everything connects. Rachel sat on the camel's saddlebag, likely remaining there, not entering the tent. The camel symbolizes believers entering God's kingdom, traversing the desert with ease.

Jacob's 20 years with Laban picture the Church's 2,000 years. Most Church believers are from the ten tribes, represented by Laban. Jacob's departure equates to the rapture, part of our dispensation's mystery. Jacob and Laban reconciled, erecting a stone mound called Galeed, meaning "heap of witness," and Jegar-sahadutha in Aramaic (Genesis 31:47–48). This heap witnesses the bond between Jacob (the Church) and Laban (the ten tribes). The Church's heavenly blessings differ vastly from future reborn Israel's earthly ones, yet they share similarities. The Church, with Joseph's or Ephraim's firstborn rights, is distinct from Levi's priestly or Judah's kingly roles, which ended with Christ's resurrection. The

chapter’s many “twos”—two years, two wives, two concubines, Jacob as Laban’s son-in-law and Isaac’s heir—highlight the Church. Their agreement, called Mizpah (“watchtower,” v. 49), sits high, symbolizing heaven, where God watches when they are apart. Laban warned that the mound and pillar witness their covenant, unseen by the world, as God honours this hidden relationship. The “hidden” theme recurs, tied to the mystery of the ten tribes as the Church’s core, unprovable to the world. The heap is the stone Christ spoke of: “On this rock I will build My Church” (Matthew 16:18). Believers are “living stones” in God’s temple (1 Peter 2:5), echoing Jacob’s dream of a stone pillar to heaven (Genesis 28:12–18). The mound marks a border between the Church’s heavenly calling and reborn Israel’s earthly Jerusalem, yet they respect each other’s inheritance.

Jacob offered a sacrifice on the mountain, inviting his relatives to eat, picturing the Church seated with Christ in heaven, partaking of Melchizedek’s bread and wine—the resurrected Christ’s life (Genesis 14:18). They camped at night, symbolizing our dispensation’s darkness, as the world prefers darkness over Christ, the light (John 3:19). At His first coming, Christ was the light, vanishing at His ascension. Moses’ face shone with God’s glory on Sinai (Exodus 34:29). John’s Gospel mentions “light” 16 times, dividing into seven “nights” of darkness. At Christ’s crucifixion, darkness lasted three hours (Luke 23:44). This night reflects our dispensation.

When Israel crossed the Jordan, they waited two days, crossing on the third day to settle in the Promised Land (Joshua 3:1–4). The 2,000-cubit distance symbolizes the 2,000-year gap between Christ’s resurrection and Israel’s rebirth, not between Christ and the Church but between Him and unbelieving Israel. After the Day of the Lord, Israel will cross the Jordan again, with the Ark (Christ) in their midst. At Gilgal, they were circumcised, picturing rebirth (Joshua 5:2–9; Micah 6:5). The 12 stone pillars erected there witness Christ’s resurrection (Joshua 4:20–24). Jacob and Laban, high in the mountains at night, portray our 2,000-year wait, seated with Christ in heaven, as Jesus often prayed alone on mountains (Matthew 14:23). The next morning, Laban kissed his sons and daughters, blessed them, and returned to his place, reflecting a different calling. Post-rapture, the ten tribes will return to the Promised Land after the Day of the Lord.

A rift between Jacob and Laban healed, mirrored in the next two chapters with Esau. After meeting Jacob, Esau returned to Seir, meaning “hairy,” named after him (Genesis 33:16). This parallels Laban’s return. Hostilities faded, but each had their own place—Jacob went to Succoth, then Shechem.

Genesis 32:1 - 6

Jacob went on his way, and God’s messengers approached him. [2] And when Jacob saw them, he said, this is God's host: and he called the name of that place Mahanaim. [3] Jacob sent messengers ahead of him to his brother Esau, toward the land of Seir, the open country of Edom. [4] He gave them these orders: Say this to my master Esau. This is the message

of your servant Jacob: ‘I’ve lived as an immigrant with Laban, where I’ve stayed till now. [5] I own cattle, donkeys, flocks, men servants, and women servants. I’m sending this message to my master now to ask that he be kind.’ [6] The messengers returned to Jacob and said, we went out to your brother Esau, and he’s coming to meet you with four hundred men.

When the angels appeared to Jacob it does not say what was said, but I wouldn’t be surprised if it is similar to what was said to the shepherds before our Lord’s birth at Bethlehem. They said do not be afraid, I bring you good news of great joy that will be for all the people. Luke 2:10 When Jacob saw the angels he said this is God's host: and he called the name of that place Mahanaim. In the New Testament while the shepherds were amazed, suddenly there appeared a multitude of angels as part of the heavenly host praising God and saying, glory to God in the highest. Luke 2:13,14 Typologically the great multitude in heaven singing praises to God is the Church and the shepherds are the future believing remnant of Israel. The shepherds saw the angels at Bethlehem and Bethlehem is mentioned frequently.
In Genesis 35:16 we read when Jacob journeyed from Bethel, there was a little piece of land Strong’s number 776 when he travelled towards Ephrath. Rachel had a son on that small piece of land close to Bethlehem, and she too was a shepherd. They told her do not fear, for you will have another son. She already had Joseph. At the same place the shepherds were told fear not for unto you is born this day in the city of David a Saviour, who is Christ the Lord. When Rachel was about to die she called his name Ben-oni; meaning son of my sorrow, but Jacob called him Benjamin, or the son of my right hand or of my last days. He is the definite son, and who else is the last son who appeared with such great sorrows, and he too was born at the same place? It is Christ and He too suffered. Rachel died giving birth to Benjamin and she was buried on the way to Ephrath, which is called Bethlehem. In the New Testament the shepherds saw the great multitude of people and they praised and glorified God. The duty of the firstborn is to praise God and the believing remnant will see us in heaven. Moreover. at Bethlehem, Boaz met Ruth and there they conceived their son Obed, and he was the grandfather of King David. Many royalties were born there.
The host of angels that met Jacob remains a mystery, and I have no difficulty to explain that as typologically they are the Church. Jacob says this is Mahanaim and again it does not give the meaning of the place. In Hebrew it says it is a double host and it could only be the Church, due to our firstborn (double) rights.
Jacob was frightened and he sent messengers to Esau, Seir or Edom and each of them has the same meaning. He spoke of Esau as ‘lord’ and he named himself a servant, as he was the younger of the two. When Esau had the tidings of Jacob coming to visit him, he too advanced to the north with 400 men to meet Jacob. The 400 men who accompanied Esau, portrays the 4 or the visible things we can touch and see. Esau is natural Israel, or more specific the 2 tribes of Israel. Laban represents the 10 tribes of natural Israel, as Esau the 2 tribes of Israel. Later in our Bible

Esau is referred to as Edom, as either being blessed or cursed; in total he is mentioned 26 times by the Prophets. The unbelieving Jews who refused Christ are deemed as Esau. They are not Jacob but Esau. There is a similar understanding between Isaac who believed God and Ishmael who is unbelieving Israel, but once they believe they will be deemed as Isaac.

Genesis 32:7 – 8 Jacob was terrified and felt trapped, so he divided the people with him, and the flocks, cattle, and camels, into two camps. 8 He thought, If Esau meets the first camp and attacks it at least one camp will be left to escape.
Jacob was terrified and felt surrounded, so he divided the people who escorted him, including the flocks, cattle, and his camels into two camps. It pictures the name Mahanaim; as everything was divided into the 'twos' portraying the Church. Today the message of Jacob is directed to the believers in our dispensation, but in the future it will be reborn Israel. The Church is complete and Jacob proceeded to Esau. Surprisingly the attitude of Esau was not hostile towards Jacob as after the rapture of the Church, natural Israel will repent. When this happens then Esau will become Jacob or Jacob will become Israel. Natural Israel accepted Christ and the wall that used to divide them will fall apart. Both Ishmael and Esau will unite under the banner of Israel. We speak of spiritual Israel, and we deem them to be the Church. It is true today but not in future when Israel repents. Then natural Israel will become spiritual Israel as they share the new covenant. They did part from each other and the division that used to separate Jacob from both Laban and Esau got healed. Jacob thought at worst if Esau attack any of the 2 groups of people, perhaps the other will escape. The inheritance is divided in 2 and if the one is attacked then the other will remain. In the history of Israel, we had many examples of the division that tore Israel apart. When King David and Solomon ruled them, there was a definite rift between the 2 and the 10 tribes of Israel. Why all this detail? It is to understand if in future Israel do reject their Messiah and they are slain, there will always be another part of Israel on whom the promises will be invested. Early in the history of the Book of Acts the 2 tribes of Israel did reject Christ and there was a crisis. But God devised a plan long ago as He did split Israel into the 2 and the 10 tribes. The thrust of the message went to the 10 tribes of Israel and they readily accepted the Gospel. Around 732 years B. C. Israel on the quiet changed their name. Today no one can find the ten tribes of Israel, as they lost their identity altogether. They were around and even when the Jews rejected our Lord, he went to Samaria to preach to the 10 tribes. Today we do have the 2 tribes of Israel but they were taken into captivity but the 10 tribes of Israel are receptive to the Gospel. To the Jews Ammi (my people) became Lo-ammi (not my people) and what did God do? The 2 tribes were smitten and today His tactic is working. On the quiet, something positive is happening. God wanted the Jewish nation to accept Christ but since they refused Him, He attends to the other company of people. In the New Testament they are considered as the heathen but from God's perspective they are the 10 lost tribes of Israel. In this short history of Jacob, the basic

truths of our dispensation are uncovered. For Jacob the two companies of people were pointless, but it was written to explain simple truths to us. This chapter 32:8 also acquaints us with the word escape, and it is synonymous to the word remnant.'
But in Mount Zion there shall be those who escape.' Obadiah 1:17 The escaped will not taste the judgment of God. In the history of Lot and Noah the righteous did escape the judgment and that is captured in the history of Jacob. Jacob said the other group that is left, will escape as the 'other group' of the party pictures the believing remnant. Both has the same meaning. Those that remained from the battle will escape.

Genesis 32:9 – 21
Jacob said, Lord God of my father Abraham, God of my father Isaac, who said to me, 'Go back to your country and your relatives, and I'll make sure things go well for you,' 10 I don't deserve how loyal and truthful you've been to your servant. I went away across the Jordan with just my staff, but now I've become two camps. 11 Save me from my brother Esau! I'm afraid he will come and kill me, the mothers, and their children. 12 You were the one who told me, 'I will make sure things go well for you, and I will make your descendants like the sand of the sea, so many you won't be able to count them.' 13 Jacob spent that night there. From what he had acquired, he set aside a gift for his brother Esau: 14 200 female goats and 20 male goats, 200 ewes and 20 rams, 15 30 nursing camels with their young, 40 cows and 10 bulls, and 20 female donkeys and 10 male donkeys. 16 He separated these herds and gave them to his servants. He said to them, Go ahead of me and put some distance between each of the herds. 17 He ordered the first group, when my brother Esau meets you and asks you, 'Who are you with? Where are you going? And whose herds are these in front of you?' 18 say, 'They are your servant Jacob's, a gift sent to my master Esau. And Jacob is actually right behind us.' 19 He also ordered the second group, the third group, and everybody following the herds, Say exactly the same thing to Esau when you find him. 20 Say also, 'Your servant Jacob is right behind us.' Jacob thought, I may be able to pacify Esau with the gift I'm sending ahead. When I meet him, perhaps he will be kind to me. 21 So Jacob sent the gift ahead of him, but he spent that night in the camp.
Jacob said he merely had his staff when he went to Laban but now he has 2 companies of people. He didn't deserve this, but he achieved this. The staff he had portrays the resurrected Christ. The end of the staff is similar to the acorn and it depicts both Christ's resurrection and our circumcision in Him. Colossians 2:10-11 The end of the staff is mentioned many times in the Bible. Jacob did lean on the end of his staff, when he blessed his family. He did not lean at the end of his bed! The end of his staff portrays the promises of Christ's resurrected life and our rebirth. He trusted the promises of God and therefore he put all his weight on it. He understood the strivings between the first and the second, as the first had to make way for the second. He crossed both his hands. Psalm 23:4 says if David (Christ) had to enter the gloom of death, He will not be afraid, as God is beside Him. His rod and his staff will protect and comfort Him. Both Moses

and Aaron had a staff and they did the most peculiar of things. Jacob only had the resurrection or rebirth and in the end it resulted in a double company of people or Mahanaim. Jacob prayed to the Lord to keep him from Esau. He had a reason to fear Esau as in the Bible many people were killed by their own brothers. He pleaded for God's grace.
He prayed to God – Firstly any prayer needs jog your memory of the promises God made to us and that is true throughout the Bible. We may think prayer is needless to ask God as He will give to us whatever He deems necessary. Prayer is needed as we can communicate with God; not to ask Him anything, but only to jog our minds of the many things He did promise us. Jacob retrieved his memory of all the things God did promise him. He did not disbelieve the promises God made to him. Like us, Jacob also felt insecure and he too needed to address our own insecure feelings. It prompts us to pray – it is an emotional issue and it is to talk to the One who told us he will help us. It is not asking God for things he did not promise us, as that is wrong. Jacob asked God for help, otherwise his family will be injured. Another example is Daniel's prayer, in the opening pages of his Book.

Genesis 32:22 – 32
Jacob got up during the night, took his two wives, his two women servants, and his eleven sons, and crossed the Jabbok River's shallow water. 23 He took them and everything that belonged to him, and he helped them cross the river. 24 But Jacob stayed apart by himself, and a man wrestled with him until dawn broke. 25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26 The man said, Let me go because the dawn is breaking. But Jacob said, I won't let you go until you bless me. 27 He said to Jacob, What's your name? and he said, Jacob. 28 And he said, you will no longer be called Jacob, but Israel; for thou hast been a prince with God and with men, and you did prevail. 29 Jacob also asked and said, Tell me your name. But he said, Why do you ask for my name? and he blessed Jacob there. 30 Jacob named the place Peniel, because I've seen God face-to-face, and my life has been saved. 31 The sun rose as Jacob passed Peniel, limping because of his thigh. 32 Therefore, Israelites don't eat the tendon attached to the thigh muscle to this day, because he grabbed Jacob's thigh muscle at the tendon.
The following morning Jacob was limping because of his thigh. Therefore the Israelites Verse 22 depict another night. Jacob got up during the night, taking his two wives, his two women servants, and his eleven sons, and he crossed the Jabbok river's shallow waters. He took everything that belonged to him, and helped them to cross the river. We again have the same truths as the night is our dispensation. In Hebrew the word Jabbok is not clear but it is an anagram of the word Jacob. In the Bible we find it frequently as the word Cherub and the word firstborn. Jacob had to cross the river himself and then he had to wrestle with an angel, as he was hit on the thigh. The angel is the firstborn or Christ Himself. The letters Jacob and Jabbok are arranged differently, but they are the same.

Jacob allowed the people to cross the river but he remained wrestling with an angel. He wrestled at night until dawn. The night pictures our dispensation and the dawn Christ’s coming to earth. Before daybreak there was a continual struggle between the two and it is reminiscent of our dispensation we now live in. In the darkness the many enemies will emerge. Now when He saw that He did not prevail against Jacob, He touched the socket of his hip; and the socket of Jacob's hip was out of joint. The man who touched him is Christ Himself and when he discovered He could not sway Jacob, he wounded him. It pictures the Jews today who refuse to be submitted to Christ but the Lord will touch the nation even if it is during the great tribulation. The hip of Jacob went out of joint. The Man said, let me go because the dawn is breaking, but Jacob replied I won’t let You go until you bless me. He asked him his name and he said I am Jacob but his name got changed to Israel as he behaved himself; he is like a prince to both God and men, and he did prevail. Hosea 12:3 reflects this history when he said; ‘In Rachel’s womb he grasped his brother's heel; as a man he struggled with God.’ The word ‘sar’ or prince is locked in the word Israel. It is known in our language as ‘sir.’ It gets even better when we look at the verb ‘sarar’ meaning to rule, reign or act as a prince. In Hebrew ‘Sarah’ means princess and the name Sarah and the root-word of Israel are the same. Now Jacob also asked what is Your name, but He said, why do you ask for My name? and he blessed Jacob there. The Name is hidden and yet by now Jacob should have known Him. He is Jehovah and Jacob knew it. Jacob named the place Peniel or the countenance of God. He saw the outside of God and he survived. He said ‘my soul is saved,’ as normally people cannot see God and live. The difference is that Jacob is reborn as the old is judged and forgiven, but reborn Jacob is considered as part of the don’t eat the tendon attached to the thigh muscle to this day, because He grabbed Jacob’s thigh muscle at the tendon. The word tendon in the Bible is not what we understand it to be, as the real translation is muscle. I am certain when the KJV was written it was the common understanding. We don’t eat the sinew but we do eat the muscle. We don’t expect the Israelites to eat the tendon attached to the thigh muscle! Even in the valley of the dry bones’ Ezekiel 37 it was said, He will put flesh and muscles (sinews) on you and cover you with skin. That will happen once Israel repents on the day of the Lord. The thigh in the Bible is different to our general view as it is the loins or the seat of our procreative power. Genesis 46:26; Exodus 1:5 The idea is that Jacob became sterile and if he was literally infertile remains a question. It does not seem as afterwards Benjamin is born. It could be that he was infertile and yet he had another son of his last days, as arbitrated by God. We are not certain but he was infertile according to the old man and he had to wait for the new, or whatever is anticipated with his son Benjamin. That is the history of any believer. Once we accept our fate knowing we are infertile to the world; then we are apt to serve God appropriately. Today the Jews may feel confident and it may prevent them from entering the kingdom of God, but they will be ‘struck’ and their attitude will change. This is true of every nation on earth and once Israel lost all their hope to solely trust in God, then they will live. If we study Ezekiel 37, we read that the bones in the

valley represent the people of Israel. When Israel realized this, then they agreed with the words saying, 'We have become old, dry bones—all our hope is gone. Our nation is finished. v11 They are cut to pieces and once this is said by Israel, then God will intervene. He says in the following verse that once they feel all hope is gone, then He will open their graves of the exile and cause them to rise again.'
Then I will bring you back to the land of Israel.' v8 Today Israel refuses to believe that all their hope is gone, but once they realize this they will repent. Jacob became Israel when he became infertile and then God changed his name. With this, there was reconciliation between Israel and Esau or the 2 and the 10 tribes of Israel. It is not that Jacob was a non-believer or that he did not repent, but the change occurred once he realized he is 'nothing' and needed to be touched by God; to be blessed by Him. This is still true today. It is one thing to believe in God and the other to learn to trust in Him in all our ways. How will Israel and Esau unite? It will only happen once they are 'cut down' leaving their arrogance. Then Jacob is named Israel; and Esau or the 2 tribes of Israel will share their promised blessings. This will happen at the end of Daniel's 70th week when Jerusalem will be razed to the ground. Then God will rightfully name Israel a nation of princes. The world is ready and waiting for the Millennium and the nation who lost all hope, will conquer great nations of the world. Esau will share his blessings and then Jacob will become Esau, and Esau Jacob.

Genesis 33:1 - 8
Jacob looked up and saw Esau approaching with four hundred men. Jacob divided the children among Leah, Rachel, and the two women servants. 2 He put the servants and their children first, Leah and her children after them, and Rachel and Joseph last. 3 He himself went in front of them and bowed to the ground seven times as he was approaching his brother. 4 But Esau ran to meet him, threw his arms around his neck, kissed him, and they wept. 5 Esau looked up and saw the women and children and said, who are these with you? Jacob said, the children that God generously gave your servant. 6 The women servants and their children came forward and bowed down. 7 Then Leah and her servants also came forward and bowed, and afterward Joseph and Rachel came forward and bowed. 8 Esau said, what's the meaning of this entire group of animals that I met? Jacob said, to ask for my master's kindness.
Jacob was troubled about this meeting and in the end all his anxieties proved wrong. Jacob had to flee due to a great dispute concerning the firstborn right, and in the following 20 years this heated issue is not addressed. In the end, Esau was not hostile towards Jacob. The history of Jacob is very detailed and Esau must have spent much time talking to Jacob, otherwise he couldn't have written all this. The history of Jacob portrays the final response between Israel and the Church. Each chapter in the Book Genesis must be read differently as in this chapter Jacob may either portray the Church or reborn Israel after the rapture of the Church. To some it sounds complicated and there are no hard rules. We have Esau, Jacob and also the name Israel. With the 3 we can complete the picture as

Esau is natural Israel, Jacob his earthly reborn nation on the day of the Lord that will be known as true Israel. They will settle on the earth, but Israel above, is the Church. In the new creation there will be no difference between Esau or natural Jacob but there will be between Jacob forming part of the Church and natural Israel that repents after the rapture of the Church. We have an Israel with regard to the Church and also an earthly Israel. The prophets and the writer of the Old Testament knew there was something ‘hidden’ and they searched for it. God knows the future and He is not governed by time, as us. We are forever conscious of the time, for the pendulum swings and we cannot rule time. The prophets of the Old Testament wanted to know about the times, especially the time we now live in. Peter said they were searching with regard to the times as they knew there was a ‘time gap’ between the sufferings of Christ, and the glory that should follow. 1 Peter 1:11 Peter too expected our Lord’s eminent return, but Paul made them aware of our time of waiting. 2 Peter 3 The Church was and remains a mystery and it will never become obvious, but its ingress is plastered in every Book of the Bible. Therefore we need to read between the lines. Once we study the Old Testament in the light of the New Testament, then we will grasp the core message of the Bible. Esau and Jacob will make a covenant and it will happen once the 20 years lapsed. The joy expressed with their union is as a ‘marriage’ between a bride and the bridegroom. We as the Church are bonded to Christ and we with Him are the bridegroom; and Israel with the nations of the world will be the bride. The union between Jacob and Esau is not a marriage but very close to it. At the end of the chapter it says each went his own way as each of them had a different calling. Jacob went to Succoth and he built tents for his herds. Succoth reminds us of the feast of Succoth. That feast reminded Israel of the time they journeyed in the desert. At the feast masses of people lived for 8 days in tents and that reminded them of the fleeting nature of their stay in the desert. They were en route to a better place. This feast lasted 7 days and there was an 8th day that speaks of the new creation. The 7th day portrays the Millennium and the 8th day the new creation after the last day. Once the Church is in heaven and they are reconciled with Israel, then the time is ready for the Millennium. Once Jacob is reconciled with Esau he called the place Succoth, as it portrays the Millennium. That is the end of the long history between Jacob and Esau, and their lives picture the different dispensations. Following Succoth, Jacob went to Shechem and what happened in the succeeding chapter, portrays our dispensation of grace. There are many vivid stories in the Bible and it captured the minds of many painters and people, but it is essential for us to picture the formation of the Church and Israel’s repentance on the day of the Lord. Today the remnant or the believers of Israel is the Church and once we are in heaven then natural reborn Israel will be a remnant as detailed by the Apostle Paul in Romans 11. There is a parallel and remember during the great tribulation, Christ will appear twice. The first is once the 7 years lapse, returning on the Mount of Olives; and the second time is 33 years later (7 + 33 = 40 years) when He will judge the world at Armageddon. Then He will be seated at Mount Zion. His first coming to earth is to

respond to Israel calling His Name, and the second time He appears is to rebuild Jerusalem. The 33 years between His 1st and 2nd coming can be compared to the time we now live in. In future when Christ appears at the Mount of Olives, the world will reject Him as with Christ's first coming to earth 2000 years ago. Our 2000 years of waiting is equated to the future believers who need to be patient, as they need to wait until the 33 years are passed, when Christ will appear in glory. Typologically there are many references to the 33 years and that is the main subject of many of Christ's parables. They hide the many truths that are relevant today and also for the faithful remnant during the 33 years period. Today Esau pictures unbelieving Israel as part of the old covenant and Jacob the Church. At the time of the great tribulation, when Israel repents, then previous unbelieving Esau or the 2 tribes of Israel will be hailed as the true Israelites.

The 400 men of Esau reiterate that Esau portrays the things we see or the earthly things. It is fleeting in nature and it is always expressed by the number 4. Natural Israel or the 4 will become true Israel once they unite with Jacob. Jacob split his party in two, displaying the dual character of our dispensation, as we are the firstborn. He had his 2 concubines walking ahead of him with all their children, then Leah behind them, and finally Jacob with Rachel and Joseph. Typologically Rachel and Joseph is the Church and Leah is natural Israel. Joseph with the firstborn rights portray the Church. Today the Bible addresses 3 groups of people depending on the dispensation they live in.

They are known as the:

* Church which is Rachel and Joseph,
* Israel which is Leah and her sons,
* The Gentiles who are the 2 concubines of Jacob.

The tabernacle is also divided in 3 different dwellings. It is the inner sanctuary, (Church) sanctuary (Israel) and the outer courtyard. (Gentiles) Jacob bowed 7 times to the earth and 7 is the completeness of God's redemptive work in our world. He worked in our 7th dispensation, to finally procure the new heaven and earth from the old. Both Israel and Esau cried, kissed and embraced each other. Indeed the 3 will become one in Christ. Not as a husband and wife but they will be united in heart, which is the seat of their faith.

The first question Esau asked is who are all the people? It is similar to Esau or reborn Israel who will ask Christ who are the host of people who accompany Him with His second return. The Church is the multitude of people. When Christ is manifested on the Mount of Olives we will accompany Him. Isaiah once remarked that the nation of Israel is far greater than they thought it is. During the great tribulation, the world will assume that Israel is reduced to a very small remnant and that the great tribulation spelled their end. The world will learn that the Israel of the future is not only the 2 tribes of Israel but also the far greater multitude from the 10 tribes of Israel. Not even to mention the Church that is formed throughout the 2,000 year period.

Jacob told Esau that his children were given generously to his servant. The word generously is tied to the word grace as God is gracious in our

dispensation. The Church is to prove to all the future generations that God was indeed incredibly gracious and kind to us, because of our faith in Him. That will clear the people's mind and end all doubts. Ephesians 2:7 Then all his children with their wives bowed in front of Esau and strangely only Joseph is named amongst them. Joseph is greater than all the others as he had the firstborn rights. Esau did not deserve all the gifts but he did get them. Many of natural Israel's blessings in the future will come via the Church. The Church directs Israel and in Revelation 12 Israel will go to the desert or Petra and there they will be sustained by the Church. The rebirth of Israel will be kindled by the message of the two witnesses in Revelation and also the Church. The blessings bestowed on natural Israel are less than the blessings of the Church as we have the firstborn rights. We as the Church are the first to partake of the blessings of the new covenant, followed by natural Israel and then the heathen nations. We have a heavenly position unlike Israel.

Genesis 33: 9 - 20
Esau said I already have plenty, my brother. Keep what's yours. 10 Jacob said, no, please, do me the kindness of accepting my gift. Seeing your face is like seeing God's face, since you've accepted me so warmly. 11 Take this present that I've brought because God has been generous to me, and I have everything I need. So Jacob persuaded him, and he took it. 12 Esau said, let's break camp and set out, and I'll go with you. 13 But Jacob said to him, my master knows that the children aren't strong and that I am responsible for the nursing flocks and cattle. If I push them hard for even one day, all of the flocks will die. 14 My master, go on ahead of your servant, but I've got to take it easy, going only as fast as the animals in front of me and the children are able to go, until I meet you in Seir. 15 Esau said, Let me leave some of my people with you. But Jacob said, why should you do this since my master has already been so kind to me? 16 That day Esau returned on the road to Seir, 17 but Jacob travelled to Sukkot. He built a house for himself but made temporary shelters for his animals; therefore, he named the place Sukkot. 18 Jacob arrived safely at the city of Shechem in the land of Canaan on his trip from Paddan-aram, and he camped in front of the city. 19 He bought the section of the field where he pitched his tent from the sons of Hamor, Shechem's father, for 100 qesitahs. 20 Then he set up an altar there and named it El Elohe Israel.

Esau said he has plenty of goods, but in the end Esau did accept the gifts Jacob offered him. For Israel it is difficult to accept the principle of grace, as they were the first to decline the grace of God, but during the great tribulation they will accept the Giver of grace. Jacob said please take this gift as God gave it so generously to me. Esau said he had much but Jacob believed he had everything. This sounds absurd as there will always be something we desire. We as the Church cannot be blessed with any greater blessing. Our mind will never capture the blessings we are already blessed with. Reborn Israel will also be blessed but it will never equal the Church's blessings. Thus the Church has everything but natural Israel has

much. Esau wanted them to live with him at Seir but if he did, then Jacob would have submitted himself to Esau. Esau went to Seir or Edom and Jacob headed towards Sukkot and then Shechem. From verse 12 it says how they planned their journey, but Jacob was reluctant to go the extra mile as he had great difficulties with all his livestock and children. There were no arguments and each went their own way. There are differences and Jacob is called to go to Sukkot to make huts for his cattle. He headed towards Shechem and why in this chapter does it say that Shechem is in the land of Canaan? I believe that after the Babylonian captivity it was added to the tablets, as there was a generation of Jews who lived outside Israel. They were not familiar with the geography of Israel.
Jacob camped in front of Shechem and he bought a piece of the field to pitch his tent. He bought it from Hamor for 100 pieces of silver. He did this as typologically the land portrays the Millennium. God paid the price and the 100 is to enter the kingdom. Previously we dealt with the 100 as it depicts our faith. If we believe then the kingdom will commence. Abraham was 100 years old when Isaac was born and then we will enter the sheepfold. Once the Millennium commences then there will be an altar testifying that the God of Israel is truly God. Then He is not merely the God of Israel alone, but to all the remaining heathen nations.

Genesis 34
Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. 2 And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. 3 And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. 4 So Shechem spoke to his father Hamor, saying, ‘Get me this girl for my wife.’ 5 Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. 6 And Hamor the father of Shechem went out to Jacob to speak with him. 7 The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done. 8 But Hamor spoke with them, saying, ‘The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. 9 Make marriages with us. Give your daughters to us, and take our daughters for yourselves. 10 You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it.’ 11 Shechem also said to her father and to her brothers, ‘Let me find favour in your eyes, and whatever you say to me I will give. 12 Ask me for as great a bride price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife.’ 13 The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. 14 They said to them, ‘We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. 15 Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. 16 Then we will give our daughters to you, and we will take your daughters to ourselves, and we

will dwell with you and become one people. 17 But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone.’ 18 Their words pleased Hamor and Hamor’s son Shechem. 19 And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was the most honored of his entire father's house. 20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, 21 ’These men are at peace with us; let them dwell in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. 22 Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. 23 Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.’ 24 And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city. 25 On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males. 26 They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem's house and went away. 27 The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. 28 They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. 29 All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered. 30 Then Jacob said to Simeon and Levi, ‘You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household.’ 31 But they said, ‘Should he treat our sister like a prostitute?’

Shechem (modern Nablus, in Samaria) is a key biblical site in Canaan, symbolizing entry into the Promised Land, grace, covenants, and Church typology (firstborn blessings in Christ). It appears in Genesis, Joshua, Judges, Kings, Psalms, and John. Below is a chronological summary of events, followed by typological insights from the text.

Key Biblical Events

Era/Event	Description	Key Verses	Significance
Abraham's Arrival (c. 2000 BC)	First stop in Canaan after God's call. God promises land to his offspring; Abraham builds an altar at nearby oak of Moreh.	Gen 12:6–7	Marks start of covenant; "new covenant" begins here, like Red Sea crossing 430 years later (Ex 12:41). Typifies Church as first to receive promises.
Jacob's Return (c. 1700 BC)	After reconciling with Esau (Gen 33:10–17; Esau accepts gifts as grace	Gen 33:18–20	Safe arrival after 20 years in Paddan-Aram. 100 qesitahs =

	symbol), Jacob goes to Sukkot (builds shelters), then Shechem. Buys field from Hamor (Shechem's father) for 100 qesitahs (pieces of silver); pitches tent, builds altar "El Elohe Israel" (God, the God of Israel).		faith/kingdom entry (like Abraham's age at Isaac's birth). Altar claims land for God.
Dinah and Shechem Incident	Dinah (Leah's daughter) visits local women; Shechem (Hamor's son, Hivite prince) rapes/humiliates her but falls in love, asks to marry. Jacob's sons (led by Simeon/Levi) deceive: Agree if all males circumcised. City complies; on day 3 (pain-weakened), brothers slaughter all males, plunder city, rescue Dinah. Jacob rebukes sons for danger.	Gen 34:1–31	Outrage over defilement; circumcision as "bond" backfires. Sons defend: "Should our sister be treated like a prostitute?"
Jacob's Idols Buried	Before Bethel, Jacob buries foreign gods/idols under Shechem's oak (with earrings).	Gen 35:4	Cleansing; links Shechem/Bethel as "twin cities" duplicating Church blessings (firstborn in Christ).
Abimelech's Kingship	Gideon's son Abimelech (possible Israelite?) declares himself king at Shechem's oak after killing brothers. Rules 3 years; city rebels, he destroys it (1,000 die under tower). Dies from head injury.	Judg 8:31–9:57	Typifies law-cursed rule (like Philistines/Pharaoh). Oak/acorn = circumcision truths (glans/foreskin symbol). Church leaders who "rule" vs. hidden heavenly King (Gideon refused throne).
Joshua's Covenant Renewal	After conquering Ai, Joshua builds altar on Mt. Ebal (near Shechem), reads Mosaic Law to all tribes in valley (Shechem nestled between Ebal/Gerizim). Renews covenant; people choose God. Later, final assembly at Shechem; Joshua challenges faithfulness. Buries	Josh 8:30–35; 24:1–33	"Second Law" (Deut = deuteronomion); blesses/ curses from mountains (Deut 11:29; 27:12). Typifies deeper spiritual reading of Law under grace. Shechem = insignificant historically but pivotal for covenant.

	Joseph’s bones there.		
Kingdom Split (c. 930 BC)	After Solomon's death, northern 10 tribes (Israel) rebel, make Shechem capital under Jeroboam. Builds idols at Bethel/Dan to prevent Jerusalem pilgrimages. All kings evil; equated to prodigal son (later repent, form Church bulk).	1 Kgs 12:1–25	Northern capital; 10 tribes as "lost" but receptive to grace (vs. Judah's law burden).
City of Refuge	One of 6 Levite cities for manslayers seeking asylum (priest rules, not king). Ephraim inherits it (ties to Joseph's burial).	Josh 20:7; 21:21	Comfort in trouble; typifies Church under High Priest Christ (not yet King; Heb 5).
Psalms Reference	God sets "Shechem" (valley) and "Sukkot" (tents) as boundaries of possession in messianic kingdom psalm.	Ps 108:7 (from 60:6)	Supports Christ's kingdom; Sukkot = Feast of Tabernacles (7 days = Millennium; 8th = new creation). Church sojourns like desert tents, en route to better place.
Jesus at Sychar (Shechem)	Jesus rests at Jacob's well (dug by Jacob/Abraham/Isaac?) near plot given Joseph. Meets Samaritan woman (5 husbands = Pentateuch?); reveals living water, Messiahship. Many Samaritans believe after 2 days with Him.	John 4:1–42	Between Judea (1st coming, law) and Galilee (2nd coming, kingdom). Samaria/Church "sandwiched"; Sychar = "drunk" (Pentecost; Acts 2; 1 Cor 2:14 fools to world). Woman from Samaria = Church (vs. Jerusalem = Judah/law; Ezek 16). 6th hour = High Priest (Son of Man; Heb 5). 2 days = grace era (like Jacob's 20 yrs, Paul's 2 yrs prison).

Typological Insights (Simplified)

- Grace vs. Law: Esau accepts Jacob's gifts reluctantly (like Israel accepting grace in Tribulation). Jacob has "everything" (Church's full blessings > Israel's "much"). Shechem = grace entry (first promises); circumcision bonds fail (Gen 34) but rebirth succeeds (Gilgal; Josh 5).
- Firstborn/Church: Abraham/Jacob start here; mirrors Red Sea (Ex 12:41). Dinah = Church blessed first; Shechem (heathen) = Gentiles/10 tribes receptive (circumcise but die—cost of entry). Joseph's burial = grace life (Christ/Church firstborn). Gibeonites

(Josh 9) parallel: Deceive for covenant (like Rahab; Josh 2:9–11); remnant merges via faith, not law.

- Names/ Symbols: Shechem = "shoulder" (Isa 9:6, Christ's government); "wake early" (34+ Bible refs; firstborn awake first to rule). Oak = circumcision (acorn/glans). 3rd day (Gen 34) = new creation survival.
- Bonds/Accords: Shechem men seek unity via marriage/circumcision (plunder motive hidden); die vulnerable. Gibeonites trick for peace amid coalition against Israel—blessed remnant (Church) despite lies, via hearing God's fame.
- Overall: Shechem = Church's "riches" (vs. Dothan/law where Joseph finds brothers). Israel searches at Shechem (grace) but chooses law; blessings go to Gentiles. Post-Babylon note? Text speculates Gen 33:18 addition for diaspora geography.

This history repeats themes of entry, defilement, covenant, and remnant faith, pointing to Christ's shoulders bearing new creation's rule.

Shechem had a great impact in the history of Abraham and likewise to Jacob. In the history of Abraham, Shechem was particularly important when they reached land Canaan. It was the first place in the land Canaan where Abraham lodged, and we will notice it was the first place Jacob visited when he returned to the land Canaan with his family. It is true as the first promises we have in Christ is embraced at Shechem; it portrays the truths of the Church since we are the first to share in the riches of Christ’s resurrected life. For Abraham the new covenant commenced once he entered the land Canaan at Shechem. We can reason that on the same day the Israelites crossed the Red Sea, and it corresponds to the time when Israel accepted the law.’

And it came to pass at the end of the 430 years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt.’ Exodus 12:41 ‘On the very same day’ or 430 years earlier, Abraham entered the land Canaan and everything that happened at Shechem, portraying the Church who is the first to share in His promises. The history of Abraham is re-lived by Jacob and after an absence of 20 years, on the outset, he visited Shechem and then he went to Bethel, 35:1 as Abraham. History repeated itself and it is clear that the 2 places are twin cities as together they portray the Church. The new covenant is easily transmitted by the 2 cities as it duplicates the blessings we have in Christ as the firstborn.

It says that Jacob buried all the foreign gods they had under the oak at Shechem. Genesis 35:4 In the same breath both Shechem and Bethel is mentioned together. Hiding the strange gods, has something in common with our dispensation.

• At Shechem, Abimelech declared himself as the king of Israel. Previously Abimelech used to be the king of the Philistines as Pharaoh was to Egypt. Genesis 20 Abimelech may have been an Israelite but his life portrays a life cursed by the laws. The Philistines picture Israel as living under the bondage of the law. Gideon his father refused to be king and he maintained that the real King is hidden in heaven. Abimelech portrays the

ruling of the law, and especially with regard to our dispensation of grace. They picture the many Church leaders who love to rule the Church. From all the different places, Abimelech chose the oak at Shechem to declare himself king. He did this as typologically he portrays the time of the Church. The acorn from the oak also pictures the truths concerning our circumcision in Christ. The Latin word for an acorn is glans. Note the similarity between an acorn in its 'cup' and the foreskin of the glans either retracted or circumcised.

• The people of Shechem had to be circumcised to be part of Israel and they thought by doing this, they will rule with Israel; but sadly they died. This history Genesis 34:25 pivots around the ‘2 days’ after the men of Shechem were circumcised. They were in pain and easily succumbed to the sword. I believe they will be part of the new creation or the 3rd day.

• Joshua visited Shechem and historically speaking it was an insignificant event in Israel’s history. He had to build an altar on Mount Ebal. Since Joshua entered the Land of Canaan, he had to officially bless the people of Israel. Joshua 8:33 The altar was built on Mount Ebal and the people had to gather on the slopes of the valley and Joshua had to read the Law of Moses to all the people. Nestled in the valley lay Shechem. The people gathered as God told Moses in the Book of Deuteronomy. Deuteronomy 11:29 & 27:12 The word Deuteronomy comes from the Greek ‘Deuteronomion’ which means ‘second law.’ The Book can be divided into two parts; the first is from chapter 1 to 11 and the second from chapter 12 to 28. Moses recited the law for a second time, clearly picturing the truths invested in the Church. Joshua again recited the law at Shechem to portray the new covenant, to endorse it to them. If for instance we read the ‘law’ for the first time, we will only notice the ‘superficial’ but when we study them for the second time it reflects the deeper spiritual weight.

• Joseph was buried at Shechem and his complete life history defines the truths that are tied to our dispensation of grace. Joseph pictures Christ and the Church with its firstborn rights.

• After the 2 and the 10 tribes of Israel did split with the death of king Solomon, the 10 tribes of Israel decided to claim Shechem as their capital. 1 Kings 12 None of their kings did any good in the eyes of God and they are equated to the prodigal son. Many did repent and today they are the main bulk of the Church. The prodigal son did repent once he returned to his father.

• Shechem was one of the cities of refuge and that is where the priest ruled and not the king. Each of the six cities portrays the Church and there we are comforted in our troubled time. Today Christ is our High Priest, and in the meantime He ‘abandoned’ the opportunity today, to be worshipped as the rightful king of the earth.

• Ephraim obtained Shechem as part of their heritage and it may also be the reason why Joseph was buried there.

• In Psalms 108:7 both Sukkot and Shechem are mentioned together. The main message of the Psalms is Christ’s kingdom and the truths found in both Sukkot and Shechem, support His kingdom. Jacob went to Sukkot and he built tents for his herds. Sukkot reminds us of the feast of Sukkot when Israel journeyed in the desert. At the feast, masses of people dwelled in

tents for 8 days, to remind them of their stay in the desert. They were en route to a better place. The feast lasted 7 days as it portrays the fleeting nature of our world but the 8th day speaks of the new creation, and the truths invested in the Church today. In short the 7 days portrays the Millennium and the 8th day the new creation. As Israel lived in tents sojourning the desert, similarly the Church is also en-route from Egypt to Israel, even though we already enjoy the blessings of the 8th day.

• John 4 also mentions Shechem but then it is known as Sychar, a town in Samaria, near the well of Jacob. Our Lord left Judea to go to Galilee and while He travelled, he stopped at Sychar or Shechem. There was the fountain of Jacob, and more than likely it was dug by Abraham and Isaac did open it again. It was close to the land Jacob gave to his son Joseph. John 4:4 Jacob bought the land and Joseph as the firstborn was buried there. Jacob bought the land and there was the famous well named after him, and I am certain he dug more wells.

- When our Lord did live at Judah or with the 2 tribes of Israel, it reflects His first coming to earth.
- Whenever our Lord resided at Galilee, it reflects His second coming to earth. Between Judah and Galilee is Samaria, and Samaria pictures the Church, as we are sandwiched between Christ's first and second coming to earth. Samaria in Greek means to perceive things from a height. Samaria was the capital of the 10 tribes of Israel as Jerusalem portrays the 2 tribes of Israel. In Hebrew the word 'Sychar' is translated as being drunk, and on the day of Pentecost Acts 2 the Christians were considered as intoxicated people. That is how our dispensation commenced. The world regards us as drunk but they are immune to the truths pertaining God's Spirit; as everything sounds foolish to them. They can't appreciate the truths we treasure. 1 Corinthians 2:14
- In Hebrew, Shechem is translated as a shoulder.'Unto us a Son is given; and the government will be upon His shoulder.' Isaiah 9:6 The government will be placed on Christ's shoulders as in Him is invested the accountability of the new creation.
- Shechem also means to wake early (verb) and frequently we read of the believers who woke early in the morning as Joshua who had to cross the River Jordan. Altogether the words 'early in the morning' are found more than 34 times in the Bible. It has to do with the firstborn rights in Christ and the one to awake first are endowed with the firstborn rights. The Church will rule with Christ as the firstborn. It was the 6th hour when our Lord spoke to the Samaritan woman. The six portrays the High Priesthood of Christ after the order of Melchizedek, and yet he is the Son of Man. The Son of Man is the 6 and He is now seated on God's right hand in heaven. Today He is our High Priest and not our king. Hebrews 5 Once He returns to earth, He will be known as the King. Typologically if a woman comes from Jerusalem, she portrays Judah or the 2 tribes of Israel burdened by the law as pictured in Ezekiel 16; but when a woman comes from Samaria, then she portrays the Church. The Jewish nation did not believe in the risen Christ but the Church did.'

- Many Samaritans from the village believed in Jesus because the woman had said, He told me everything.’ John 4:39 The woman believed and many in Sychar believed in Him and they portray the 10 tribes of Israel. It was not everyone at Sychar, but many did. Following this our Lord remained for 2 days with the people, and it compares with the 20 years of Jacob at Laban or the 2 years of Paul being imprisoned. After the 2 days our Lord spent at Galilee, then His second coming to earth will commence.

Dinah and Shechem The history of Dinah at Shechem is not very pleasant. Her history portrays the Church who is now blessed at Shechem; they are the first people to be blessed by God. In some way the men at Shechem do portray the heathen nations or the 10 lost tribes of Israel who are part of the Church. They were receptive to the Word of God when they circumcised themselves, but it cost them dearly! The Jewish nation refused Christ and they are not reckoned as true Israel. In contrast the 10 tribes of Israel did lose their identity but they were receptive to Christ’s message. The firstborn rights are now invested in the lost tribes of Israel and they will surface. Their blessings are secured by Joseph and unbeknown to Israel or father Jacob, he became king in Egypt. Even in Joseph’s history, Shechem is mentioned when he searched for his brothers. They were meant to be at Shechem but he found them at Dothan meaning the law. Shechem portrays the riches of our dispensation of grace, but instead Israel chose to be at Dothan or the law. His brothers at Dothan picture Israel not as part of the Church, as the blessings went to the Gentiles living at Shechem. Shechem was a heathen and he wanted to become the son-in-law of Jacob. He had to make an accord with him. They believed it was best to pledge an oath with Israel via a wedding and then Israel will not be a threat for the people of Shechem. They thought they will be one family. An accord was reached at Shechem and they were no menace to the Israelites. Unaware the men of Shechem died in an unusual manner. The accord they agreed is to circumcise all the men of Shechem, as previously all Israel were circumcised at Gilgal. Then Israel will give their daughters to them. They will reside with them to become one people. All the men from Shechem were circumcised, and on the 3rd day, when they were writhing in pain, two of Dinah’s brothers, Simeon and Levi, took their swords and fought against the men of Shechem. They fought them when they were the most vulnerable. They killed all the males with Hamor and his son Shechem, with the sword and they took Dinah out from Shechem's house. Hamor’s son was in love with Dinah and he wanted to be one family with Jacob. The people from Shechem wanted to bond with Israel via a marriage thinking they can live in unison, but it cost them dearly. Shechem died in a very unusual manner. The men could not defend themselves as they were weakened by the circumcision. In the Old Testament times the women were sometimes kidnapped and the family of Dinah did not appreciate it, and therefore the retaliation. The idea of the circumcision was to bond with Israel. Strangely when Israel sojourned the desert they were not circumcised but they did once they crossed the river Jordan at Gilgal. The circumcision portrays our rebirth. In those days Abraham and his descendants were circumcised and they

thought the ‘new family members’ had to be circumcised, and if they refuse they will take Dinah away from them. Hamor and his son Shechem spoke to the men of their city saying, the Israelites are men of peace so let us trade with them as the land is large enough for all of us. Then we can take their daughters as wives, and we will give them our daughters. Their livestock and their property will it not be ours? The expense was to be circumcised. They will be one big family and they will share Israel’s heritage.

Later in the history of Israel there was a similar bond between Israel and the heathen nations. Joshua 9 The Gibeonites wanted to share the blessings of Israel. At that moment they felt threatened as they had to choose to either live with Israel or else they will die as the enemies of Israel. The Gibeonites resorted to deception to save themselves. They were considered as Israel’s enemies, belonging to the Canaanites. God told them to wipe out all the people in the land of Canaan but the Gibeonites saved themselves through trickery. In the end they belonged to the tribe of Benjamin, as Gibeon was allocated to that region. The question here is whether they belonged to Israel or not. The timing of this history was critical as all the heathen people to the west of the river Jordan had a common enemy and they agreed to eradicate all of Israel. The people from Gibeon realized it was impossible. They devised a plan to save themselves, knowing God favoured Israel. Today the nations of the world refuse Him, but not Gibeon who portrays the Church. However there will always be a remnant as in the time of Joshua, who wishes to share in the blessings of Israel. All the other nations living in the land of Canaan opposed Israel, but on the quiet the Gibeonites made a pact with them. As the Canaanites convened to end the exodus of Israel, similarly the Gibeonites convened with the intent to merge with Israel. Cleverly they tricked Israel but in the end they were blessed. It was based on lies but their faith played a vital role. Their testimony was very similar to Rahab Joshua 2:9-11 who acknowledged the God of Israel. She realized that Israel’s God was the only true God. The Gibeonites told Joshua: ‘From a very far country your servants have come, because of the name of the Lord your God; for we have heard of His name, and all that He did in Egypt, and all that He did to the two kings of the Amorites …. . Therefore our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions with you for the journey, and go to meet them, and say to them, ‘We are your servants; now therefore, make a covenant with us.’ Joshua 9:9-11

They remembered what God did for Israel in Egypt, even if it was 40 years earlier. They desired to live among them in peace, signing a treaty with Joshua. The Israelites were lured by thinking they were from a far country, but they lived close to Jerusalem. Later Joshua discovered they fabricated lies but he could not break the covenant. He called them saying why did you do this. The Gibeonites responded saying they were aware of the words Moses spoke to Israel, even if it was 40 years ago. They believed that God will give Israel all the land He promised them. v. 24 The land was not only promised to Israel, but also to any who put their faith in the living God. The Gibeonites are the heathen who will share in the blessings of

Israel. They believed in Him and the next question is whether they were from far away or close by? At first it seemed they were from far away but in fact they lived close to them. Similarly after Christ's resurrection the people thought the heathen Christians lived far away, but they lived close, as they mostly belonged to the 10 lost tribes of Israel. If we condemn the Gibeonites we fail to understand the true typological backdrop of the passage. The people observing the laws of Moses may argue that it would have been more proper, if they had an honest approach. How can they be saved through deceit? We don't need to condemn their tactics, but rather we need to find their reasoning with this deception. We as the Church are the Gibeonites, as we are blessed by being called the true Israelites. The word covenant is frequently found in this chapter, and since the treaty was signed, our true heritage is known. Early in our Church's history the truths pertaining to our dispensation were not known, but especially now and through Paul's wisdom, the mysteries concerning God's salvation plan is made known to us. Today many believe there is no mention of the Church in the Old Testament. That is wrong since they read them too superficially. Once they study them more thoroughly, they will discover truths that pertain to our dispensation of grace. The Israelites were totally ignorant of the plans the Gibeonites made on the quiet. The Gibeonites resorted to deception and they had ambassadors. In the Hebrew the word ambassador is 'a hinge,' as the hinge of a door. They had to clinch a deal. Early in the Church's history, God ended His dealings with the Jewish nation as they refused Him. He gathered a remnant from among the Gentiles to provoke the Jewish nation to jealousy. Romans 11:11 Later in the Book of Romans, Paul admired God's wisdom: 'Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!' Romans 11:33 God is our ambassador and He devised a plan for us. The ambassadors went on donkeys and in the Bible the donkeys always portray the remnant. The donkeys are constantly burdened with the load of the law, and desire to be freed. They continually seek freedom and once our Lord was riding on one going down the Mount of Olives. Luke 19 The donkeys have sensitive hearing and besides they can also speak. The men had weathered saddlebags and old patched wineskins. The sandals on their feet were worn and patched and they wore old clothes. Their bread and food supply was dry and u. They had bread and wine that was 'old and spent.' It depicts our old nature as we were hopelessly lost. The weathered saddlebags depict the law and we find them mentioned in the Gospels. Today we are advised to put the new wine into the new wineskins as the old will spoil the new. The old skins will tear.'

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.' Matthew 9:17 The previous verse v. 16 says that the new cloth should not be stitched with any of the old material, as the fabric is spoilt. We are blessed with the wine and we are part of a total new creation and we don't need any of the 'old.' With our rebirth we got rid of the old wineskins and if we favour the law, the 'old' material will waste the living 'Spirit' of God. The envoy from Gibeon

went to Joshua who was at Gilgal. They knew if their strategy failed, they would die. They asked for a peace treaty with the God of Israel, faking themselves coming from a distant country. On the day of Pentecost, Peter told the people: ‘For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.’ Acts 2:39 Those living afar off will heed to our Lord’s message. The word ‘promise’ is similar to the word ‘covenant.’ In this history Joshua epitomizes Christ who granted them mercy. Paul reflects our former bleakness, and similarly the Gibeonites.’

Previously you were without Christ, (Joshua) being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.’ Ephesians 2:12 Today we are no strangers and we are totally part of the new covenant. Joshua epitomized Christ and the Church who is wholly part of the commonwealth of Israel. Our Lord was born as part of Israel but His redemptive work entails the complete world. The Gibeonites wished a covenant thinking it can be arranged easily, once Joshua believed they lived far away. v. 7 That was no reason for a treaty as only their faith in the living God of Israel was vital. Joshua treasured the covenant and I believe it did not matter if they lived close to them or far away. What counted is they confessed their faith in the living God of Israel. The new covenant is not solely for Israel alone, but to any believer who believes whether living close by or far away. The Gibeonites became the servants of Israel. We too offered ourselves to Christ, and He accepted us. In this chapter the word ‘treaty’ is mentioned 5 times. The letter 5 denotes our 5th dispensation of grace. It conveys the hidden things. Whatever happened at Gilgal, was done in the quiet when Joshua signed the peace treaty.’So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.’ v. 15 The words peace, covenant and life are frequent words tangled with the new covenant. It is based on the promises God made to Abraham. In Ephesians 2 it says that we were dead in sin and that God gave us life. Verse 12 says that previously we had no hope, living as foreigners indulging in a life without Christ as the Gibeonites. Now in Christ or Joshua we are totally part of Israel. There used to be a middle wall between the Israelites and the Gentile nations. The wall is the law, but now it’s gone. It is broken down and all our promises are now invested in the promises God once made to Abraham. It circumvents the law. On the day of Pentecost many Jews assembled together and they were amazed hearing the Gospel in their own foreign tongue. We may ask the question if the people were from far away or close by? It does not matter as both are true. The Gospel is meant for any whether they are close or distant. Similarly we or the Gibeonites who used to live far away, were brought close under the umbrella of Christ or Joshua. We all have one access to the Father and we are not considered aliens, but we are part of the household of God of which Christ is the chief cornerstone. God’s secret plan is that the Gentiles share equally with Israel in all the riches inherited via His promises. Ephesians 3:6 The Church is built on the simple promises God once made to Abraham and that is fulfilled in Christ. Joshua made peace with them and they shared in the household of Israel. It

happened after 3 days. Joshua 9:16 We ought to be familiar with the 3rd day, as on that day Christ rose from the dead to cause the change. Later in the chapter v. 18 there seems to be a problem among the Israelites as the people of Israel grumbled against their leaders. Nothing can be changed as a treaty was signed. In the past and even now, there is great jealousy between the Jewish nation and the Church, and it is pointless. The Gibeonites became woodcutters and water carriers and they did service at the altar of the Lord. The Gibeonites argued they were happy with their plight and that they were willing to serve the family of Israel. They were too glad to be saved a certain death by doing service in the tabernacle. Besides being woodcutters, the Gibeonites also dug the wells. In the Bible, any well conveys the promises of God with regard to the new covenant. Any well is a source of water and it promises life. In the history of the Patriarchs the wells are frequently mentioned. It portrays a far greater connotation than the superficial. In the history of Isaac alone the wells are mentioned ten times. He continually had to reclaim the wells that somehow got clogged by his enemies. The history of the many wells epitomizes the promises of God. Isaac reclaiming all the wells proves that the promises of Abraham are invested in him. In one such instance we read of Abraham claiming the well at Beersheba, Genesis 21:30 and strangely Isaac also reclaimed the same well to find water. Genesis 26:32, 33 During the time of the law or Moses, the people of Israel forgot the promises God once made to Abraham. It caused the wells to be clogged, and it prevented the effervescent flow of water or life. Today it is similar. We accepted God on the grounds of the new covenant, but many favour the law, thinking it will satisfy God. Actually they clog His promises. If any person aims to open a well, they will war with our enemy Satan, or Abimelech, as in the history of Abraham and Isaac. We are guaranteed the effervescent life once we solely rely on the promises of His grace, and shun the principles of the law that will always tie us down. Previously Moses said the foreigners will be the woodcutters and water carriers. Deuteronomy 29:11 Somehow he must have known. The foreigners will share in the blessings of Israel. Deuteronomy 29:12 Joshua cursed the Gibeonites Joshua 9:23 and as a result they will always serve Israel. Our Lord constantly reminded His disciples that those who wish to be the greatest need to humble themselves and work as a servant. Nearly all the Apostles spur us to be obedient and ready to serve others. Even though the Gibeonites had a low esteem among the Israelites, in God’s eyes they were different. They were responsible for the water or the life-giving water symbolizing the new covenant.

In a similar manner the men from Shechem wanted to be part of Israel, even if it was short-lived. Dinah is considered as part of Dan, and her life transports the meaning of the Church. Dan depicts the remnant or the Church in our dispensation. In the following chapter Benjamin is born and he depicts the very last generation of Israel to enter the Millennium. Dan is the remnant from the 10 tribes of Israel and if we compare Dan with Benjamin, then we will discover the differences between them, as Benjamin is the remnant during the great tribulation before they enter the Millennium and Dan is the remnant namely the Church. Paul says there

will always be a remnant Romans 11:4 and the name Benjamin is transported by Paul as he himself is a type of the remnant. In the past when 600 men from Dan went to the upper north to claim more land, they depict the remnant in our dispensation. Dan going to the upper north, depicts the throne of God in the north. Isaiah 14:13 When the tribe Dan went with the 600 men to conquer the land in the north, it portrays the Church who will judge the world. Judges 18 Two chapters later when the boundaries of Israel are mentioned, it says it stretches from Dan (north) to Beersheba (south) Judges 20:1 Ephraim and Dan belong together as Ephraim has the firstborn right and Dan is also tied with the firstborn rights as he will ‘judge’ with Ephraim - they will rule with Christ. Both the names Ephraim and Dan, will be more obvious, once we realize they are not named when the 144,000 witnesses are chosen. Revelation 7 I believe the tribe Dan is not named as they are too small or they left a vacuum after the rapture of the Church, or else their names are tied with the Church. Similarly the name Ephraim is missing, but then Joseph is named. It says: ‘Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward.’ Genesis 49:17 Many conclude that the rider on the horse is our Lord and the viper is Satan who inflicted the horse. Therefore they think Dan is the antichrist and the reason why he is not named in Revelation 7. The serpent biting the heel of the horse has to do with the death of our Lord and He is also the rider that fell backwards. From that moment there is no mention of any kingdom and it is not Satan’s doing, but it is in accordance to God’s plan. In the near future the King will be riding on a horse and then there will be no delay to claim His kingdom. Revelation 19:11 It is easy to understand today there is a great delay but to us, this time of waiting is a real blessing. We are not considering Satan, thinking he causes the delay, but rather we are reliant on God and His plans. The viper is Dan but for us it has a positive connotation as in the time of waiting, we are blessed. We frequently find the word ‘way’ in the Bible, and especially the Book of Acts mentions it 20 times. It is the way God planned for us. When Priscilla and Aquila heard Paul preaching boldly in the synagogue, they took him aside and he explained the way of God even more openly to them. Acts 18:26 When we study Genesis 34 we need to read Dan instead of Dinah.

The two families needed to be one and the people of Shechem had to be circumcised. It depicts their rebirth, laying aside of the old man and putting on the new man. Paul said when we accepted Christ; we were circumcised not by a physical procedure. Christ performed a spiritual circumcision—the cutting away of our sinful nature. The circumcision without hands Colossians 2:10-11 is not the circumcision of our Lord when He was 8 days old. It is the circumcision that was procured via His death and resurrection when He redeemed our bodies. The ‘old’ is forgotten and we are buried with Him in His death, and raised as part of His resurrected Body. Circumcision portrays vital truths as the foreskin implies the ‘old man,’ that is done away with, as it became useless. With our circumcision we became one plant with Christ and similarly Shechem with Israel. I believe many truths regarding God were told to them. In the New Testament the Samaritan woman could be called either Dinah or the

haemophilic woman who bled constantly. The history of the woman who got healed of a bleeding disorder, Mark 5:22-43 is simultaneously tied with a girl who was ill. The leader of the local synagogue, named Jairus, did beg our Lord to heal his daughter who was fatally ill. It pictures Israel as impotent. While the daughter of Jairus was alive, there was another woman who had a bleeding disorder for 12 years; she was infertile and a heathen. When Israel had the ‘light’ the nations of the world stumbled and also Israel, who is pictured by the daughter of Jairus. At the moment when the ill woman touched the hem of our Lord’s garment, the daughter of Jairus died, at the expense of the woman who had a bleeding disorder. As soon as the real message of Christ is proclaimed, the heathen or the woman with the bleeding disorder will be blessed, but the Jews who refuse the simple message of the Gospel, will die as the daughter of Jairus. Our Lord assured Jairus she was not dead but asleep, as the new life will flow once more in her body. It will happen on the ‘day of the Lord’ when they do accept Christ. Our Lord should have gone to the daughter of Jairus but in the meantime the Church is blessed. In this history

- the masses are the heathen nations,
- The woman who got healed portrays the 10 lost tribes of Israel,
- and the daughter of Jairus the Jewish nation.

The woman who was healed does not portray the heathen nations in its totality. At the second when the daughter of Jairus died, the woman got healed as she portrays the blessings of the Church as nurtured in the 10 tribes of Israel. The multitude of people are all the nations of the world who did not ‘touch’ or know our Lord. In the end both the daughter of Jairus and the woman got healed as together they bear the resemblance of the 12 tribes of Israel.

It says that all the men in the city agreed with Hamor and his son Shechem, and each of them was circumcised. Genesis 34:24 We live in similar settings, as the Samaritan woman, who left eagerly to proclaim Christ in the nearby village; likewise we too are Christ’s messengers. Many did believe in her and our Lord remained with them for 2 days. The pain and the torment the men of Shechem suffered is likened to our suffering world of two. When they died on the third day, it pictures the rapture of the Church. Dinah is also gone and the Church (the men from Shechem) is dead to the world. The great tribulation will commence for the earth but the Church or Shechem is saved from the torment. They are with Christ in heaven. They were killed by the two sons of Jacob and wherever we do read of any two men in the Bible, we need to be alarmed as they may signify the Church. The two sons portray the Church with its double share and in the Hebrew language, Simeon pictures faith and Levi the priesthood. The Church is a nation of priests. The two brothers of Dinah are tied with Shechem and surprisingly they killed all the men including Hamor and his son Shechem. They took Dinah and plundered their town taking all their livestock, their children and women. With the rapture of the Church, all the possessions the Church had, will be claimed by natural Israel. Then Jacob told Simeon and Levi, they brought trouble on him by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. The reason is that the Church is a continual threat to the world.

Imagine if today the Jewish nation did accept Christ, then it will spell the end of the Jewish nation. It will happen at the end of the great tribulation, and then the nation will need to become like us. Early in the Church's history the greatest threat to the Christians were the Jews. The great unease Jacob sensed, may foreshadow the tribulations the Church endured since Pentecost.

Genesis 35: 1-4
God said to Jacob, 'Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.' 2 So Jacob said to his household and to all who were with him, 'Put away the foreign gods that are among you and purify yourselves and change your garments. 3 Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone.' 4 So they gave to Jacob all the strange gods that they had, and the rings that were in their ears. Jacob hid them under the oak tree that was near Shechem. Jacob returned to Bethel to again build an altar to the Lord after he spent 20 years with Laban. He returned to the same place, the place that changed his life so radically.

Jacob's Return to Bethel (Genesis 35:1–4)
This passage marks Jacob's second visit to Bethel (formerly Luz), ~20 years after his first transformative dream there (Gen 28:10–22). After the Dinah/Shechem turmoil (Gen 34; typifying grace era's end/rapture), God calls Jacob back to renew his vow. It's a pivot: From Joseph's rise (Gen 37+; pictures Christ's kingdom) to Jacob's later life (end-times Israel accepting Christ).
Typology duplicates promises—first in the Church (heavenly), then Israel (earthly Millennium). OT threads (4,105 NT quotes) light up via Christ fulfilling all.
Core Events (Gen 35:1–4)
- God's Call (v.1): "Go to Bethel, dwell there, build an altar to the God who appeared when you fled Esau." Echoes protection amid family strife.
- Jacob's Instructions (v.2–3): Tells household: "Put away foreign gods, purify, change clothes. We'll go to Bethel to altar-build for the God who answered my distress and was with me everywhere."
- Response (v.4): They surrender strange gods/earrings; Jacob buries them under Shechem's oak (covenant symbol: Abraham's circumcision/rebirth; eternal life power).
- Outcome: Altar renewal; foreshadows Israel's future altar in distress (Tribulation deliverance; Jer 30:7–8).

Jacob's Timeline Context
- First Bethel (Gen 28): Flees Esau; dreams ladder (heaven open = Church in heaven; grace detour via Jewish rejection).
- 20 Years in Paddan-Aram: With Laban; builds family/wealth.

- Return Path: Reconciles Esau (Gen 33); Sukkot shelters (Gen 33:17); Shechem purchase/altar (Gen 33:18–20); Dinah incident (Gen 34; circumcision bond fails, like law's curse).
- Bethel Renewal (Gen 35): Idols buried; God renames Jacob "Israel" (v.10); promises multiply (land/offspring).
- Later Life: Deborah/Rachel die (v.8,16–20); Isaac dies (v.29); Joseph's story dominates (kingdom type).
- Order Note: Deaths not strictly sequential; typology prioritizes themes over chronology.

Typological Insights: Church vs. Israel Duplication
Promises "spill over":
Church fulfills first (hidden grace),
Israel second (earthly kingdom).
Differences in dispensations (Adam to end) key; sneer at Daniel's 70th week misses this.

Aspect	**Church (Grace Era; 1st Fulfillment)**	**Israel (Tribulation/Millennium; 2nd Fulfillment)**
Heavenly Access	Jacob's first Bethel: Ladder/heaven open (us with Christ; Eph 2:6).	Second Bethel: No open heaven; earthly focus (144,000 evangelize 33 years post-Trib; Matt 24:14).
Detour (Luz = "Crooked"/Almond)	Jewish rejection → 2,000-year grace (Gen 30:37 rods; detour via poplar/hazel/chestnut). Rebuild David's house later (Acts 15:16).	Post-Church: Straight path to kingdom; patience like ours (2,000 years unseen Christ).
Idols/Strange Gods Buried	Teraphim (Rachel's; Gen 31:19) = hidden grace truths (Micah's idols, Judg 17; pound parable buried, Luke 19). Earrings = hearing faith (Heb 1:1–2; Son speaks; Luke 11:28 obey). No religion (James 1:27: Care widows/orphans, uncorrupted). Rapture: Church "buried" (hidden in heaven).	Jews saw Christ as "strange" (Nazareth; John 1:46). Future: Remnant accepts after "death" (2/3 die, Zech 13:8–9); grace spills over.
Deliverance in Distress	God with Jacob everywhere (v.3; Church via Word/Spirit).	Tribulation ("Jacob's trouble"; Jer 30:7): Saved post-rapture; yoke broken (Jer 30:8); remnant to Petra (rock = Christ; Matt 16:18). 33 years patience (parables like Matt 25; James to 12 tribes, Jas 1:1). Lord on donkey (rejected) → horse (accepted, Rev 19).
Priesthood Types	Phinehas (mouth/brass) = Church sings praises	Aaron = old covenant; Eleazar = new for Israel (earthly). Christ

	(heavenly high priest duties).	fulfills all (Heb: Tabernacle shadows).
End-Times Path	Rapture ends grace; we to heaven.	Zion split (Zech 14:4); flee to Petra; Christ visits, then 33-year wait; Armageddon reveal; Millennium entry (quiet life, no terror; Jer 30:10–11). Sword survivors find grace (Jer 31:2; new covenant, Heb 8).

Bigger Picture

- Grace Hidden in OT: Paul unlocks symbols (Heb; old tabernacle). Study OT twice: Surface (law) → deeper (grace light).
- Prophetic Echo: Sons of Jacob quote v.3 in Trib (God saves in distress). Every OT page → Christ (literal + type). Bethel: Almond awakens (early rising = firstborn rights; Church rules with Christ).
- Unity: Church unique/complete (heaven); Israel remnant enters earth kingdom (not Church). Both rewarded for patience; all promises fulfilled—no more detours.

From Genesis 37 the main theme of the Book is the history of Joseph and especially when he ruled with Pharaoh. The early history of Joseph detailed how he became king, and his life pictures Christ's kingdom on earth. Similarly the closing moments of Jacob's life portray the end times, when Israel accepts Christ. In the history of Jacob both Deborah and Rachel died and then followed Isaac's death, but that is not necessarily the right order. Genesis 34 highlights our dispensation of grace and typologically it ended with the rapture of the Church, as then the men from Shechem died. All the promises that were made to Israel are nurtured in the Church today and the promises invested in the Church will somehow spill over to natural Israel. Every prophecy seems to be duplicated, first in the Church and secondly in natural Israel. Let me explain.

• The Lord appeared to the Jewish nation riding on a donkey, but they refused Him. Since that time the Church is born. In future our Lord will again return to the same Mount Zion, but then He will be riding on a 'horse.' Then reborn Israel will accept Him as their King. Once our Lord reappears, the Jewish nation will die and only a remnant will remain. They are the new reborn Israelites who will call on His name. They will not be part of the Church as they are already complete in heaven. There will never be 'another' Church as we are unique, and natural reborn Israel will enter the Millennium, but not as part of the Church. They will live on earth and not in the heaven.

• On the day of the Lord, our Lord will appear at Mount Zion. The mountain will split apart to allow an escape route from Jerusalem to Petra. Once they reach Petra He will visit His people and they will accompany Him to return to Jerusalem along the kingly highway. Then our Lord will disappear for the following 33 years. They will learn to be patient as 33 years later our Lord will reappear to reveal Himself at Armageddon; and then the Millennium will commence. They too need to be patient as us,

who did not see our Lord for nearly 2,000 years. If Israel needs to be patient during the 33 years, so they too will be rewarded handsomely. The 33 years is a model of the calling of the Church in our time. Our Lord told many parables and many will be fulfilled during the 33-year period, especially Matthew 25. Even the Epistle of James spoke of that time when he addressed his Letter to the 12 tribes of Israel, who will be scattered among the nations of the world. James 1:1

• Israel will be called to go to a place in the desert namely Petra. (The rock) Similarly we too are called to God or Petra to the stone on which the Church is built.'

Now I say to you that you are Peter (or 'rock'), and upon this rock I will build my Church.' Matthew 16:18 To us the rock is Christ and literally to reborn Israel, it will be at Petra, as there Christ will reveal Himself to them. I believe many prophecies are fulfilled in the Church, to be later acknowledged by natural Israel.

For a reason Bethel was previously known as Luz. In Hebrew it is translated as an almond tree. In the Book of Genesis it says that Jacob took rods of green poplar, and of the hazel (Luz) and chestnut tree. Genesis 30:37 Once Luz is written as a verb, Strong's no. 3868 it is translated as 'to turn aside or to go crooked.' Indeed in God's salvation plan, things did follow another way as planned by Him. The Jewish nation did not accept the resurrected Christ and therefore the detour lasting nearly 2,000 years.

Bethel has a strong message for the Church, and surely it also has one for natural Israel. The first time Jacob visited Bethel he saw the heaven open and it pictures the Church as part of heaven. The second time he went to Bethel he did not see the heaven open as on that occasion, natural Israel is envisaged. Then Israel will be commanded to spread the Gospel throughout the earth, having 144,000 men. It pictures Israel after the day of the Lord, and they have 33 years to reach the ends of the earth. Once they accomplished this, then they will enter the Millennium.

The new covenant in Christ is the main subject of the New Testament and we also trace its truths in the Hebrew Old Testament. The threads of the Old Testament is continued in Paul's letters. The New Testament writers quoted the Old Testament many times and the number of quotations we do find in the New Testament; from the Old may be as high as 4,105 (Roger Nicole, The Expositor's Bible Commentary, Zondervan, Grand Rapids, 1979. Vol. I, p. 617) It is clear that the writers of the New Testament were familiar with the Old Testament, or the truths we cherish. Christ will literally fulfil each page of the Old Testament. If we do support typology, then the pages of the Old Testament will simply light up.

The first journey Jacob made to Luz or Bethel pictures the truths related to our dispensation of grace, with the calling of the Church. Jacob saw the heaven open, and it pictures us with Christ in heaven. Luz (Bethel) is the detour of our dispensation. Afterwards our Lord will return to rebuild the broken house of David. Acts 15:16 Each Old Testament promise will be fulfilled. When Jacob returned the second time to Bethel, he pictured all the truths as promised to natural Israel with regard to their earthly kingdom on earth.

We will never understand all the truths if we refuse to accept the differences in the dispensations from Adam until the last day, or if we sneer at Daniel's 70th week. If we do study the Old Testament for the second time we do find many truths, and they are transported in the life history of the Patriarchs, and all the characters of the Bible. Continually the Apostle Paul referred to the Old Testament and especially in the Book of Hebrews, he relates to the old tabernacle. Paul said the truths of our dispensation are hidden in the symbolism and we have the 'light' to discern them.
God told Jacob to return to Bethel for the second time and he had to get rid of all the idols. On many accounts the 'strange gods' in the Old Testament picture the truths of our dispensation, and the teraphim which Rachel hid, is one of them. Equally the Jewish nation thought our Lord coming from Nazareth, was also deemed as a 'strange God.' Jacob who had to get rid of all the 'gods,' could picture the rapture of the Church. The strange gods had to be hidden or buried beneath the oak. The hidden gods have a greater message that is treasured by the Church. An example of the 'strange gods' is the history of Micah in Judges 17. To bury them is to conceal them and in Hebrew they have a similar meaning. It is as the pound in the New Testament parables that is hidden or buried beneath the soil. It is dead and forgotten and bereft of life, and to the world it is deemed dead. Jacob had to bury them beneath the oak at Shechem and it pictures our dispensation. The oak is the covenant God made with Abraham with regard to our rebirth and circumcision in Christ. The power of the oak is the power of our imperishable life. Via that power we received eternal life. Their earrings had to be collected to be buried, and the ears have to do with our hearing the Word of God in faith. Our dispensation is known as a time when God is not seen but He speaks to us. He did speak and we have His complete Word; it says in the last days God does speak to us via His Son. Hebrews 1:1 We are blessed if we listen to the Word of God and observe it. Luke 11:28 Our ears are pertinent and the earring and the 'strange gods' are linked as they are buried together depicting our dispensation. We have no religion and in no way can we manipulate God. Faith is not a religion, and we do not cling to the doctrines of men. The word religion appears only 4 times in the Bible, three of them is a direct reference to the religion of the Jews. The one time it refers to religion in general is in the following verse: 'Pure and genuine religion in the sight of God the Father means caring for orphans and widows in their distress and refusing to let the world corrupt you.' James 1:27 We do have a sound religion, and we need to listen so we can speak His Word. In the Old Testament we have Aaron who foreshadows the high priesthood of Christ. If Aaron is placed beside Eleazar then Aaron is a type of the old priesthood and Eleazar the new priesthood in Christ. If Aaron, Eleazar and Phineas are placed beside each other, then Aaron is the high priest of the old covenant and Eleazar the high priest with regard to the new covenant and reborn Israel. In this equation Phineas will be the high priest of the new covenant with regard to the duties of the Church in heaven. Phineas in Hebrew is mouth or the mouth of brass. We will sing God's praises. Phineas echoes a message with regard to the Church.

Jacob willingly erected an altar to God in Bethel as He helped him in his distress. Similarly in the near future, God will help Israel in their turmoil accompanying the great tribulation. Throughout our earth's history there was never a day of such great terror. It will be the time of Jacob's trouble, and yet in the end they will be saved! Jeremiah 30:7 That will happen during the second half of Daniel's 70th week, after the rapture of the Church. Then the words of Jacob will be repeated again.'
The God who answered me in the time of my distress, will be with me wherever I go.' Genesis 35:3 It has a prophetic undertone and God will deliver Israel during the great tribulation. Jeremiah 30:8 continues to say on that day, the Lord of the heaven' armies, will break the yoke from their necks, the yoke the foreigners used, to burden Israel. Jacob and his descendants will serve the Lord their God and their king who descends from David. He is Christ and He will rule them. Jeremiah continues to say; For I will bring you home again from distant lands, and your children will return from their exile. Israel will return to a quiet and peaceful life, and no one will terrorize them. For I am with you and will save you, says the Lord. I will completely destroy the nations where I have scattered you, but I will not completely destroy you. I will discipline you, but with justice. God will judge Israel or Jacob but they will be rescued as in the next chapter, God says the people who survived the sword of the great tribulation, will find grace in the wilderness. Jeremiah 31:2 This chapter is well known as it speaks of the new covenant that will be made with Israel, not as the one in the Old Testament. Hebrews 8 quotes this verse saying that the Church is already part of this new covenant. Genesis 35 has many verses that hint of the great tribulation and it foretells Israel's deliverance. He is the God who will save them in the day of their distress and in the near future the sons of Jacob will quote the very same verses. The deliverance is either the Church on the day of the rapture or Israel during Daniel's 70th week.

Genesis 35:5 – 8
And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. 6 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, 7 and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother. 8 And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth.
The people in the cities were frightened and the sons of Jacob were left in peace. The sons of Jacob left Shechem to go to Bethel and their enemies left distraught. It has a twofold message as the remnant is unquestionable with the believers with:

- rapture of the Church,
- and when the Jewish nation escapes Israel on the day of the Lord to go to Petra, to meet Him in the desert.

Petra written in Hebrew is translated as a stone and the stone is Christ. There Israel will be sheltered from their enemies, and the nations will not trouble them. As the Church is called to be with Christ outside the city

gates, Hebrews 13:13 similarly Israel is called to go outside and escape the old Jerusalem. Once they left Jerusalem they will not be harassed by the other nations. As for the Church, Isaiah foretold the rapture of the Church, and he says no one on earth will be bothered about our disappearance.'

The righteous perish, and no one ponders it in his heart; devout men are taken away, and no one understands that the righteous are taken away to be spared from evil.' Isaiah 57:1On the day of the Lord the northern armies or Russia will invade Israel including the countries to the north (Syria) and south (Egypt) of Israel. At that time the Mount of Olives will split to set off an escape route for Israel to the east. They will follow the kingly highway to Petra. All the countries bordering the kingly highway as Ammon, Moab and Edom will be spared when Christ intervenes. As Jacob set out, a terror from God spread over the people in all the towns of that area, so no one attacked Jacob's family. Genesis 35:6 Gog and Magog will invade many countries fringing Israel, but the countries bordering the kingly highway will be spared, and no power on earth will war with them. When Jacob travelled from Shechem to Bethel, it pictures Israel following the route from Jerusalem to Petra heading directly to the 'stone' that used to be at Bethel. It was the stone Jacob slept on, where he met God. Whenever Israel did flee to the 'Stone' they were not harassed and similarly we will not be harassed when we are caught up to be with Christ in heaven as He is our 'Rock.' The world will be oblivious of our rapture. Israel went to Luz or Bethel via a detour, and the detour is the Church as it vacates a long time in God's history. Genesis 35:6 Luz or the detour entails the;

- 2,000 years until the rapture of the Church,
- or the time from Christ's resurrection until the end of Daniel's 70th week, when Israel repents as a nation on the day of the Lord.
- Jacob built an altar at Bethel when God revealed Himself at the place. There are two occasions when God will or did make Himself known to the world.
- The first was with Christ's resurrection from the dead.
- The second time will be at the end of Daniel's 70th week, when he will reveal Himself on the Mount of Olives.

Following this verse it says that Deborah died and her death pictures the death of the Church on earth, or when they are caught up to be with Christ in heaven. In contrast the death of Rachel pictures the death of natural Israel under the law. Deborah was also buried beneath an oak tree but at Bethel. At Shechem the strange gods and the earrings were buried and not far away at Bethel, they buried Deborah. Both Shechem and Bethel portray the Church and they blend together. Typologically there are no differences between the two. When Deborah died, the Church is gone and reckoned as dead to the world. When we study the Hebrew word Deborah, it merely strengthens our viewpoint. Deborah or honey stems from the word 'devash,' and it reflects the spiritual blessings we did receive in Christ. We obtain honey from the bee. A bee pictures God's

Word, and remember the name ‘Deborah,’ stems from the word ‘dabar’ meaning ‘word.’
Of course, the Word is Christ. John 1:1
God’s Word is sweet to the taste. Proverbs 24:13
When Jonathan ate the honey he was enlightened. 1 Samuel 14:27
Deborah is the Word of God in its outward appearance – and the people today who obey His Word, are the Church. We are fully dependent on the Word of God unlike the Jewish nation who will only believe in Him, once they see Him returning to earth. They are like doubting Thomas. All the people who obeyed His Word were buried with Deborah with all the earrings, as we are receptive to His Word. They buried Deborah at Allon-bacuth or at the oak of the weeping. It can also picture the lament of Israel at the time of their repentance. They will be in great distress at the end of Daniel’s 70th week.

Genesis 35:9 – 13
God appeared to Jacob again, when he came from Paddan-aram, and blessed him. 10 And God said to him, ‘Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.’ So he called his name Israel. 11 And God said to him, ‘I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. 12 The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.’ 13 Then God went up from him in the place where he had spoken with him.

God appeared the first time to Jacob at Shechem and He told him to go to Bethel, and he did listen. In verse 9 God reappears to him at Bethel. We can recall history when God appeared to him the first time at Bethel, before he went to his uncle Laban. It denotes the time of the Church, and when He appeared to him the second time at Bethel, it has to do with the rapture of the Church. Since the rapture of the Church, God will rebuild the once forgotten house of David and then the history of Bethel will continue with natural Israel. When He appeared the second time to Jacob at Bethel, it portrays the time when Israel will repent at the end of Daniel’s 70th week. It has a message for both the Church and Israel. To summarize: God appeared three times to Jacob at Shechem and Bethel.
• The very first time He appeared to Jacob was at Bethel before he went to Laban. It agrees with the time of Christ’s resurrection when He appeared to the Church.
• Secondly He appeared to Jacob at Shechem and it portrays the rapture of the Church. • Then he appeared to Jacob for the third time at Bethel, and it pictures the events surrounding the rebirth of Israel.
At Bethel God told Jacob his name is not Jacob but Israel. The change in name stresses the rebirth of natural Israel on the day of the Lord. Twice the name Jacob and Israel is mentioned as the chapter wants to draw our attention. v. 10 Jacob was previously named Israel at Bethel, but then it was in relation to the Church. A change of identity is either our rebirth, or Israel’s rebirth on the day of the Lord. Since our rebirth we are different.

Today Israel should be called ‘Jacob’ as only in the near future they will be called Israel. Jacob is natural Israel, and with their rebirth, they will fight with God on their side. The kingdom will be given to them.
When Abraham’s name changed, God too made many promises to him. It will be realized with Israel’s rebirth when a true nation will emanate from them, and kings shall come from their body. The ‘Stone’ or Christ’s kingdom may seem small at Petra but it will grow to completely fill the earth when they enter the Millennium. In the Book of Daniel ch. 2 the kingdoms of the earth are unfolded and also the kingdom of the ‘Stone.’ It is the ‘Stone’ that Daniel saw, the ‘Stone’ that used to be small but it shattered all the kingdoms of the world. It is the same stone that hit Goliath on his forehead. The land that was promised to Abraham will be given to the 12 tribes of Israel, and the remnant that used to be at Petra, will return to Jerusalem. Then God returned to heaven from the place He had spoken to him. v. 13 That is so true as in future after the day of the Lord or the time when He did appear to them, He will physically leave them for 33 years. Generally speaking today the Christians are not familiar with this truth. Our Lord will reveal Himself to His remnant, and then he will leave them, as He did vanish on the day of His ascension to heaven. History will repeat itself. The 33 years is likened to our dispensation of grace as Jerusalem will be valued by the remnant but it will be taunted by Babylon. The Lord will not be seen.
Psalm 122: ‘I was glad when they said to me, let us go to the house of the Lord. And now here we are, standing inside your gates, O Jerusalem. Jerusalem is a well-built city; its seamless walls cannot be breached. All the tribes of Israel—the Lord’s people—make their pilgrimage here. They come to give thanks to the name of the Lord, as the law requires of Israel. There thrones for judgment were set, the thrones of the house of David. Pray for the peace of Jerusalem! May they be secure who love you! Peace be within your walls and security within your towers! For my brothers and companions’ sake I will say, peace be within you!’
We may query which Jerusalem David was speaking of here. Is it the Jerusalem of today or the Jerusalem during the Millennium? No, it is neither of them. It is the Jerusalem after the day of the Lord, as they too need to be patient, to wait on the Lord’s return at Armageddon. It is the 33-year period before they will enter the Millennium. During that time Jerusalem will be vulnerable, with Satan at Babylon. The throne will be at Jerusalem but Christ will not be visually seated upon it. We need to pray for the Jerusalem after Daniel’s 70th week, and not the pending Jerusalem we know today. The words of Psalm 122 only make sense if the peace of Jerusalem is threatened during the 33-year period until the time of Armageddon, when God will defeat the armies of Satan.
It is comparable to the time when our Lord gave Israel the talents, or when He met them at Petra. The labourers can toil for at least 33 years with the talents. It says Christ gave them either 5, 2 or 1 talent, to each of them according to his ability. Then he went away and the labourers did what they thought best, but after a long time the master or our Lord did return to settle the accountability of the three servants with regard to the talents. Matthew 25:15-25 They had 33 years to make use of their talents.

Once Christ defeated the armies at Armageddon, He will ask them about the talents. Many were faithful and the others hid their talent. It does not concern our dispensation of grace but rather the time following the day of the Lord. Zechariah 14:1

Genesis 35:14 - 18
And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it.
15 So Jacob called the name of the place where God had spoken with him
Bethel. 16 Then they journeyed from Bethel. When they were still some
distance from Ephrath, Rachel went into labour, and she had hard labour.
17 And when her labour was at its hardest, the midwife said to her, ‘do not
fear, for you have another son.’ 18 And as her soul was departing (for she
was dying), she called his name Benoni but his father called him
Benjamin.

Jacob set a pillar upright, at the place where God called Him. The pillar or stone was raised from the ground 20 years earlier, and I believe he may have secured it. The core of this prophecy is that certain issues keep repeating themselves; once it is fulfilled in the Church and besides also by natural Israel. It is like Abraham who dug the wells and Isaac had to open them again for the second time. The pillar became an upright monument and it agrees with the Hebrew name Zion as it is translated as a signpost or a monument. The holy mountain is a monument. The oil is likened to the anointing oil that was poured on the high priest’s head. Psalm 133:10 It suggests the Spirit, as it is volatile. Psalm 133:2. The oil dripping from Aaron’s beard down to the hem of his clothing became part of his complete being. It suggests that he was filled with God’s Spirit. Similarly, the kingdom of Christ will advance as the oil that dripped down Aaron’s body until it reached its feet. It denotes the progression of Christ’s kingdom commencing with the rapture of the Church, then the gathering of Israel, until all the nations of the world do accept Christ.
The history continues when Jacob left Bethel and he went to a small piece of land some distance away from Ephrath, that belonged to Ephraim. They were close to Bethlehem when Rachel was having birth pangs. It is the same place where our Lord was born, and there Rachel was in labour – In Hebrew the name Rachel is a shepherd and our Lord was born in the crib. Micah once prophesied: You, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel will come from you, one whose origins are from the distant past. Micah 5:2 Rachel who was a shepherd did bear a child and she too placed her child in a crib. When our Lord was born the angels appeared that night to shepherds staying in the fields nearby, guarding their flocks. Luke 2:8 The birth pangs Rachel experienced is Israel encountering the great tribulation. She had painful birth pains, and when she died, natural Israel died but from them a remnant of Israel was born or Benjamin. When she was in labour the midwife said, ‘do not fear.’ It is what the angels said to the shepherds when our Lord was born. The angel told them not to be afraid. I bring you good news of great joy that will be for all the people. Luke 2:10 When her

soul or life left her, she called him; Benoni or the ‘son of my sorrows.’ Now Jacob named him differently as Benjamin, or the son of my last days or of my right hand. The right hand denotes closeness as shaking each other’s right hand. Galatians 2:9 Our Lord sitting on the right hand of God does not relay that there are two people on the throne, but rather they are ‘One.’ They are one and the same. Benjamin is the son on Jacob’s right hand and therefore they are bonded as one. Later in the history of Jacob we will discover Benjamin had a very special tie with Jacob as he depicts reborn Israel. The new life will develop after Daniel’s 70th week. Benjamin in Hebrew is spelled as 2 + 50 + 10 + 40 + 50. The name Benjamin ends with the letter nun or 50. He is the son of my last day as his name does not end with the letter 40 meaning the things of this world, but rather the letter nun or 50, denoting the new creation. Therefore, he is the ‘son of my last days.’ He is the last and definite son, the remnant who will enter the Millennium. He can also portray the Church as we too are the last remnant of God in our dispensation – even if His kingdom is hidden in heaven. If both Benjamin and Judah are named together, then Judah is the Jewish nation and Benjamin the remnant who will enter the Millennium. It can also be the Church. If Ephraim and Dan are mentioned together then Ephraim is Israel or the 12 tribes of Israel and Dan the remnant from the 10 tribes of Israel or the Church. If we have Judah, Benjamin, Dan and Ephraim then Ephraim and Dan portray the 10 tribes of Israel from which the Church is born, and Judah and Benjamin the Jewish nation who will enter the Millennium.

Genesis 34:19 - 20
So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), 20 and Jacob set up a pillar over her tomb. It is the pillar of Rachel’s tomb, which is there to this day.
When Rachel died, Benjamin appeared who is new reborn Israel. It spelled the end of old Israel to herald the new. Jacob set up a stone monument over Rachel’s grave portraying rebirth. We can maintain that Rachel resurrected at the grave, and she continued living as Benjamin. Now that is rebirth. It reiterates that the way to Ephrath was Bethlehem. Bethlehem is the place of the bread and Christ is the bread of Life. The land Ephrath belonged to Ephraim and that is where Boaz and Ruth got married. Ephraim is a double fruit as he is fruitful and he has the firstborn rights. The fruitful place will bear much fruit in Christ. Benjamin is a type of Christ and he is the first remnant that will enter the Millennium.

Genesis 35:21
Israel journeyed on and pitched his tent beyond the tower of Eder.
Jacob went to Migdal-eder meaning the tower of the flock. The tower could be likened to the tower of Babylon, and it is meant to reach the heaven. Indeed at the tower of the flock, Christ’s Kingdom will descend to earth, and God will commune with them.

Genesis 35:22 – 29

While Israel lived in that land, Reuben went and lay with Bilhah his father’s concubine. And Israel heard of it. Now the sons of Jacob were twelve. 23 The sons of Leah: Reuben (Jacob’s firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. 24 The sons of Rachel: Joseph and Benjamin. 25 The sons of Bilhah, Rachel’s servant: Dan and Naphtali. 26 The sons of Zilpah, Leah’s servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram. 27 And Jacob came to his father Isaac at Mamre, or Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned. 28 Now the days of Isaac were 180 years. 29 And Isaac breathed his last, and he died and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.
Reuben must have done much more than simply sleeping with her. Jacob heard of this and he decided to be discreet regarding this matter. Originally Israel is mentioned and then Jacob as there is a difference between the two. Israel heard of it and then it continues with the sons of Jacob. It is remarkable as in this single verse, it accuses Reuben who slept with Jacob’s concubine, but in the same breath it says that Jacob had 12 sons. Many translations may have separated them, but there is a tie. There is a tie between the two as Reuben wanted to procure a 13th son, as he knew with the 13 there will be a unity among them. There are many tales to the story. Jewish literature maintains that Reuben had the hindsight to realize Jacob needed 13 sons and not the 12. The following question is will a son be born with Reuben’s effort? No. Reuben wanted a younger son for Jacob, but God had a different plan. Whenever we do find a summary of the children of Israel, we have 13 sons to contend with, but only 12 are named. One is always missing for whatever reason it may be. When the land of Canaan is divided then the name Levi is omitted as Levi lived among all the tribes of Israel. In the summary of the 144,000 in the Book of Revelation, then the tribe of Dan is omitted. Eventually at the close of the Book of Genesis there were 13 sons and Reuben never deemed it possible. Via Joseph the 13th son was procured as both his sons Ephraim and Manasseh are deemed as the true sons of Jacob, and thus part of Israel. Reuben was the first to be born from Jacob and as the eldest he had the initiative to procure the 13th son, but it was not what God had in mind. At first Jacob ignored the issue but later he did mention the affair, when Reuben forfeited his firstborn right and he gave it to Ephraim. Joseph is considered as two as in Him the firstborn right is locked away, and indeed they are Ephraim and Manasseh. Today the Jewish nation are acquainted with the idea of the 13th tribe and it could easily be the daughter Dinah, but some today maintain the Jewish Christians are the 13th tribe. They are the Jews who do believe that Jesus of Nazareth is the true Messiah. That is not far-fetched as we too believe that Dinah pictures the Church as in the previous chapter we noted she is tied to the name Dan. In the Book of Revelation the tribe of Dan is not mentioned in the summary of the 12 tribes of Israel but then Dan can be considered as the Church, who went to heaven with the rapture of the Church. It may be one of the reasons why his name is omitted. It could be either Dan or Dinah. In the Book of Revelation ch. 7 the tribe of Ephraim is omitted for the same reason as he pictures the Church in heaven. Simply if we do miss a name,

it pictures the Church which is gone missing. Similarly, the tribe of Levi pictures the Church as they had no land as they embody the priesthood of Christ, and hence the Church; indeed we are a kingdom of priests unto God. Revelation 1:6 & 5:10 With the 13th we have the unity as the numerical value of both the letter 1 and love is 13. Love causes the unity and no true unity is feasible on earth. It's simply not possible. Our world is branded by the two, as day and night and once there is any unity, then we are past our world of 12. The 13th will cause the change and indeed it did change us for the better; it is the unity the world is not aware of. The number 13 may spell bad luck to the world but not to them who are reborn. Many times we read of the 13 as with the 12 disciples of Christ. The 13th is our Lord Himself and when Judas died, there were 2 disciples who contested for the post, and Matthias received it. He pictures the Church as he took the assignment from Judas or the Jewish nation. The 13th could be Paul as he caused a great revolution among the Jews. He claimed to be an Apostle but not as part of the 12 Apostles. Thus he is the 13th and he is not tied to the 12. The number 12 belongs to our earth and the 13th signifies heaven or the union of the Church with Christ. Strangely as soon as Benjamin is born, then Reuben is named. He endeavoured to procure the 13th son but the sons of Jacob remained 12. Since then no more children are born and the sons of Jacob is complete with Benjamin's birth. Bilhah was the mother of Dan and another Dan could have been born with Reuben's meddling.
Then Jacob went to Hebron. At Hebron David ruled for 7 years before going to Jerusalem, to rule all the tribes of Israel. Isaac was 180 years old when he died.
The complete Genesis 35 is tied with Daniel's 70th week as it commences with the rapture of the Church, and it ended with Benjamin who is the last son to enter the kingdom of God. Typologically with the death of Isaac, the promises made to Israel are fulfilled. He gave his last breath and he slept with Abraham. He was old and full of days. From here onwards the history of Israel is continued in Joseph who is the real firstborn and he will enter the kingdom. Together Esau and Jacob buried their father Isaac. Esau is named first being the eldest of the two.

Genesis 36
This chapter is lengthy, and the sons of Esau are named; they are the lineage of Esau, and nothing more is said. There were many dukes, and we cannot tie great significance to any of them, apart from naming Teman, as he lived in the area of Paran or Selah.
The other name is Amalek, and that nation will battle with Israel from generation to generation (Ex. 17:16).
Genesis 36 is divided in two, and the first part ended in verse 9, when Esau ended his writings by saying, "These are the generations of Esau the father of the Edomites in the hill country of Seir." He ended it with his personal signature.

From verse 10, Jacob continued writing, and we will discover that many of Esau's ancestors are named a second time: once by Esau (vv. 1–8) and

the other time by Jacob. From 36:10, what follows is a history of Esau and not Jacob. The following chapter (37:2) commences with Joseph. To me, the history of Joseph is most captivating and full of surprises.

Jacob ended his writings with a signature saying he lived in the land of Canaan, in contrast to Esau, who lived in the hill country of Seir. His signature was, "These are the generations of Jacob.”

Genesis 37:2–11

Joseph was 17 years old and tended the flock with his brothers. While he was helping the sons of Bilhah and Zilpah, his father’s wives, Joseph reported to his father some of the bad things his brothers were doing. Now Israel loved Joseph more than any of his other sons because he was born when Jacob was old. Jacob had made for him a long robe. When his brothers saw that their father loved him more than any of his brothers, they hated him and couldn’t even talk nicely to him.

Joseph had a dream and told it to his brothers, which made them hate him even more. He said to them, "Listen to this dream I had. When we were binding stalks of grain in the field, my stalk got up and stood upright, while your stalks gathered around it and bowed down to my stalk.”

His brothers said to him, "Will you really be our king and rule over us?" So they hated him even more because of the dreams he told them.

Then Joseph had another dream and described it to his brothers: "I’ve just dreamed again, and this time the sun and the moon and eleven stars were bowing down to me.”

When he described it to his father and brothers, his father scolded him and said to him, "What kind of dreams have you dreamed? Am I and your mother and your brothers supposed to come and bow down to the ground in front of you?" His brothers were jealous of him, but his father took careful note of the matter.

From this chapter onwards, we will commence with the history of Joseph, and it is easy to follow. The book of Genesis ends with his death. Joseph is the firstborn of Jacob even though he was his 11th son. Throughout the book of Genesis, we can trace the firstborn rights that went from Adam to Abraham, but the book of Genesis ends with Joseph’s son Ephraim, who is esteemed as the favoured firstborn. There were many conflicts in the past to resolve whether the firstborn right should go to either Abraham or Lot; Isaac or Ishmael; Jacob or Esau; and the book closes with Joseph as the favourite and not Reuben. In the near future, there will be a conflict between Judah and Ephraim, and we know how it ended.

Reuben was the natural firstborn of Jacob, and in the book of Genesis, Reuben is equated to either Ishmael or Esau. The name Joseph is always tied to the firstborn, and even with his birth (30:24), we knew there was something special.

In Hebrew, his name reads, "He will add," meaning God will add another son! It seems as if there had to be two, and it is true, as later Benjamin was vital in Joseph’s history. When the 10 brothers of Jacob visited Joseph in Egypt, Benjamin did not accompany his brothers, but only when they returned the second time. Then he was blessed by Joseph more than all his other brothers. Joseph needed another son, as his name implies.

The firstborn gets a double share and thus counts for two; therefore, the double portion. Many times, there were two people in the Bible, but only one is named. An example is Thomas the Apostle or Didymus, meaning "twins" in Hebrew. He was one of the 2 disciples who followed the Lord Jesus. There were two, but only the one is named. We know who he is, but it doesn't say.
When our Lord was resurrected from the dead, two disciples rushed to get there, but why is only one named? It says the other disciple outran Peter and he reached the tomb first (John 20:4).
There is another account: "While they were perplexed about this, behold, two men stood by them in dazzling apparel" (Luke 24:4).
There were two, but in another passage it says, "But the angel answered and said to the women, 'Do not be afraid, for I know that you seek Jesus who was crucified'" (Matt. 28:5).
At the grave of our Lord, two men were seen, but later it says only one was seen. There had to be another one, but we don't know who he is.
Joseph felt secure once Benjamin was at his side, and that is the reason why Benjamin is mentioned so frequently in the later chapters of the Bible.
How differently Josephs are named in the Bible? There had to be 13, as the name Joseph is tied to that number: He will cause the change. The names are:

- Joseph with the coat of many colours.
- Joseph the father of Igal, who was one of the spies who spied Canaan before the Israelites entered (Num. 13:7).

He was from the tribe of Manasseh, one of Joseph's sons.

- Joseph, son of Asaph, a musician of David (1 Chron. 25:2, 9).
- Joseph, a Jew who divorced his heathen wife after the captivity (Ezra 10:42).
- Joseph, a chief priest (Neh. 12:14).
- Jesus's father on earth was called Joseph, and Mary married him.
- Our Lord's brother on earth was also named Joseph (Matt. 13:55).
- Joseph, son of Mattathias (Luke 3:24).

There were 3 Josephs in the lineage of Christ.

- Joseph, father of Judah (Luke 3:26).
- Joseph, son of Judah (Luke 3:30).
- Joseph of Arimathea, who received Jesus' body and arranged for it to be placed in his own tomb. He is considered the great-uncle of the Lord Jesus.
- Joseph Barsabbas, who is also called Justus (Acts 1:23).

- He was one of the two who competed for the assignment Judas the betrayer had, but instead Matthias was chosen.
- Joseph, a Levite from Cyprus (Acts 4:36).

The last 2 Josephs had their names changed. The one was changed to Barsabbas ("Son of my desire"), and the other to Barnabas ("Son of great encouragement"). They both transmit the new covenant.

Interestingly, the name Joseph appears 254 times in the Bible!

- It makes sense, as in Hebrew, the numerical value of the word "king" or melech is 90 + 30 + 8 = 128 (not 254).
- Any king on earth can merely rule the things he sees and not the spiritual. Thus, he can only rule the 127 or the 254 divided by two. King Ahasuerus in Esther’s time ruled 127 provinces from India to Ethiopia (Est. 1:1).
- Sarah can also be translated as "my princess," and she died when she was 127 years old (Gen. 23:1).
- Joseph, who is the 11th son, can also be considered as the 13th, and he had 2 sons. The 13 caused the unity. Joseph totals 2 people, as his 2 sons Manasseh and Ephraim are reckoned as 2 tribes.
- Joseph was 17 years old, and the number 17 is related to the resurrection of Christ, as He was resurrected on the 17th of Nisan.
- This important date is reflected upon many times in the Old Testament. I will name a few:
- It was the time when Haman, the hater of the Jewish nation, got killed (Esther 7:10);
- when the ark landed on Mount Ararat (Gen. 8:4);
- when Abraham came into the land of Canaan (Gen. 12:5).

The number 17 is tied with the numbers 3 and 8, as the resurrection of our Lord was on the 3rd day and yet on the 8th, the day after the Sabbath (Sunday). The number 3 denotes the promises we have in Christ, and it will be fulfilled in the 8. It is almost fulfilled in the letter 5. The letters 3, 5, and 8 do resemble each other in some way, and it is even more easily traced in the old Arabic letters.
A prime number is a number that can go into 1 and itself. Examples of prime numbers are 1, 2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31, etc. Thus, the 8th prime number is the number 19 (not 17), and they are all tied to each other. 23 equals 8? [Note: This appears to be a mathematical error; 23 is the 9th prime, and no direct equality to 8 is evident.]
Joseph, who is 17 years old, portrays Christ as the resurrected. Indeed, he was resurrected when he was drawn from a deep well. He too was a shepherd, as was David—and not forgetting Moses, who in a sense became king. Rachel, the wife of Jacob, was also known to be a shepherd. Abel was the first shepherd, and similarly Abraham, who was the crown prince. Our Lord said He is the good Shepherd, the real Jacob, Abraham, Moses, or David. He is the Shepherd from Ezekiel 34 and 37 who will bring

together the flock from the 2 tribes of Israel and the 10 tribes of Israel, and it is also mentioned in John 10. Sheep husbandry is practiced mainly in Australia, New Zealand, the southern and central South American nations, and the British Isles. We can trace the 10 tribes of Israel, as they are skilled in raising sheep.
Joseph was a young man or a servant, and whenever we read of a young man, it denotes the new generation or covenant. An example is the youth from Naaman who told him to wash himself seven times in the river Jordan, after he refused to cleanse himself in the dirty water (2 Kings 5:13).

Here, the youth is considered as the firstborn of the new creation or the resurrected Christ. In Hebrew, the name Naaman starts and ends with the letter Nun. We can deduce that Naaman is Joshua the son of Nun. If we read of the servant of Naaman, we can picture him as Joshua the son of Nun, and the name Joshua is the same as the name Jesus.
Once there was a young man who asked our Lord what to do to inherit the kingdom of God. He was told to go and sell everything he possessed and then give it to the poor. Then he would have great treasures in heaven; he had to forfeit everything and then he had to follow our Lord (Matt. 19:21).

The young man in this parable is the Lord Himself who forfeited everything in heaven; He who was rich became poor for us. He became poor to make us rich (2 Cor. 8:9).
Then we have David who spoke highly of the young man, namely Absalom, as in all Israel there was not a man so highly praised for his handsome appearance. From the top of his head to the sole of his foot, there was no blemish in him (2 Sam. 14:25).

He pictures the resurrected Christ and the new life that is invested in us.
Joseph often tended his father's flocks. He worked with his half-brothers, the sons of his father's wives Bilhah and Zilpah. Joseph reported to his father some of the bad things his brothers did.
By definition, the children of Bilhah and Zilpah were servants, as was Hagar, and even though they were his brothers, they were his slaves. Our Lord once spoke to Israel, saying they are enslaved to sin, but they retorted, "We are descendants of Abraham, and we have never been slaves to anyone.”
Clearly, the New Testament pictures the Jewish nation enslaved to the law, and Joseph portrays our Lord’s humiliation with His first coming to earth. Joseph amongst his brothers is seen as our Lord living amongst the Jews of His time. There was a clear unity between the father and the son, or Joseph and Jacob. Here, Jacob is known as Israel, and with Joseph, they are likened to the Father and the Son in the Gospel of John.
"For the Father loves the Son, and shows Him all things that He Himself does" (John 5:20).

"I speak of what I have seen with my Father, and you do what you have heard from your father" (John 8:38).

There was real communication between the two. The book of Hebrews says the Son is the radiance of the glory of God and the exact imprint of his nature (Heb. 1:3).

Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. This proved to be true, as he tended to Jacob when he was old. Thus, Jacob made Joseph a robe of many colours.
The colourful coat is mentioned more frequently in the Bible. Strangely, it is also cited by Deborah, who once spoke of the plunder captured by Israel. She said there will be colourful robes for Sisera, and colourful, embroidered robes for me. Yes, amongst the plunder there will be colourful robes embroidered on both sides (Judg. 5:30).

We do read of Tamar wearing a colourful robe, and she was the full sister of Absalom.
"Now she had on a robe of many colours, for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her" (2 Sam. 13:18).

Tamar is reborn Israel, and many things went wrong with her, as she was exploited by Amnon. Absalom waited patiently for two years and avenged his wrongdoing by sending his servants to murder Amnon at a feast, in which he invited all the king's sons (2 Sam. 13:23–29).

Ephesians 3:10 mentions the great blessings we have in Christ via the calling of the Church. The heathen are part of God’s promises. The purpose is that through the Church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

The Greek word for “manifold” is polupoikilos, Strong's no. 4182, meaning variegated, as in the striking colours of scattered light.

It has many colours or many aspects, and God is light, but if the light is studied, we discover the great multi-coloured wisdom of God. That is like a rainbow with all its splendour, as it articulates what is inside of us. Joseph expressed the multi-coloured wisdom of God.
It belonged to Jacob, and he gave it to Joseph, and it pictured what our Lord received from God in heaven.
The brothers hated him and they were jealous. It also happened to our Lord with His first coming to earth. He lived with his brothers and mingled with the Jewish nation, and they hated Him. They believed He was sent by God, but they killed Him through mere jealousy, even when they argued that no one could do the miracles if God were not with Him (John 3:2).

Joseph dreamed often, and he shared them. Was it a mistake sharing his dreams with his brothers, or should he have kept them to himself?
He said to them, "Listen to this dream I had. When we were binding the stalks of grain in the field, my stalk got up and stood upright.”

The shoot that remained standing portrays the resurrection of Christ. The harvest is at the end of our age (John 12:24),

and in this dream Joseph looked far ahead in time. It is as Paul who once said our Lord did die, but He rose again to never die again (Rom. 14:9).

Previously, people did rise from the dead, as Lazarus did, but they died again, but not Christ, as He will never see death. The shoot remained standing, and we with Him will never taste death again.
The stalks that stood beside the standing shoot did bow down to his stalk. Here the king is placed in the centre of the universe, and the other shoots bowed down before Him. God or Christ is in the midst of heaven, and Joseph is the first fruit; as in the book of Leviticus, we have the wave offering. With this offering, Israel offered the first fruits to be harvested from the land (Lev. 23:10–14).

His brothers said to him, "Will you really be our king and rule over us?" So they hated him even more because of the dreams and also because he shared them with them. At best, they wished he had kept quiet. He will reign over them, and he will be the head of the family.
Yes, Joseph had another dream, and as with Joseph, everything happens in twos. He told his brothers, "I've just dreamed again, and this time the sun and the moon and eleven stars did bow down before me."
How did Joseph see in a dream that the stars did bow before him? The stars in heaven are foremost Israel, and here they are portrayed as the 11 sons of Israel and Joseph's parents. The 2 dreams picture the twofold aspects of the firstborn rights we do share with Joseph or with Christ.
Whenever in the Bible there is any mention of any dream in a prophecy, then it directs us to the time of the Church. If things are explained plainly in the Bible with no dreams, then its message is directed to reborn Israel. Thus, any dream in the Bible relates to the calling of the Church!
There are more examples, and the other dreams involve another Joseph in Matthew 1. An angel appeared to Joseph in a dream, but to Mary his wife the angel spoke in plain words (Luke 1:26).

The real identity of our Lord was hidden by naming the angel Gabriel, but He did appear to Mary in a vision. However, He appeared plainly to Mary, but to Joseph He appeared in a dream.
When He spoke to Mary in plain words, then His subject was Christ's kingdom here on earth, involving natural Israel and the Millennium. Mary embodies that vision.
If the angel appeared to Joseph in a dream, it has a far greater connotation, as it involves the heavenly perspective. Joseph portrays the firstborn right we have in Christ. It happened via a dream, and even with their engagement before there was any intimacy between Joseph and Mary, a son was born. Even before there was any physical contact between Mary and Joseph, then the Church is born. Once there was physical contact between Joseph and Mary, then with that marriage, natural Israel and Christ with His Church are bonded in marriage. A son is

born while Mary is a virgin, and it depicts our dispensation of grace. Once Mary was intimate with Joseph, it depicts the Millennium.
The Church is born prematurely, and Joseph pictures that calling of the Church.
When Isaiah 66:8 says, "Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? As soon as Zion travailed, she brought forth her son,"

even before they thought a child could be born, she did with the Holy Spirit. The nation is the Church. We were born prematurely. There was a promise but no bonding between the two. Joseph thought he would quietly dispose of her, as he was a good man and did not want to shame her openly. So he decided to break the engagement quietly, and that portrays the mystery of our dispensation. Joseph did not live long, and he disappeared quietly, similar to the first Joseph in our Bible who was sold to people going to Egypt. All the Josephs in the Bible have a comparable history, as they portray the firstborn right and the calling of the Church; they appeared briefly to disappear shortly afterwards.
Now all this took place to fulfil what was spoken by the Lord through the prophet (Matt. 1:22).

I meant to say not only does our Lord speak to the Church via a dream, but also when He says:
“That it may be fulfilled what was spoken …”It is a fulfilment of the prophecy but not the definite one, as later the final prophecy will be attained via natural Israel. There is always another facet that is not easily understood. I will discuss it later.
It says in Isaiah 7:14 that the Lord Himself will give you the sign.” Look, the virgin will conceive a child! She will give birth to a son and will call him Immanuel, which means 'God is with us.’"

It is significant, as it mentions the birth of our Lord, but interlaced in this verse we read of the virgin who had no intimacy with a man. She conceived a Son. The sign is the Church who is born from Israel, and that is the mystery.
The book of Revelation ch. 12 also depicts a time when a son is born, and then everything happens so suddenly and Satan is caught unaware of all its repercussions. It says that the woman is Israel and the son to be born is the Church, and it was snatched into heaven with no warning. The son was caught up to God into heaven with the rapture of the Church (Rev. 12:5).

There will be intimacy between Joseph and Mary, as Joseph is the Church and Mary is reborn Israel during the Millennium.
When it says to Mary that a son will be born, then it is literally fulfilled during the Millennium, and when it is said to Joseph, it is said in a dream. Mary denotes the earthly kingdom and Joseph the spiritual. We are one

with Christ, and we will rule with Him. He is God with us or Immanuel. Paul says today that the great mystery is Christ within us (Col. 1:27).

In the book of Genesis, Joseph portrays our Lord in His first coming to earth, leading to His kingdom. The firstborn right is given to Joseph and then to Ephraim, and in the Bible the two names can easily be exchanged. Joseph is not personified by the 2 tribes of Israel but rather by the 10 tribes of Israel.
Jeroboam, who was the first king of the 10 tribes of Israel, stems from Joseph and Ephraim; but Judah was ruled by Rehoboam, and he was from the 2 tribes of Israel.
Therefore, we can speak of Judah and Ephraim or Joseph or Judah. The firstborn right is not invested with the Jewish nation but rather in Joseph and Ephraim. They are the privileged.
Joseph and Ephraim will be ruled by one shepherd, as in Ezekiel 34 and 37:16.

Joseph will get his share.
Aaron was a priest from the tribe of Levi, but their privileged position ended once Christ rose from the dead.
The irony is that the lineage of our Lord was from Judah, but once they refused Him as the resurrected, it spelled the end of the privileges endowed to the 2 tribes of Israel. They disappeared into the Egyptian captivity. The book of Acts commences with the Jewish nation who refused Christ, but the message was accepted by the Samaritan people, and they personify the 10 lost tribes of Israel. The issue of the firstborn right is clinched in the Church, who are considered as the Samaritan people, but they attained the much sought-after double share. The firstborn rights of Joseph surpass the rights shared with either Judah or Levi. The real value of the firstborn right of Joseph is clinched in the Church today.
The kingdom or the throne of David is invested in Judah, and the priests are Levi. The privileges of both Judah and Levi are done and dusted, once Christ rose from the dead, and now the firstborn right of Joseph surfaces, and it is nurtured in the Church today, with the “127” from above and the “127” from below. The kingdom of heaven and of earth is merged in Him.
In the history of Esther, Mordecai embodied the 127 kingdoms from above, and Esther, via King Ahasuerus, the 127 kingdoms below on earth.
Joseph pictures the kingdom belonging to the 10 tribes of Israel. The 10 did surface for a short time after the Assyrian captivity, but shortly afterwards they disappeared again. They are the 13th tribe that will cause the unity in Israel. In the Church, all the mysteries of God will be made clear.
Strangely, that is the reason why in the book of Acts, Joseph disappeared so suddenly, and he was one of the 2 contenders to become the 12th disciple. In a strange way, he became the 13th disciple, and no one grasped it. He disappeared in the background.
After our Lord’s resurrection from the dead, there were 10 disciples locked with the Lord in the upper room. They shut the doors, and the Jewish nation was outside. It portrays our dispensation or the Church. The other 2

disciples who should have been there were gone, and they portray the Jewish nation. One of the two who was missing is Judas, and it says he purchased a field and fell head first onto the field where “all his bowels gushed out” (Acts 1:18).

It transmits the death of the Jewish nation when they disappeared into the Egyptian captivity. The other disciple is Thomas, but he repented after 1 week, and that pictures Israel’s repentance on the day of the Lord. Thomas is also known as Didymus, meaning a twin. The 10 disciples picture the Church in heaven, and Thomas directs us to the earth, as he pictures the repentance of Israel on the day of the Lord. Whenever in the Bible we do read about the 10 tribes of Israel, then it transmits the truths of our dispensation.
The New Testament gives us some insight into how to interpret the Old Testament—there are a few vital verses to teach us how to study them. Once we understand the concept of the Church, then the complete Old Testament will liven up, as a bird leaving a cage.

Genesis 37:12 - 14
12 Joseph’s brothers went to tend their father’s flocks near Shechem. 13
Israel said to Joseph, aren’t your brothers tending the sheep near Shechem? Come, I’ll send you to them. And he said, I’m ready. 14 Jacob said to him, go! Find out how your brothers are and how the flock is, and report back to me. So Jacob sent him from the Hebron Valley.

Joseph went to Shechem to tend to his father’s flock. It portrays our present dispensation of grace, as noted earlier in my notes. His brothers had to be there, but they were missing. Whenever we study Shechem in the Bible, we find that many things disappeared there.
The 10 sons of Jacob or Israel had to be there, but they weren’t. Similarly, the 10 tribes of Israel are missing today, and they are not at Shechem, which used to be their capital. It happened frequently in the past that the 10 are missing.
If we search for the 10 disciples, then they are missing in the upper room. If we search for the 10 lepers who were healed by our Lord, yes, they just left, but one returned to portray the Church.
They are common examples, and the same applies to the 10 sons of Jacob. There were 10 brothers, as we do not reckon with Benjamin and Joseph. They portray what will happen with the 10 tribes of Israel.
In this verse, Jacob is named as Israel, a name that is tied with all the promises God made to Abraham and Isaac. Via Jacob or Israel, it went to Joseph. Joseph epitomizes his father Jacob, and early in this chapter, he seems a clear favourite. The sons of Israel are interlaced with the history of Shechem, and his brothers were meant to be there, but they left.
Joseph told Israel, “I am ready,” and his words are reminiscent of Jehovah’s words. Joseph portrays our Lord Jesus, and in the Gospel of John, we read many times the Lord saying, “I am.” The phrase is found 62 times in the Gospel of John alone, when our Lord spoke of Himself!

Joseph is sent by Jacob, as our Lord is sent by God. He said, “Please go and find out how your brothers are and how the flock is, and report back to me” (v. 14). Typologically, the brothers are the nation of Israel, and the flock as well. There is not a great difference between the two.
Jacob said, “Report back to me,” and he sent him from Hebron. The place is often mentioned in the Bible. It is associated many times with Abraham, as Shechem and Hebron were the first places to be visited by Abraham since he entered the land of Canaan. The distance between Hebron and Shechem is about 50 miles, and Dothan is 13 miles north of Shechem.

At Hebron, Sarah was buried, and afterwards Abraham, Isaac, Jacob, and some of his wives. Similar to us, we now live at Hebron in anticipation for His kingdom to be revealed. According to some old writings, all the sons of Jacob were buried at Hebron, except for Joseph. David used to be king at Hebron when he ruled the tribe of Judah for 7½ years. Following that, he ruled complete Israel for another 33 years at Jerusalem. It all started at Hebron, before Jerusalem became his capital city. Similarly, today the time of Christ’s kingdom is at Hebron, and after the rapture of the Church, it will settle at Jerusalem. He now rules at Hebron with the Church.
We do not wrestle against flesh and blood, but against the rulers who are in heaven, and that equates to our daily war with the Palestinian people. Our old man is involved with that battle. We can picture this battle when Samson took the gates from Gaza, from the Palestinian people or the old man, and placed them at Hebron, portraying our new life in Christ. He will fight our battles, and we can trust Him, as He is working within us.
Hebron is also one of the 6 cities of refuge.

It speaks of Christ’s priesthood. The number 6 denotes man and also the Son of man or our Lord as the High Priest or Melchizedek. He is our High Priest, and therefore the 6 cities of refuge. Our Lord spoke five times of the 6th hour, as it addresses our 5th dispensation of grace, and not the 6th dispensation that commences with the great tribulation.

Christ is taken from the people, and He is seated on the right hand of God after the order of Melchizedek.
Joseph left Hebron to go to Shechem to resolve the firstborn right, to govern where it needs to be settled. The history of Joseph commences with both Hebron and Shechem.
Genesis 37:14–17When he approached Shechem, a man found him wandering in the field and asked him, “What are you looking for?” Joseph said, “I’m looking for my brothers. Tell me, where are they tending the sheep?” The man said, “They left here. I heard them saying, ‘Let’s go to Dothan.’” So Joseph went after his brothers and found them in Dothan.
They had to be at Shechem, but they ended at Dothan. Shechem is coupled to the firstborn right and all the promises made to Abraham, but Dothan, which is translated as “two wells” or “decree,”

is tied to the laws of Moses. Judaism in the time of our Lord had the laws of Moses, but they veered from them to fabricate their own laws. It’s

perfectly explained when some Pharisees, guided by the religious laws, saw our Lord and asked Him, “Why do your disciples disobey our age-old tradition? They ignore their tradition of ceremonial hand washing before they eat.” Our Lord replied, “Why do you, with your many traditions, violate the direct commandments of God,” quoting their own law (Matt. 15:1–3)!
They prefer their own laws to the simple Word of God. The Old Testament laws are prophetic in nature, and in essence, they are the “red carpet” that is traditionally used to direct the heads of state on ceremonial occasions. Law is Torah, and Torah is the instruction regarding God’s ways. In real life, they distanced themselves from the pure Word of God to procure their own fabricated law. Our Lord disliked them bitterly. That is true with our Lord’s first coming to earth, and also when the three last books were written in the Old Testament. It earmarks a time after they returned from the Babylonian captivity. The three books are Haggai, Zechariah, and Malachi. God said He refused their offerings, and He told Malachi, He wished some of them would shut the temple doors so that the worthless sacrifices would never be offered again (Mal. 1:10)!

He is not pleased with them. Their religious ceremonies are only for the eye. That is reiterated when our Lord visited the earth, and He had no good word of encouragement.
Israel lived under the law, but it was their own laws and not the laws of Moses.
The Old Testament (Mal. 3) ends with the words, “Who can endure the day of his coming? Who can stand when He appears? He will sit as a refiner and purifier of silver; He will purify the Levites and refine them like gold and silver. Afterward, the offerings of Judah and Jerusalem will be acceptable to the Lord, as in the former years. Then He will throw open the floodgates of heaven and pour out so many blessings that they will not have enough room to accommodate them. He will prevent pests from devouring their crops and the vines.”
The Torah was taught when our Lord sojourned in Jerusalem and even today. They prefer their own laws, and that is the meaning of Dothan. The question is, what happens to the promises if they do not honour the real truths in the Bible? The people who favour their own teachings do grope in darkness. Whenever we notice a picture of the Jewish rabbis studying the Bible, we must not be fooled, as they study their own man-made traditions. It is the old interpretations of the Bible, and it is preferred to the steadfast, unwavering Word of God. The Jewish interpretation is preferred to the solid Word. We need to be cautious, as modern Christendom is not blameless, as they seem to prefer the teachings of the reformers. In most favourable circumstances, they may quote Bible commentaries, as an open Bible scares them.
Many today preach the name of Jesus, but later, when God judges our world, they may say, “Did we not prophesy in your name, and in your name drive out demons and perform many miracles?” He will plainly tell them, “I never knew you,” and He ended by calling them evildoers.

Yes, only God's Word is important to us, and sadly, if we refuse the words, we will be at Dothan, as the 10 sons of Jacob were.
The word Dothan only appears twice in the history of Israel. The other time is in 2 Kings 6, when the king of Syria wanted to war against the 10 tribes of Israel. It says that the king of Aram was at war with Israel. He said, "I will set up my camp in such and such a place" (6:8). It is interesting, as Dothan is mentioned with the phrase "such and such a place." Previously, in the book of Ruth and in the history of Boaz, we read of Boaz's brother, who was also called by the words "such a one." By right, he was the first redeemer who could have redeemed Ruth, but he relinquished the opportunity and gave it to Boaz. The reason is that Boaz's brother or "such a one" was already tied with the redemption of the Church. He could not redeem Ruth. The Church, who is redeemed by Christ, owes it to the "such a one," but after the rapture of the Church, things will change. The succeeding redeemer is Boaz, and with Christ's second coming to earth, Boaz will then be known as the redeemer of Israel. Then the Millennium will commence. Boaz means "in him is strength" or "swiftness" in Hebrew.
In the Bible, the person who is known as "such a one" is not generally translated, as the words are very vague. It pictures the vagueness of our dispensation as traced in the Old Testament.
The land was at Bethlehem, and when the king of Syria speaks of "such and such a place," it transports the truths of our dispensation, in contrast to Dothan. Syria is the enemy of Israel, and there had to be a battle. Elisha warned Israel not to go down to the camp of the Syrians who wanted to fight them." Don't go to such and such a place, where the heritage is, as there the enemy is hidden."
The king of Syria did hide there, and they awaited the armies of Israel, but they never came. It was frustrating, and the king was upset, looking for a traitor amongst them, but one of them said that Elisha hears them talking, as he knows the deep secrets and even what is debated amongst them. The king asked them, "Where is Elisha?" and he was told, "At Dothan." Why at that place?

So one night, the king of Syria sent an envoy with many chariots and horses to surround the city. When Elisha got up early the next morning and went outside, he noticed the envoy with their horses and chariots. His servant asked, "What will we do now?" God opened the eyes of the young servant, and they saw that the hillside around Elisha was filled with horses and chariots of fire. As the Syrian envoy advanced toward them, Elisha prayed, "O Lord, please make them blind." So the Lord struck them with blindness, as Elisha prayed.
When the envoy from Syria was at Dothan, they were blinded, but the eyes of the servant of the Lord were opened, in contrast to the men from Syria. The envoy couldn't notice their own laws, as they were trapped in a world of their own. With our Lord's first coming to earth, Israel was blind, and He came to open the eyes of the blind. Similarly, here the servants of the Lord did see, as their eyes were opened, and they could see the great troops of horses and chariots on their side.

The enemy wanted to arrest Elisha, and he prayed, “Make them blind.” I believe they could not see, as in the days of Lot at Sodom, when God allowed the strong light to blind them. There was too much light, so they could observe nothing.
Then Elisha went out to them and told them, “You have come the wrong way. It isn’t the right city! Follow me, and I will take you to the man (Elisha) you are looking for.” So he led them to the city of Samaria. He led them all the way to Samaria, and throughout they did not recognize the voice of Elisha. Dothan, as in Genesis 37, is dangerous, and Elisha explained why.
He led the party to Samaria, and in John 4, our Lord went from Jerusalem or from Dothan (laws of Moses) to Samaria, picturing our dispensation of grace. It was the capital of the 10 tribes of Israel who fled Judaism to go to Samaria or Shechem. Once they were at Samaria, he asked the Lord to please open their eyes that they may see. It was opened, and they discovered they were in the middle of Samaria, and it is amusing. They stood in the center of the 10 tribes of Israel. The prophet is always called “the father,” and Elisha’s servants asked him, “Shall we kill them?” He said, “Please don’t, but give them water and food,” and he returned them to their army. If it does not picture the Church today, then I am puzzled. The convoy was imprisoned and sent to Samaria to be fed. It reminds us of the words of our David: “You prepare a table before me in the presence of my enemies” (Ps. 23:5).
In the book of Acts 16, we read of Philippi, an important Roman colony. They jailed Paul, and during the night the prison’s foundations shook, and all the doors were opened, and their bonds were loosened. The chapter ended when the jailer prepared a meal for them. It portrays the Church, and it is not at Dothan as part of the 2 tribes of Israel but at Samaria with the 10 tribes of Israel.
Our Lord came to Israel living in their religious capsule, to redeem them from the bondage that burdened them.

Genesis 37:18 - 24
They saw Joseph in the distance before he got close to them, and they plotted to kill him. [19] The brothers said to each other, here comes the big dreamer. [20] Come on now, let’s kill him and throw him into one of the wells, and we’ll say a wild animal devoured him. Then we will see what becomes of his dreams! [21] When Reuben heard what they said, he saved him from them, telling them, let’s not take his life. [22] Reuben said to them don’t spill his blood! Throw him into this desert well, but don’t lay a hand on him. He intended to save Joseph from them and take him back to his father. [23] When Joseph reached his brothers, they stripped off Joseph’s long robe, [24] took him, and threw him into the well, an empty well with no water in it.

They noticed Joseph in the distance, and before he was close to them, they already plotted to kill him. Joseph is always far away, and he is tied to the 10 tribes of Israel who are in exile, and until now the world is not sure where to find the ten tribes of Israel. Before Joseph approached them,

they said to one another, “Here is the big dreamer. Let us kill him and throw him into one of the wells. We will see what becomes of all his dreams.” They thought their doings would outwit the dreams Joseph had. Is Israel strong enough to deter the plans of God? No, they will never derail His plans.

With Christ’s first coming to earth, the Jewish nation was unrepentant, and they did stumble. To many, it seemed they would never recover. To the early Christians, it seemed as if it would happen, but the Apostle Paul was quick to assure them it would not! They were disobedient, so God planned that His salvation should be preached to the Gentiles (Rom. 11:11). The world is blessed by Joseph, even though he lives outside Israel. It is correct, as the Jewish nation shunned Him, and instead the Gentile nations are blessed. After Christ’s resurrection from the dead, the unbelieving Jewish nation did deter the prospects of an immediate Millennium on earth, but it will progress after natural Israel is reborn.

God arranged a secure plan, and if, for instance, one part of Israel did reject Him, there would always be another. If the Jewish nation did reject Him, the remaining 10 tribes of Israel would accept Him. We find a similar setting in the time of Jacob. When Jacob met Esau after hiding for 20 years, he was frightened that Esau might revenge himself on him, and thus he divided his company in two. If the one had to die, there would always be the other party who would survive the ordeal.

Similarly, God did divide Israel for a reason into the 2 and the 10 tribes. If the one refused Him, then the others would accept Him. The 10 tribes of Israel did acknowledge Christ, but today it is less noticeable.

His brothers saw him afar off, and it is similar to the parable in Luke 20, when a certain man planted a vineyard and hired it out to husbandmen, or to the Jewish nation. The lord of the vineyard left them to spend a long time in a distant country. The long time is the time of the old covenant, or from Moses to Christ. When the fruits were in season, he sent a servant to the husbandmen, or to the Jewish nation, thinking they would give him some of the fruit of the vineyard; but the husbandmen beat him and sent him away empty-handed. Yet again he sent another servant, and they beat him also and sent him away empty. He again sent a third, but they did the same. Then the lord of the vineyard thought if he sent his beloved son, they would revere him. It is like Jacob sending Joseph. But when the husbandmen (Jewish nation or his brothers) saw him, they reasoned among themselves, saying, “This is the heir; come, let us kill him, that the inheritance may be ours.” So they cast him out of the vineyard and killed him. The obvious question is, what will the lord of the vineyard do to them? He will return and do away with the husbandmen and give the vineyard to others, or the heathen. We can argue they are the Church, but the book of Matthew 21:43 says it will be given to another people.

The people are not the heathen people, and it is not the Church, as it was not formed. The only reasonable answer is that the other people are the 10 lost tribes of Israel.

Many Christians have no idea why Joseph bothered to even mention his dreams to his brothers, as it endangered his life. The gravity of the

dreams will be appreciated by the 10 tribes of Israel. The unbelief of Israel cannot undo the dreams of Jacob.

They said, “Here comes the ‘big dreamer.’” Without doubt, Joseph is the most recognized dreamer in the complete Bible. Any dream in the Bible portrays our dispensation of grace, and it commences with the history of Joseph. The truths of the Church are not necessarily related to the house of David, but they are strongly tied to Joseph. The truths pictured by Joseph are not fostered by the Jewish nation. The Jews were privileged, but they failed to discern the great truths of our dispensation as pictured by Joseph.

The brothers of Jacob adhered to their own laws, and they reasoned, “Come, let us kill him and throw him into one of the wells.” Then they could fabricate a story saying a wild animal devoured him. The truth had nothing to do with it. They would say a wild animal devoured him, and then they would see what happened to all his dreams.

They did not think of the impossible. As Christ surprised the world when He rose from the dead, similarly Joseph did resurrect from the dead, and his brothers couldn’t believe their blunder when they saw him in glory. To Jacob, his son Joseph did resurrect from the dead. It did not happen physically, but spiritually it did. Similarly, Abraham reasoned that if Isaac died, God was able to bring him back to life again. In a sense, Abraham did receive his son back from the dead, and spiritually he was resurrected (Heb. 11:19).

Isaac was the firstborn, followed by Jacob, to finally end with the remarkable history of Joseph.

Reuben discouraged his brothers not to leave Joseph dying in a well. Reuben was the natural firstborn, and he did lose his firstborn right as he slept with Bilhah; Reuben knew there had to be a 13th son, and he thought with his meddling, he would procure the 13th son for Jacob. There were 12 sons, and the meddling of Reuben could not procure the 13th. Reuben, as the oldest son, stopped the death of Joseph. God’s plans were not derailed, as later from Joseph’s 2 sons, the 13th was born. Through the interference of Reuben, he did cause the 13th son to be born, and it is never said Joseph rewarded him.

Reuben heard all the arguing, and whenever in the Bible we do find the words “to heed the words,” we are reminded of our dispensation of grace. Today we need to listen to God's Word, as we can hear His words, but we cannot see Him. Our eyes are closed, and we are totally dependent on what we hear. It is like the envoy coming from Syria who were blinded, and they had to listen to Elisha. Once they did, their eyes were opened at Samaria, where the 10 tribes of Israel are clustered. When I opened my eyes, I was at Samaria, sharing the blessings of the Church. We look unto Jesus, the author and finisher of our faith (Heb. 12:2).

Reuben dragged Joseph from his brothers and begged them, “Please don’t; let us not kill him.” Reuben epitomizes the promises made to Israel in the Old Testament and especially with the promises God made with regard to the Church. Judah is absorbed with the kingdom of Christ on earth, and Levi with the priestly function of Christ. The name Reuben

suggests it is absorbed with the truth regarding the firstborn. For that reason, the name Reuben is translated as “behold a son.”
It is once said to Isaiah, “For unto us a Child is born, unto us a Son is given” (Isa. 9:6).
Later, when the angels appeared to Joseph in a dream (Matt. 1:20), they reassured him that the words of the prophet Isaiah would be fulfilled in him, as the son would be born. Many Christians today think it only concerns Christ Jesus, but that is not true. Yes, but there is a far greater insinuation to the word “son,” as it could also be the Church that is born in our dispensation of grace. Isaiah also said the Lord Himself will give you a sign.” Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (Isa. 7:14).
The sign spoken of here with our Lord’s birth are the other “sons” to be born who will be the Church. What else could the sign be? Joseph will have a son, and it is fulfilled in the Church. Another giveaway is whenever in the Bible we read the words, “that it might be fulfilled as spoken by the prophets,” it insinuates the Church. In the New Testament, we find the expression 17 times in the Gospels.
The words “behold a virgin shall conceive” is Israel who had no intimacy with a man, and yet from them a Son is born, or the Church. How absurd the world may think, but hidden in the Scriptures we do find all the truths related to our dispensation of grace. Isaiah pictures the birth of the Lord Jesus but also the Church that is His body.
Reuben made sure Joseph did not die, and since there is a Reuben, the promises were not primarily invested in the Jewish nation, but instead the firstborn rights went to the Church or the 10 lost tribes of Israel. Reuben, meaning “behold a son,” did intervene. The Jews were unfaithful, but they could not frustrate God’s work in our age. Reuben is the eldest son, and he found the mandrake or the love apples, and then Jacob had his 9th son, and he is named Issachar, meaning a reward. In vain, Reuben tried to procure the 13th son, but he saved the life of Joseph to ensure there is a 13th son. The Jewish nation who accepts Christ are considered as the 13th tribe of Israel. No one can discourage the working of God, and not even the Jewish nation. In Joseph, the promises were fulfilled, and Reuben was instrumental.
Reuben told them, “Do not kill him,” and later he did return to his father Jacob.
When Reuben went to the well where Joseph was thrown in, and he noticed that Joseph was not there, then he tore his clothes, and he was heartbroken; and thus there is a strong bond between Reuben and Joseph (v. 29). Later Reuben reminded his brothers, saying, “Do not sin against the boy”; and you would not listen. Therefore, behold, his blood is now required of us (42:22).
They would not listen to him. When Jacob was about to die, he said of Reuben, “You are my firstborn, the beginning of my strength”; and at that moment he hinted to the time when Reuben went up to his father’s bed, defiling it with Bilhah (49:3–4).
The real firstborn is not Reuben but Joseph.

Reuben said to them, “Don’t spill his blood! Throw him into this desert well, but don’t lay a hand on him.” He intended to save Joseph from them and take him back to his father (v. 22). He did succeed, and he had no reward, but the promises are fulfilled in Joseph. Reuben did tell his brothers into which well they had to throw Joseph. We do know which well it is, as typologically it was the grave of Joseph of Arimathea, the grave our Lord was buried in. There was no water (v. 24), or life, or otherwise he would have drowned. It portrays death, but he will resurrect from the well. The grave of Arimathea was special, as no one was ever buried in it. He resurrected from the dead to never again return by dying. He is unique, as He is manifested as part of a total new creation. He will never see death again, unlike Lazarus, who did die again.
When the sons of Jacob saw him coming, they stripped him of his coat, seizing his “glory.” The coat had to do with the firstborn right, and they seized everything. He lost his identity, and even later when he fled from Potiphar. He died, and they took him to the well. When the Lord went to Israel, it was planned that He would be arrested and convicted to death. Everything was planned, including His death and resurrection. They are tied to the promises in the Old Testament, and Reuben portrays the truths of the Church as noticed in the Old Testament.

Genesis 37:25–36
As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm, and myrrh, and they were on their way to take them down to Egypt. Judah said to his brothers, “What do we gain if we kill our brother and hide his blood? Come on, let’s sell him to the Ishmaelites. Let’s not harm him because he’s our brother; he’s family.” His brothers agreed. When some Midianite traders passed by, they pulled Joseph up out of the well. They sold him to the Ishmaelites for twenty pieces of silver, and they brought Joseph to Egypt. When Reuben returned to the well and found that Joseph wasn’t in it, he tore his clothes. Then he returned to his brothers and said, “The boy’s gone! And I—where can I go now?” His brothers took Joseph’s robe, slaughtered a male goat, and dipped the robe in the blood. They took the long robe, brought it to their father, and said, “We found this. See if it’s your son’s robe or not.” He recognized it and said, “It’s my son’s robe! A wild animal has devoured him. Joseph must have been torn to pieces!” Then Jacob tore his clothes, put a simple mourning cloth around his waist, and mourned for his son for many days. All of his sons and daughters got up to comfort him, but he refused to be comforted, telling them, “I’ll go to my grave mourning for my son.” And Joseph’s father wept for him. Meanwhile, the Midianites had sold Joseph to the Egyptians, to Potiphar, Pharaoh’s chief officer, commander of the royal guard.
Afterwards, they ate bread, meaning Joseph was dead, but they are alive. Bread denotes life in general or Israel after the death of our Lord. As they sat down, they noticed a caravan belonging to the Ishmaelites coming from Gilead, with camels carrying spices, balm, and myrrh, and they headed to Egypt. They were also known as traders coming from Midian (v. 28). Ishmael is the first son of Abraham, and Midian is also one of

Abraham’s sons, but he was born after Isaac. They came from Gilead, and here we have to do with another lineage from Abraham. Gilead is the place where Jacob and Laban made a treaty amongst themselves. At Gilead, they piled together a large mound of stones, and that is where Jacob pledged an accord with the other ancestors from Abraham. It could imply the other branch of the family and even the 10 tribes of Israel that were lost. They are the descendants of Abraham, and they did play a part in the history of Joseph, and it is not the Jewish nation or unbelieving Israel, but rather the other sons of Abraham. Typologically, we can deem them as the 10 lost tribes of Israel. The line of Laban, Midian, Ishmael, and also the 10 lost tribes of Israel that are scattered amongst the heathen will endorse the history of Joseph.

They had spices, balm, and myrrh, and to me they are the same. The wise men from the east also brought gold, frankincense, and myrrh (Matt. 2:11).

Most Christians argue there were 3 men, but I would rather say there were 2 men coming from the east to portray the Church. They were from the east, and surely they expected the Messiah, and more than likely they were from Babylon or Assyria. They looked for the king of the Jews and went to Jerusalem. They followed the wrong route, and they were detoured to Bethlehem. They were directed by a star, and a star always portrays the hidden things. They had gold (kingship), frankincense (priesthood), and myrrh. Now, if we have the kingship and priesthood, then the firstborn right is missing, and therefore I believe the myrrh speaks of our Lord as the Firstborn of the world. The real Firstborn will be both King and High Priest. The gifts portray Judah (kingship), Levi (priesthood), and Joseph the myrrh.

The caravan going to Egypt had many spices, but only the myrrh is named, as it denotes the firstborn rights of Joseph. The spices could be used to embalm the dead bodies, and it is taken to Egypt. Maybe they wanted to embalm the body of Pharaoh, as it prevents the working and the decay of death. Typologically, it portrays the resurrection, and certainly Joseph, who ruled with the king of Egypt, did defy death, not dying in a well.

Judah told his brothers, “What will it benefit us if we murder our brother? Let’s sell him to the Ishmaelites.” Via the doings of Judah or the Jewish nation, Joseph is sent via the Ishmaelites or the Midianites to Egypt. Typologically, it happened with Christ’s first coming to earth. Via the doings of Judah, the Lord died, and even worse, they rejected the risen Christ from the dead. Our Lord went outside the “camp” (Heb. 13:13), and thus the resurrected went to Egypt or the world, and He was gladly accepted by the 10 tribes of Israel. When the other members of Abraham’s family arrived from Gilead, the Midianites gladly pulled Joseph from the well, and the Ishmaelites or the other family belonging to Abraham took Joseph to Egypt to bless the world. The Gospel was not accepted by the Jews but readily accepted by the other descendants. Why they sold Joseph for only 20 pieces of silver, I am not sure. Judas sold the Lord Jesus for 30 pieces of silver when he betrayed Him. It is difficult

to explain why the 20. It may have to do with our dispensation of grace lasting 2000 years.
When Reuben returned to the well and found that Joseph wasn't in it, he tore his clothes. Reuben felt responsible for Joseph. He thought it was the end of all the promises God made to Israel and that Joseph was dead. It is also pictured when they dipped Joseph's multi-coloured coat in blood. He thought the promises tied to Jacob were gone and even more so to Reuben. When our Lord died at Calvary, the people thought it ended all God's promises, and all their expectations left via the back door. The Jewish nation reasoned everything was gone for good. The promises are fulfilled in a very peculiar manner. Today everything seems destitute to the world, but surprisingly, each promise will be fulfilled for natural Israel, and it will exceed all expectations. When the Jewish nation did not accept Him, He told them He had other sheep that did not belong to this fold (Jewish nation), but they would heed His voice.
"I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd" (John 10:16).
He would preach the Gospel to the other families of Abraham, as He did to the Samaritan woman. A great part of Jesus Christ's history is not narrated in the Gospels, and I believe some of it was written by the great-uncle of our Lord or Joseph of Arimathea. Many other stories are written about him. Joseph of Arimathea was the first person to bring Christianity to Britain, and he built the first British church (some say this was actually the first church in the world).
He was Mary's uncle and thus Jesus' great-uncle.
He was a merchant who visited England, and he owned tin mines in western Wales.
He took Jesus with him to England when He was a teenager. He lived with the 10 tribes of Israel, and I am certain they admired Him. As Jesus' great-uncle, Joseph became Jesus' guardian (by law, as next of kin), as Mary's husband Joseph died early in Jesus' life. He took Jesus with him on his journeys to Glastonbury, England. The place we know as Avalon, the resting place of King Arthur of Avalon. It is the possible site of the first Christian church, and it is built on a mount of stones. After the resurrection of Christ, Joseph of Arimathea fled with Mary, the mother of Jesus, and with many others to Britain.
Joseph of Arimathea also had myrrh, as he was responsible for the embalming of our Lord's body. He was a rich merchant. We cannot substantiate the history of Joseph of Arimathea, but I find no reason not to mention it.
The other sheep who are not from this fold are not the heathen nations but the 10 tribes of Israel which are lost. The Apostle Paul went to the lost tribes when he visited England in the closing chapter of his life. He spoke many a time of this in his letters, as later he went to Spain and from there to Britain. Is that the reason for the great St. Paul's Cathedral at London? He was pleasantly surprised by the reception he had, unlike the Jewish nation. From Britain the world is evangelized, and no one can argue their good spirit and enthusiasm.

To Reuben, it seemed the promises would never be fulfilled, but they were in a remarkable way, and Reuben was ignorant of that. He referred to Joseph as the boy or the lad, and in the Bible when one does speak of the boy, it denotes the younger generation or the new creation. Christ is the firstborn or the younger generation, and He commenced the new creation. They took the blood of a goat, and it pictures our Lord who was slain for us. They dipped the coat in the blood and told Jacob that Joseph had been killed by wild animals. Then it seemed to Jacob and the world that the promises would not be fulfilled, leaving behind a multi-coloured coat which was stained by blood.
Even in the Thessalonians letter, the Apostle Paul argues, “We are not in the dark, as the world, for we can discern the truth” (1 Thess. 5:5).
Jacob tore his clothes, as it renders death, and now not only Joseph died but Jacob too. Israel’s history is forgotten, as the 10 tribes of Israel disappeared a long time ago in the Assyrian captivity. The 2 tribes of Israel or the Jews are in disbelief, as they rejected the Messiah. Many churches today agree Israel has no future, but the Church absorbs all of Israel’s blessings. All the promises once made to Abraham are absorbed by the Church. They say there will be a “last day” but not a Millennium. God changed His plans since our Lord died, and now God only deals with the Church. Amongst Christians, this is generally accepted, and there is a grain of truth, but believe me, it is so wrong.
Joseph is ALIVE, and He will surprise Israel and the world, as He did in the past. The Church is primarily made up from the 10 tribes of Israel, and the world is totally oblivious of them. Jacob did bemoan his son Joseph for many days, and typologically they total the 2000 years of our dispensation of grace.

Genesis 38:1–5
At that time, Judah moved away from his brothers and settled near an Adullamite named Hirah. There Judah saw the daughter of a Canaanite whose name was Shua, and he married her. After he slept with her, she became pregnant and gave birth to a son, whom she named Er. She became pregnant again, gave birth to a son, and named him Onan. And she conceived yet again and bore a son, and called his name Shelah. He was at Chezib when she bore him.
This chapter is remarkable, and the timing is of the essence. This history is isolated, and yet somehow it is wedged in the time of Joseph. The history of Joseph is momentarily suspended to acquaint us with the history of Judah and Tamar, and why it was told. Verse 1 says the history happened when Joseph went to Egypt. He was sold at the age of 17 years, and his account continues until he was exalted by Pharaoh at the age of 30 years. The history of Genesis 38 is lengthy, and it lasted tens of years. Judah had two sons who died, and Tamar had to wait in vain for Judah’s third son Shelah. In the end, Tamar did get a son from Judah, having twins. We do find a definite tie in verse 1, or the time when Joseph was sold as a slave and when Judah had twins.
Genesis 38 is wedged in the history of Joseph, as Genesis 39 continues where Genesis 37 ended. The mere placement of chapter 38 needs to

make us think. Chapter 39 continues after Joseph is sold until he went to Potiphar. The verses do overlap each other. At that crucial time, Joseph was thought to be dead, and in chapter 38 the history of Judah continues, as from them the King will be born. The promises made to Joseph seemed as if they were derelict, but not for long, as he ruled with Pharaoh. The history of Judah continues for a reason. When Joseph was locked in prison for 12 years, it portrays the interruption of our dispensation.

Moreover, in the history of Judah and Tamar, we do find another pause, as Perez was born to Tamar, and in Hebrew his name is translated as a breach or a gap. Perez depicts our dispensation of grace. This is not difficult to grasp, as in the history of Jacob we do find another breach, as he was sheltered by Laban for 20 years. Genesis 38 deals with the history of the Jewish nation or Judah until the birth of their definite Heir. He is named in Matthew 1, and the theme of Genesis 38 is how Judah did resolve their difficulties until the final Heir is born. The book of Genesis is absorbed by the theme of who is the firstborn. It is not only between Jacob and Esau, but also between Joseph and Judah. It will be very confusing if we cannot appreciate the differences between them, as Joseph has the firstborn right, and from Judah the King will be born.

Matthew 1:3 says: “Judah was the father of Perez and Zerah (whose mother was Tamar). Perez was the father of Hezron.” This continues until David and our Lord’s birth at Bethlehem. The line of heirs ended with Christ’s resurrection from the dead.

Genesis 38 occupies the history of Judah, but from the next chapter until the end of the book of Genesis, it is absorbed by Joseph. The book of Genesis ends with Joseph as the firstborn, and how Jacob blessed him and his two sons Ephraim and Manasseh. Joseph’s history is disrupted by Judah, as through his descendants the Lord Jesus is born at Bethlehem. The blessings of Joseph and Ephraim as the firstborn are relayed in the 10 tribes of Israel. How everything is cemented together is not clear, but Paul in the New Testament seems to fit the puzzle into place. Our Lord constantly referred to the 10 tribes of Israel when He mentioned Samaria, and similarly the early apostles named them frequently. The Church is hidden in the name “Samaria,” as it can be exchanged for the word Joseph or Ephraim. The name Joseph is also linked to Joseph of Arimathea, and by Joseph who contended to be a disciple after Judas died. The name Joseph surfaces but then it disappears suddenly, as they foreshadow our time of God’s mystery.

Joseph portrays the 10 tribes of Israel, and Judah the other 2 tribes of Israel. The book of Genesis foretells the division between the 10 tribes of Israel and the 2. In a remarkable way, the 10 tribes of Israel have the firstborn rights, and the throne of David went to the remaining 2 tribes of Israel or Judah. They are told together, and thus Judah in Genesis 38 is tied to Joseph. Reuben spared the life of Joseph (37:21), and later in chapter 37:36 it is Judah who told his brothers to sell Joseph. He is sold for a price, and both Reuben and Judah did save Joseph’s life. Reuben should have been the firstborn, but Judah ended with the firstborn right with regard to the throne of David. Reuben portrays the promises that are made in the Old Testament with regard to the Church—the hint is that the

promises in Joseph are tied to the great promises belonging to the new covenant. Judah, as Reuben, strived to preserve the kingdom. There is a split between Joseph and Judah, and both histories are recited together, and it's disturbing. Joseph's history is marked by a great hindrance, and similarly in the time of Judah when Perez was born. Between the birth of Tamar's two twins, there is a great interruption of 2000 years.

Verse 1: "At that time, Judah moved away from his brothers and settled near an Adullamite who is known as Hirah." This verse transmits the events in the distant future when the 2 and the 10 tribes of Israel did separate. Judah, who "moved away," portrays the tribe of Benjamin and also the Levites who chose to remain with them after King Solomon's death. They were 2 and a half tribes, and the divide is still evident today. Even today, when we speak of the Jewish nation, it is impossible to determine if any of them belong to the tribe of Judah, Levi, or Benjamin. Hirah was an Adullamite, and Judah befriended him after moving away from his brothers. There he met Shua who was from the district, and he wedded the daughter of Shua. It sounds like a complex relationship, but we need to understand this, as it is arranged via Adullam. Judah did marry the daughter of Shua, and she is never named. With that marriage, Judah bonded with the Canaanite people. The Bible is clear that in previous times, as before the Babylonian captivity, the Jewish nation did worship the Canaanite gods. They did not remain faithful to Jehovah, and yet Hirah from Adullam played a vital role in the history of the Jewish nation.

Hirah in Hebrew means "a noble family,"
and figuratively speaking, he portrays God Himself. He was from Adullam, and at times the name Hirah is omitted, only mentioning Adullam. The emphasis is on Adullam, and the place was vital in David's history, as he fled to the place. It happened while David escaped from Saul, and it can also be considered as the "break" in David's history. A similar break we find in Jacob's history when he spent 20 years with Laban. David was anointed as king, and yet he had to flee from Saul to later rule Israel. As David had to flee from Saul, similarly Joseph had to flee from his brothers. Adullam is a type of the Church, as we too seek refuge.

It says David escaped to the cave of Adullam, and soon his brothers and all his other relatives joined him there. Then other men began coming—people who were in trouble or in debt or who were just discontented. David was the captain of about 400 men (1 Sam. 22:1–2).

It portrays the Church who left the world to be with Christ outside the camp.

David went to the cave of Adullam, and his brothers who accompanied him are the Church who shared in his blessings. As Joseph was in prison and he ruled over them, similarly Christ today rules over us outside the camp. In essence, a prison is like a dungeon or a cave carved in the soil, as Isaiah said, "All of them are trapped in caves, hidden away in prisons" (Isa. 42:22).

The great prison beneath us is the abyss, and in the near future Satan will be locked in one of them for 1000 years.

The word Adullam in Hebrew can be broken into 2 words, adul-lam, and it can be translated as "a justice of the people" or "a righteous people."

The prisoners with David were righteous people, and they sought a righteous decree. The word Adullam could also be split into ad-dullam (ad-olam), and the “ad” can be translated as far as or until; and “olam” eternity. In Hebrew, it stems from a root word meaning “hidden,” or more precisely, the infinite that is hidden.
It could be translated as “a righteous people, hidden for eternity.” The context of the word can easily be portrayed to the time of David at Adullam, the Church today, and besides also to the man coming from Adullam. Hirah of Adullam is a noble person, and he lives forever, and it is clear it is God Himself as Melchizedek, as earlier in the history of the book of Genesis.
As Hirah, David also claimed his place at Adullam, as he too is a type of God.
To make things even more complicated, I believe that the heritage of “such a one,” which is generally translated in Hebrew as “ploni almoni,” is Adullam. The place remains anonymous for a reason. When David fled from Saul, he did not want to disclose his destination to the priest Abimelech, so he said, “I have directed my men to the place of ploni almoni” (1 Sam. 21:3).
In the Bible, “ploni almoni” is used when they purposely tried to conceal information.
We are familiar with Boaz, but the nameless person was also the brother of Elimelech (Naomi’s former husband, and from the marriage Ruth was born) (Ruth 4:3).
Historically speaking, the other brother was older than Boaz, and he had greater authority to redeem Ruth. He was the clear favourite.
Typologically, the words “ploni almoni” could denote the “hidden Christ” in heaven. Christ did forsake (ploni—to separate) Israel, and He hid His face from Israel when He literally went into heaven. Today, Christ forsakes the unbelieving Jewish nation or Israel, and He is far from them (almoni—forsaken).
When we study the history of 1 Samuel 21, it says David went to the priest, and why did he go alone? Abimelech in Hebrew is translated as “my brother is king,”
and the high priest could have been King David’s brother. Together, the two are both the high priest and king, as together they are Melchizedek.
The meeting was a private matter, and he did not want anyone to know, and he simply said, “I have directed my young men to ‘such and such’ a place” (1 Sam. 21:1–2).
It was a private matter concerning the hidden things. David told Abimelech why he was alone, as to his servants he made known the heritage of the “such and such” a place. It concerns “ploni almoni” or a special heritage.
Returning to the history of Ruth: Boaz was the brother of Elimelech, and the older brother is called “such and such a one” or “ploni almoni.” The people knew who he was, but he had no name. He said he wanted to redeem Ruth, but he was already tied with another heritage, and if he redeemed her, he might lose the heritage he already had. Then Boaz replied he would redeem Ruth. The heritage of “Ploni Almoni” is the

Church, and Boaz's heritage is the future reborn Israel or Ruth. The dwelling of "such and such" a place is at Adullam, and by definition it is the property of the Church." Such a one" appeared a few times on earth, and the last time he was referred to in Scripture is in the New Testament when he carried a barrel of water. The Lord said, "If you see him, you will need to follow him. If you follow him, you will be at the place where the Passover will be kept" (Luke 22:10).
They are obedient and humble servants. We never know their names. We never hear from them again. Today he is Christ or the Holy Spirit. If that is true, then Adullam is the heritage of "ploni almoni" or "such and such" a person. He portrays the truths of the new covenant. David took his followers to Adullam, and we too are one of them. Today the "such and such a place" is in the heaven, as we are placed in the heaven with Christ. In Genesis 38, the man from Adullam could have been "ploni almoni"—and typologically it is true. He portrays God as the eternal, and it also concerns our hidden time on God's calendar. In some way, the man from Adullam is tied to the history of David and to the Church today.
Verse 2: Judah noticed the daughter of a Canaanite man named Shua. The tribe of Judah acquaints themselves with the "friend of the Lord" or the one coming from "Adullam," as he will care for Judah, making many promises. The blessings the Jewish nation enjoys today are achieved via Hirah or the man from Adullam. Judah became rich, and even after the reign of King Solomon, it is still evident today. He bonded with the Canaanite people, and yet the Lord cared for them. They are blessed, and if we do look at the list of richest people in the world, we will find that many of them are Jews, despite the fact there are only about 15. 8 million Jews in the entire world out of the 8. 2 billion people.

Genesis 38:14 - 30
So Tamar took off the clothing she wore as a widow, covered herself with a veil, put on makeup, and sat down at the entrance to Enaim on the road to Timnah, since she realized that although Shelah had already grown up, she hadn't been given to him as a wife. [15] Judah saw her and thought she was a prostitute because she had covered her face. [16] He turned to her beside the road and said, let me sleep with you, because he didn't know she was his daughter-in-law.
She said, what will you give me for sleeping with you? [17] He said, I will give you a kid goat from my flock. She said, only if you give me some deposit, as security to guarantee that you will send it. [18] He said, what kind of deposit should I give you? And she said your seal, its cord, and the staff in your hand. He gave these to her, slept with her, and she became pregnant by him. [19] Then she got up, left, and took off her veil, dressing once again in the clothing she wore as a widow. [20] Judah sent the kid goat with his neighbour the Adullamite so he could take back the deposits from the woman, but he couldn't find her. [21] He asked the locals of that place, where's the consecrated worker who was at Enaim on the road? But they said, there's no consecrated worker here.
[22] So he went back to Judah and said; I couldn't find her. The locals even said, 'There's no holy woman here.' [23] Judah said; let her keep everything

so we aren’t laughed at. I did send this kid goat, but you couldn’t find her.
24 About three months later, Judah was told, your daughter-in-law Tamar
has become a prostitute and is now pregnant because of it. And Judah
said; bring her out so that she may be burned. 25 When she was brought
out, she sent this message to her father-in-law; I’m pregnant by the man
who owns these things. See if you recognize whose seal, cord, and staff
these are. 26 Judah recognized them and said, She’s more righteous than I
am, because I didn’t allow her to marry my son Shelah. Judah never knew
her intimately again. 27 When she gave birth, she discovered she had
twins in her womb. 28 At birth, one boy put out his hand, and the midwife
took it and tied a red thread on his hand, saying, this one came out first. 29
But then he pulled back his hand, and out came his brother! ‘What!’ the
midwife exclaimed.’How did you break out first?’ So he was named
Perez. . 30 Afterward, his brother with the red thread on his hand came out,
and he was named Zerah.
Here we do find a tie between the old and the new covenant. Tamar
waited patiently for the promised son. She removed the clothes she wore
as a widow and covered herself with a veil, applied makeup, and sat down
at the entrance to Enaim on the road to Timnah. She realized that Shelah
was already grown up, and he hadn’t been given to her as a wife. It says
she looked like a prostitute, but in essence she portrays the believing
remnant of Judah after Christ’s first coming to earth. Tamar the prostitute
is observed by the Jewish nation as a Jew who veered from her faith after
she accepted Christ as her Messiah. Tamar will not be tied down to the old
covenant and its many laws. When Judah saw her, he thought she was a
harlot since she covered her face. She sat down at the entrance to Enaim,
and in Hebrew the word is translated as “double spring” or “two
eyes/fountains.” The springs denote the promises God made to the
patriarchs, and if there are two springs, then it denotes the double oath
God made. It is simple, as it portrays the Church with the firstborn right.
We are a Church of the firstborn, and it is vividly expressed by the two
fountains. It is the way God accompanied Israel, and remember Bethel too
used to be called Luz or a detour. She noticed that Shelah was not given
to her, and the promises made to Judah were not fulfilled. This
complicated history takes us to the early days of the book of Acts. The
Messiah did appear, and there is a small remnant from the Jewish nation,
but as a whole the promises to the Jewish nation were not fulfilled. The
believing remnant is the Church, and that is portrayed by Tamar. Shelah is
the Jewish nation after the Babylonian captivity, and to them the Messiah
appeared, and they refused Him. The believing remnant or the Christians
were deemed as harlots as they refused the old covenant. She looked like
a harlot, but she wasn’t.
She was hidden behind the veil, and he went to her. He saw her along the
way, and he never knew who she was. When he went to her, Tamar
wanted some sort of a deposit, and he gave her his seal, its cord, and the
staff in his hand. He gave them to her, and he slept with her, and she
became pregnant. The deposit was the attributes of Judah, and the seal
has to do with an oath, and the staff is for power, and if the staff belongs
to a king, then it is a sceptre he rules with. They are personal attributes of

Judah, and it is given to Tamar. The things that were promised to the Jewish nation are given to Tamar, and they are the New Testament truths. The remnant today is the Church, and they have the treasures the Jewish nation desires today.

After communing with Judah, she got up and removed her veil, dressing herself once more in the clothes she used to wear as a widow. The man is gone, and today the Jewish nation is without a man, and similarly to the Church as Christ did disappear to heaven.

Judah sent a goat with his neighbour the Adullamite so he could return the deposit that was given to the woman, but he couldn't find her. He asked the local people where the woman was who used to stand at the double fountain, but they couldn't figure out who she was. She is not found, and the remnant is gone. A believing Jew belonging to the Church is no longer considered a Jew, but he is part of Ephraim or the 10 tribes of Israel and not the 2. They lost the real believing Jews who belong to the Church or Ephraim. No one recognizes or esteems the believing Jew, and to the Jewish nation they are deemed as dead.

They asked the people where the harlot or the Church was, as she had to be at the "double spring," which denotes the Church. The local people replied, saying there never used to be a harlot, as she is totally hidden within the Church or at Adullam. Judah said, "Let it remain like that since we lost her."

After 3 months, or when the promises are to be fulfilled, then someone told Judah, "Your daughter-in-law Tamar is a prostitute and pregnant." Similarly, Moses, when he was born, was hidden for 3 months by his parents. It is announced in the open, and everyone knew about this, and Judah said, "Bring her here so she can be burned." Possibly it may portray the early persecution of the Church that was mostly orchestrated by the Jewish nation. Tamar stunned Judah. Tamar sends a message to Judah saying she is pregnant by the man who owns these things." Do you recognize whose seal, cord, and staff they are?" Judah recognized them, and he said, "She is more righteous than me, because I didn't allow Tamar to marry Shelah." Since that time, Judah never knew her intimately.

From the time Shelah or the two tribes of Israel returned from the Babylonian captivity, they never grasped the blessings that were meant to be his, or what were the real promises God made to Israel. Yet Tamar did attain the promises via Judah. Shelah is the Jewish nation during the time when our Lord sojourned on the earth. Tamar did share in the promises God made to the Jewish nation, and they did materialize in the Church or Tamar; but sadly the Jewish nation never became part of it. The Church is part of the promises that were promised to the Jewish nation, and we too share in it as Tamar, and Judah could do nothing to prevent it from happening. He could have done something about it if he knew the circumstances, but it was too late. Romans 11 deals with the fall of the Jewish nation, and since they refuse the resurrected, the Church is blessed. Via the fall of the Jews, the Gentile nations are blessed, and we as well. The Church is blessed, and by some means the seed of Judah did end with Tamar.

Since that time, Judah never knew her again, and the believing remnant has no dealings with the Jewish nation, and from the remnant is born the twins.
The birth of the twins has an extraordinary message. Tamar had twins, and the first should have been Zerah, when he stuck out his hand. The midwife did tie a scarlet cord to his outstretched arm, but he pulled it back towards him. The word Zerah means “dawning” or “shining” or “rising” and it has to do with a kingdom. The kingdom had to come, but he withdrew his hand, and then his brother appeared in the meantime; and he is called Perez. The midwife exclaimed, “How did you break out first?” She was bewildered, and thus she called him a breach or Perez. Indeed, the Church is the breach in God’s salvation plan. Afterwards, his brother appeared, and surprisingly everything changed. The promised kingdom did not commence, and instead the Church appeared. Early in the time of the book of Acts, the Millennium did not commence, but instead the Church appeared as we know it today. Zerah is still in the womb, and he will be born with the scarlet cord tied to his wrist, to enter the Millennium. It is a frequently repeated truth in the Bible.
In this history, Tamar is the believing remnant during the Old Testament times, and there was no intimacy in all those years, but not when the new covenant appeared. Once the new covenant appeared, then the remnant from the Jews will cause the stir. Via them the new covenant is preached, and what appeared is initially Perez (Church) and lastly Zerah or the Millennium.
The burning question is, did the Church appear from Joseph, Judah, or the 10 tribes of Israel? Historically, the king was born from the Jewish nation, but in true life the resurrected Christ appeared to Joseph or the 10 tribes of Israel. That is the reason why the history of Judah or Genesis 38 is placed amongst Joseph’s history. We need to realize the Church has its footing in Joseph, and his sons appeared miraculously from the 10 tribes of Israel, and they honoured the resurrected Christ.

Genesis 39:1–6
When Joseph had been taken down to Egypt, Potiphar, Pharaoh’s chief officer, the commander of the royal guard and an Egyptian, purchased him from the Ishmaelites who had brought him down there. The Lord was with Joseph, and he became a successful man and served in his Egyptian master’s household. His master saw that the Lord was with him and that the Lord made everything he did successful. Potiphar thought highly of Joseph, and Joseph became his assistant; he appointed Joseph head of his household and put everything he had under Joseph’s supervision. From the time he appointed Joseph head of his household and of everything he had, the Lord blessed the Egyptian’s household because of Joseph. The Lord blessed everything he had, both in the household and in the field. So he handed over everything he had to Joseph and didn’t pay attention to anything apart from the food he ate. Now Joseph was well-built and handsome.
Joseph was sold as a slave to Potiphar, and there was no one to rescue him. From the start of his life in Egypt, it has a prophetic hint, as shortly

afterwards complete Israel became slaves in Egypt, to be later rescued by Moses.
The same Moses said they would be sold as slaves to Egypt, even before there was any mention of the Assyrian or the Babylonian captivity.
“And the Lord will bring you back in ships to Egypt, a journey that I promised that you should never make again; and there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer” (Deut. 28:68).
Moses foretold the gloomiest day of Jewish history, and they were punished because they forsook the resurrected Christ. They are an example to all the other nations of the world. The life of Joseph captures this upsetting event when he was sold as a slave.
The history of Israel commences and ends in Egypt, and Joseph in Egypt portrays all the events still pending in Israel’s history.
Egypt is vital in Israel’s history and similarly to Abraham and Isaac. Shortly after Abraham arrived in the land of Canaan, God told him to flee to Egypt as there was a great drought, and similarly Isaac, but he remained at the borders of Egypt.
Chapter 39 commences saying that Joseph went to Egypt, and Potiphar bought him from an Ishmaelite, but in Genesis 37 it says some Midianite traders pulled Joseph out of the well and sold him to the Ishmaelites. There is no dissimilarity between the two or the Ishmaelites and the Midianites, as both of them stem from father Abraham; he could have been sold by either of them.
Joseph was bought by Potiphar. It says the Lord was, however, with Joseph, and it was clearly noticeable.
Potiphar had two houses. The one was his own private lodge, and the other was the prison, and he was master of both. There is a subtle difference between the two houses.
At first, Joseph lived in the private lodge of Potiphar, and later he was sent to prison or the other house of Potiphar. It says Potiphar thought highly of Joseph, and with time he appointed him as head of his household, and he put everything he had under his personal supervision.
Later, Joseph was accused deceitfully, and then he went to prison, and yet again he proved himself, and the jail’s commander (Potiphar) put all of the prisoners in the jail under his supervision. Joseph resolved the matters concerning his teammates.
Everything in Egypt comes in pairs, and similarly the household of Potiphar.
Joseph proved to be a fitting manager, and he headed Potiphar’s own house and also the prison; so he was head over 2 households.
This again brings us to an ever-popular topic in the Bible, as we are familiar with the 2 houses of Israel or the 2 and the 10 tribes of Israel. Our Lord often mentioned the 2 herds. It seems to be an often-occurring subject in the Bible. They are the building blocks that keep reoccurring.
The time Joseph spent in the house of Potiphar pictures our Lord Jesus who was born as part of the Jewish nation. With Christ’s first coming to earth, He lived with the 2 tribes of Israel.

In the previous history of Judah and Tamar, we said that Perez illustrates our dispensation of grace, and Zerah the time when Israel accepts Christ as Savior.
The history of Tamar and Judah is interwoven with the history of Joseph, and the common tie between them is the 2, as he ruled the 2 houses of Potiphar, and Tamar had 2 sons. There are so many similarities, and they keep repeating.
Music is structured similarly, as there are rhythmic tunes with many variants; but there is a pleasing melody. Similarly, in the Bible there are certain truths that continually surface in all its pages. It is the one against the other or which of the “two” foretells our dispensation of grace, or Israel’s rebirth on the 3rd day.
In this chapter, Joseph is portrayed as the Lord Jesus in His first coming to earth. The previous chapter foretells Christ’s death and resurrection, the time when Joseph was thrown into a well to die. He was resurrected when he was hauled from the dungeon by the Ishmaelites.
Chapters 37 and 39 repeat the same message, and it’s easy to make out —the message is the Lord Jesus who was humiliated and who for a short time went to Egypt.
He was entangled in slavery, and He became sin for us so we might be redeemed (2 Cor. 5:21).
As Joseph was the servant of Potiphar, similarly our Lord became the Servant of God, and He is likened to a slave living on earth.
Our Lord’s slavery to sin is pictured when Joseph worked as a slave in the private home of Potiphar; and the house is the Jewish nation.
Potiphar had two households. The first home was shared by his wife, and she portrays the 2 tribes of Israel. In the book of Ezekiel ch. 16, we learned that Israel was wedded with God, but it ended brusquely. It had to end, as Israel committed adultery with the other gods.
Our Lord’s (Joseph’s) relation ended with Israel or the 2 tribes of Israel when he chose to flee away from the woman (Jewish nation). He left his cloak in her hands. When Joseph was thrown into the pit, they also took his cloak, and it pictures the cloak our Lord left when He died.
It is the garment He left on the day of His resurrection. The untangled coat left a vacuum once His body disappeared. He is not in the grave.
The Lord Jesus died after He forsook the Jewish nation, and Potiphar’s wife could only grasp the coat as Joseph left her for good. It is a simple truth. Joseph is not inside the pit, and neither is he with Potiphar’s wife.

Genesis 39: 7 - 18
Sometime later, his master’s wife became attracted to Joseph and said, sleep with me. [8] He refused and said to his master’s wife, with me here, my master doesn’t pay attention to anything in his household; he’s put everything he has under my supervision. [9] No one is greater than I am in this household, and he hasn’t denied me anything except you, since you are his wife. How could I do this terrible thing and sin against God? [10] Every single day she tried to convince him, but he wouldn’t agree to sleep with her or even to be with her. [11] One day when Joseph arrived at the house to do his work, none of the household’s men were there. [12] She

grabbed his garment, saying, Lie down with me. But he left his garment in her hands and ran outside. [13] When she realized that he had left his garment in her hands and run outside, [14] she summoned the men of her house and said to them, look, my husband brought us a Hebrew to ridicule us. He came to me to lie down with me, but I screamed. [15] When he heard me raise my voice and scream, he left his garment with me and ran outside. [16] She kept his garment with her until Joseph's master came home, [17] and she told him the same thing: The Hebrew slave whom you brought to us, to ridicule me, came to me; [18] but when I raised my voice and screamed, he left his garment with me and ran outside.

Later in the book of Luke, we read of the same backdrop when He had a meal with the Pharisees, but this time they brought a man who had dropsy or swollen feet (Luke 14:1–6).
Then the Lord likened the Pharisees to the ill people who are oedematous with swollen feet. The reason is they are bloated with water or the Word of God. It accumulated in their bodies, but due to their unbelief they cannot drive it from their bodies. They end up dying with cardiac failure or dropsy. The blood is sluggish, not flowing in the blood vessels.
Our Lord followed the discord, saying, "Is it acceptable to heal someone on a Sabbath?" as He healed them mostly on that day. Later, when the Lord noticed how the Pharisees sought out the best seats at the table, He told them a parable: "When someone invites you to a wedding celebration, don't take your seat in the place of honour. Someone more esteemed than you may be invited too by your host. When everyone is seated, the host who invited both of you may come and say to you, 'Give your seat to this other person,' as he arrived late." Embarrassed, you will take a seat in the back." It is better for you to go and sit in the back, and when your host approaches you, he will say, 'Friend, move up to the front to a better seat.' Then you will be honoured in the presence of all your fellow guests." All the people who exalt themselves will be brought down low, and those who make themselves low will be lifted up. Usually the special guest arrives late; so better spare the seat, to prevent an embarrassing moment (Luke 14:7–11).
Our Lord had His own way to deride the Pharisees; He did distance Himself from them and mostly healed the sick on the Sabbath day. The reason is it pictures the Millennium.
The Jewish nation tried to accommodate the Lord Jesus into their jurisdiction, but He refused them time and again. The woman portrays the Jewish nation bent under the laws of Moses, and they cannot serve both Christ and the laws. It is the one or the other. You need to decide, and once the "man" dies, the woman could serve another man. Paul says if a woman's husband is dead, then she can serve another man (Rom. 7).
On a day when Joseph went to work, he was provoked by Potiphar's wife. It is similar to our Lord Jesus who went to Jerusalem to seek those who were lost. The woman caught Him by the coat, but He left, leaving His coat behind. It does not necessarily depict the death of our Lord, but rather that He left the Jewish nation, making them vulnerable.

To be called a Jew is not fixed to your lineage, but rather it is their compliance to the laws of Moses. Judaism is a religion adhering to the Talmud. Our Lord left them, and there was no intimacy between them. Previously, Joseph left his coat when he was thrown into the pit or well. At that occasion, it pictures our Lord’s death and resurrection.
When Joseph escaped the woman, he was not inside the cloak, as Christ who left us to go to heaven. He was on earth, but He too left His cloak. The people did touch Him, but now He is gone. When our Lord died, He went to the lowest dungeon or abyss to redeem us. He rose triumphantly, and presently He is hidden in heaven. He distanced Himself from the Jewish nation, and even after His resurrection He did appear again, but soon escaped. The old covenant could not contain Him, as Samson broke away from the ropes that tied him down.
Joseph was in Potiphar’s private home, but he left. Our Lord came unto His own people, and they did not accept Him. The old will never undermine the resurrected Christ.
Judaism did not esteem the Lord on earth, and even early in the book of Acts, He was ridiculed by them. Joseph went outside, and he took all the blame. Potiphar’s wife was deceitful.

Genesis 39:19–23
When Joseph’s master heard the thing that his wife told him—“This is what your servant did to me”—he was incensed. Joseph’s master took him and threw him in jail, the place where the king’s prisoners were held. While he was in jail, the Lord was with Joseph and remained loyal to him. He caused the jail’s commander to think highly of Joseph. The jail’s commander put all of the prisoners in the jail under Joseph’s supervision, and he was the one who determined everything that happened there. The jail’s commander paid no attention to anything under Joseph’s supervision, because the Lord was with him and made everything he did successful.

Joseph's Imprisonment
This passage follows Joseph's false accusation by Potiphar's wife (Gen 39:7–18; she claims assault after he rejects her advances). It's a low point in Joseph's life, but God turns it for good. The text uses typology: Prison = "other house" of Israel (10 lost tribes/Church in captivity), shifting blessings from law-bound "first house" (2 tribes/Judah) to grace-bound "second house."
Core Biblical Events

- Accusation & Arrest (v.19): Potiphar hears his wife's story ("Your servant did this to me") and burns with anger. He imprisons Joseph in the king's jail (for high-profile prisoners).
- God's Favuor (vv.20–23): Despite chains, "the Lord was with Joseph" (echoing earlier successes; Gen 39:2–6). Jail commander favours him; puts all prisoners under Joseph's care—he oversees everything. Commander trusts him fully, as God makes Joseph's work prosper.

Joseph shifts from favoured slave in Potiphar's house to trusted overseer in Potiphar's prison (possibly same man as commander; Gen 40:3 hints at this). No wife/law in prison—pure "bondage" under grace.

Typological Insights: Prison as Church/10 Tribes

The narrative symbolizes Christ's rejection by Judah (law-bound "first house") leading to grace for the 10 lost tribes (captive "second house"/Church backbone). Blessings transfer like firstborn rights (Eph 2:12: Gentiles/aliens brought near).

Key links:

Symbol	Meaning	Biblical Ties
Potiphar's House (First Household)	Law-bound Israel (2 tribes/Judah); wife = legalism/Mosaic yoke. Joseph (Christ-type) rejected/falsely accused.	Potiphar's wife tempts (law's curse); Jews forsake Christ (Heb 13:13: Go "outside camp" bearing disgrace).
Prison (Second Household)	Captive 10 tribes/Church; "other fold" (John 10:16). No wife = freedom from law; bondage but provisioned (food/clothes assured).	Gen 40:3 (Potiphar as jail master); Eph 3:1 (Paul prisoner for Gentiles); 10 tribes exiled (Assyria; lost identity, like prisoners without "vote/passport"). Abraham as "captive" (Gen 12:1; Heb 11:8—unknown path).
Joseph as Head	Resurrected Christ/Paul: Oversees "prisoners" (despised believers); supplies needs (blankets/food = gospel riches).	1 Cor 11:1 (Follow Paul as he follows Christ); Eph 5:25 (Christ gives self for Church). Paul/Barnabas (another Joseph) to Britain; Joseph of Arimathea buries/resurrects from his tomb (heir link). David in Adullam cave (dungeon = prison; followers fed).
Prisoners' Freedom	Positive captivity: Freed from world cares; heed Christ's voice. Church as "imprisoned in Christ" (Eph 4:1).	Matt 10:5–6 (Go to lost sheep of Israel—not Gentiles/Church yet; remnant forms Church). Lost tribes get forfeited blessings (Talmud Jews/any convert ≠ true identity).
Mediator Shift	Christ/Paul as new covenant mediators (vs. Moses/old). Paul "supplies" Church (example to follow).	Heb 13:13 (Bear disgrace outside); Eph 2:12 (Strangers near via Christ). Paul: "Followers of me/us as of Lord" (1 Cor 4:16; 11:1; Phil 3:17; 1 Thess 1:6; 2 Thess 3:7,9).

Bigger Picture

Joseph's prison prospering foreshadows Church thriving in "captivity" (scattered, rejected, but rich in Christ). Rejected by "wife's house" (law/Judah), Christ goes to "other house" (10 tribes/Gentiles). Believers: Like cave-dwellers with David or prisoners with Joseph—provided for, following Christ/Paul's steps. Grace appreciates only in Church; world's "turmoil" outside.

Joseph is locked in jail, and he became a prisoner. He is now transferred to the other house of Potiphar. He was a slave, and there is not much difference. Potiphar's wife was married and under the law of the man, and she shared the house of Potiphar. The only difference between the 2 households was his wife, as she is part of the first household and not the other.
The jail was also part of Potiphar's house, and in this chapter he is not named as Potiphar but rather he is known as the commander of the prison.
The Lord was with Joseph, and He caused the jail's commander to think highly of him. We are not sure if the jail commander was Potiphar, but typologically he was. It is not written black on white. The commander was Potiphar or another person under his command.
Joseph was transferred from the one household of Potiphar to the other, but then Potiphar's wife was not present. As the people in the jail were locked in prison, similarly Potiphar's household typologically, as they were subjected to the laws of Moses.
In Genesis 40:3, it says that Potiphar was the master of the jail, and typologically we need to read it as such. Within the jail there were prisoners, and if the Lord Jesus was forsaken by the Jewish nation, He inevitably had to go to the other jail: to the other house of Israel or the 10 tribes of Israel, as today they are the backbone of the Church.
Strangely, in the Bible the jail also portrays the Church, and in the New Testament it says we are deemed as the prisoners in Christ. We, as prisoners, are freed from the world's turmoil, and yet we are esteemed as prisoners.
In the New Testament, the Church is spoken of as imprisoned people, but in a positive sense.
It says, "Let's go to Christ outside the camp, bearing the disgrace He tolerated" (Heb. 13:13). We are truly freed from the cares of the world. Christ is our head, as Joseph who cared for the other prisoners.
The people caught in prison did not worry for food and clothing, as they are assured of all their essential supplies. We are like the people who shared the cave of Adullam with David. If our Lord is not welcomed in the one house of Israel, then He will go to the other house of Israel or the 10 tribes of Israel.
To be in jail is like living in captivity, as the 10 tribes of Israel who did disappear when they were taken captive by Assyria, and per se they are still deemed as living in captivity.
Abraham too was a captive, as God told him, "Leave your country, your people, and your father's household, and go to the land I will show you" (Gen. 12:1). In the land of Canaan, Abraham was considered a captive. It says Abraham did not know where he was going, similarly as a person taken captive (Heb. 11:8).
Presently, the 10 tribes of Israel live far away from the Promised Land. The Apostle Paul said the people who were alienated and far from the commonwealth of Israel (who were sent away in the Assyrian captivity),

they who were strangers to the covenants of promise, who had no hope and without God in the world, are brought close to Him (Eph. 2:12). Typologically, Joseph went to them or to the 10 lost tribes of Israel in captivity. He went to the other household of Israel. The firstborn right went to the 10 tribes of Israel once the 2 tribes of Israel allowed all their blessings to slip through their fingers.

The mediator of the new covenant is Christ Jesus, and Paul took all the responsibilities, as frequently we read of Paul's gospel. As God was the Mediator of the old covenant, Moses did share it with the Israelites. As Moses was to the Israelites, likewise is the Apostle Paul to the Church. He is coupled with the responsibilities of the Church, and we can ask who supplies all the blankets in the jail? Then it is Paul.

Paul says many a time, "I am your example." The same Paul went to Great Britain, and he wasn't thrown to the lions.

Both Joseph of Arimathea and Paul went to Great Britain, and Paul's common colleague and co-traveler was Barnabas, and he too was called Joseph. He was familiar with all of Paul's traveling, and he did help him, but later as the Apostle Paul became more experienced in his journeys, then Paul took all the responsibilities.

- Initially we have Joseph of Nazareth and then the Lord Jesus.
- Later we have our Lord's uncle called Joseph of Arimathea and then the resurrected Christ. Joseph did embalm Him, and he took Him to his grave wherein no one was buried before. When Christ resurrected from the dead, He rose from the grave belonging to Joseph. He is the heir of Joseph.
- Previously Barnabas accompanied Paul on his missionary journeys, and he was also called Joseph. There is a link between Joseph and Saul or the Apostle Paul.

Joseph in prison portrays the real Firstborn or the resurrected Christ, and also the Apostle Paul.

Paul said a number of times that the Christians had to be followers of him. He wrote, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Also, "Wherefore I beseech you, be ye followers of me" (1 Cor. 4:16)." Brethren, be followers together of me. . ." (Phil. 3:17)." . . . ye became followers of us and of the Lord. . ." (1 Thess. 1:6).

Finally he wrote, "For yourselves know how ye ought to follow us. . . but to make ourselves an ensample unto you to follow us" (2 Thess. 3:7, 9). The Apostle Paul is clear that we need to follow the example of both himself and Jesus Christ. There seems to be not a great difference between the example left by the Apostle Paul and the Lord Jesus. Paul too followed the footsteps of the resurrected Christ, as we need to.

The Apostle Paul was a prisoner for the sake of the Gentiles (Eph. 3:1). When he was in prison, he encouraged those who were persecuted as himself. Similarly, we read that Christ also loved the Church and gave Himself up for her (Eph. 5:25). Both our Lord and the Apostle Paul are considered prisoners to help us in every possible way.

Both our Lord and Paul can be considered as the “head” of all the other despised and rejected people, as David with his men in the cave of Adullam. The company with David living in a cave is like living in a dungeon, as they were buried beneath the earth. The words dungeon, cave, prison, and jail are all interwoven.

When our Lord lived on earth, He often spoke of the “other fold.”

“I have other sheep, which are not of this fold; I must bring them also” (John 10:16). With the words “the other fold,” our Lord targets the other house of Israel or the 10 lost tribes. They are scattered, and He will gather them. They will heed His voice.

The 10 tribes of Israel were in captivity, and they lost their identity with all its privileges. Previously, if you were imprisoned, you are not allowed to vote.

A prisoner may live inside his country, but the prison is considered a place “outside of the commune.” Similarly, the 10 tribes of Israel did lose their identity, and they lost their “passport,” and similarly the 2 tribes of Israel, as none of the people who claim to be Jews can ascertain if they are. The Jewish nation is structured on their belief in the Talmud. Any heathen can become a Jew.

Our Lord often mentioned the other house, and He promised He would go to the other people who are in captivity. Once Jesus Christ commanded the disciples not to go to the Gentiles or the Jews, but they had to go to the lost sheep of Israel (Matt. 10:5–6). Who could they be? Where else will they go to, other than the 10 lost tribes of Israel?

They did not go to the Church, as it was not formed. The believing remnant from the 10 tribes of Israel is the Church, and they will be blessed with the blessings that were forfeited by the Jewish nation. The blessings were transferred from the house Potiphar’s wife used to be part of, and it went to the other house or those living in captivity. Joseph is caught in prison, and similarly any believer today, but we share the riches we now have in Christ. It can only be appreciated by those belonging to the Church.

Genesis 40

Sometime later, both the wine steward and the baker for Egypt’s king
offended their master, the king of Egypt. 2 Pharaoh was angry with his two
officers, the chief wine steward and the chief baker, 3 and he put them
under arrest with the commander of the royal guard in the same jail where
Joseph was imprisoned. 4 The commander of the royal guard assigned
Joseph to assist them. After they had been under arrest for some time, 5
both of them—the wine steward and the baker for Egypt’s king who were
imprisoned in the jail—had dreams one night, and each man’s dream had
its own meaning. 6 When Joseph met them in the morning, he saw that
they were upset. 7 He asked the officers of Pharaoh who were under arrest
with him in his master’s house, Why do you look so distressed today? 8
They answered, We’ve both had dreams, but there’s no one to interpret
them. Joseph said to them, Don’t interpretations belong to God? Describe
your dreams to me. 9 The chief wine steward described his dream to
Joseph: In my dream there was a vine right in front of me, 10 and on the

vine were three branches. When it budded, its blossoms appeared, and its clusters ripened into grapes. [11] Pharaoh’s cup was in my hand, so I took the grapes, crushed them into Pharaoh’s cup, and put the cup in Pharaoh’s hand. [12] Joseph said to him, This is the dream’s interpretation: The three branches are three days. [13] After three days, Pharaoh will give you an audience and return you to your position. You will put Pharaoh’s cup in his hand, just the way things were before when you were his wine steward. [14] But please, remember me when you are doing well and be loyal to me. Put in a good word for me to Pharaoh, so he sets me free from this prison. [15] I was stolen from the land of the Hebrews, and here too I’ve done nothing to be thrown into this dungeon. [16] When the chief baker saw that the interpretation was favourable, he said to Joseph, It was the same for me. In my dream, there were three baskets of white bread on my head. [17] In the basket on top there were baked goods for Pharaoh’s food, but birds were eating them out of the basket on my head. [18] Joseph responded, This is the dream’s interpretation: The three baskets are three days. [19] After three days, Pharaoh will give you an audience and will hang you from a tree where birds will peck your flesh from you. [20] The third day was Pharaoh’s birthday, and he gave a party for all of his servants. Before all of his servants, he gave an audience to the chief wine steward and the chief baker. [21] He returned the chief wine steward to his position, and he placed the cup in Pharaoh’s hand. 22 But the chief baker he hanged, just as Joseph had said would happen when he interpreted their dreams for them. 23 But the chief wine steward didn’t remember Joseph; he forgot all about him.

The subject is Joseph, who is imprisoned. He was taken from one house of Potiphar to another, and this history is detailed in two chapters. This history holds great significance, as it represents the time from Christ’s first coming to earth until Israel accepts their Messiah. The two households and Joseph’s imprisonment depict the captivity of the 10 tribes of Israel during our dispensation of grace. The blessings God intended for the world were initially given to the two tribes of Israel, but they rejected the Resurrected One. Instead, these blessings went to the remaining 10 tribes of Israel and, through them, to all Gentiles. The theme of the two and 10 tribes keeps recurring.

The main theme of Genesis 40 is Joseph in prison, which depicts the Church as though it is imprisoned. Spiritually, the Church is outside the world, yet not truly in prison. Similarly, the truths of our dispensation are tied to the time when Israel was taken captive, depicting the Church as outside the camp, bearing His reproach (Hebrews 13:13). Believers are drawn from this world and placed in heaven, where our hearts should be. We cannot have the best of both worlds; if we share in the blessings of the second Adam, we must forfeit our privileges in the first Adam.

Through the death and resurrection of Christ, we are redeemed from this troubled world. The second Adam holds the firstborn right, not the first. We share in Christ’s blessings. Romans 5 outlines seven differences between those who claim rights as belonging to the first Adam and those who seek the riches of the second Adam. The world adheres to the

principles of the first Adam, while we, as part of the second, are worlds apart from them. To the world, we may seem unimpressive, but God sees us differently—what matters to Him is where our heart lies.
Joseph remained the head of the household, but what differed were the rules. In the first household, Potiphar's wife and the Jewish nation were vital, but in the second, a new principle applies: the new creation in Christ. There is a vast difference between the Church and the 10 tribes of Israel. Once we accept Christ, we are no longer part of the 10 tribes but of the Church. God sees us differently, and faith brings this transformation. When we accept Him in faith, He opens our eyes.
Isaiah states that Jesus Christ will open the eyes of the blind, free captives from prison, and release those in dark dungeons (Isaiah 42:7). He will say to the prisoners, "Come out in freedom," and to those in darkness, "Come into the light." They will be His sheep, grazing in green pastures and on hills once bare (Isaiah 49:9). Christians often note that Jesus opened the eyes of the blind and the disciples escaped prison, but this is a superficial fulfilment. The deeper meaning is that the spiritually blind will have their eyes opened. This does not primarily apply to the Jewish nation, who saw but became blind. Instead, Isaiah may address the 10 tribes of Israel, blinded during the Assyrian captivity before the two tribes. God judged the 10 tribes, and they never returned from captivity. When Jesus opened the eyes of two blind men, only one was named Bartimaeus, meaning "son of the exalted." We must discern its meaning: it depicts redemption extending to the Gentiles through the Church's calling.
The words, "He will free the captives from prison," were fulfilled in moments but powerfully. The 10 tribes were held captive, and Jesus redeemed them. They are freed today, as are the Gentile nations. Israel was once free, then enslaved, but now they can be freed from any dungeon or captivity.
In Acts 5, the high priest and Sadducees, overcome with jealousy, seized the apostles and publicly imprisoned them. At night, an angel of the Lord, who was Christ Himself, opened the prison doors and led them out, instructing them to go, take their place in the temple, and preach the gospel. Early the next morning, they did so. This depicts our dispensation: they were freed from captivity and placed with Christ in heaven. The two disciples, Peter and John, represent the Church—Peter the two tribes of Israel, John the 10 tribes. As the Church, we are called from the 10 tribes' captivity and are part of the true temple with Christ in heaven. To the world, we may seem like prisoners, but God sees us seated with Christ in heaven.
In Acts 16:25, Paul and Silas, while praying and singing hymns in prison, experienced a violent earthquake that shook the prison's foundations. The doors flew open, and everyone's chains came loose. The jailer, waking in the morning and seeing the open doors, thought the prisoners had escaped and nearly killed himself. Paul shouted loudly, "Don't harm yourself!" That day, the jailer's household and all the prisoners were saved, as Paul spoke on their behalf, and each accepted Christ. Acts 5 notes it was dark when the prison doors opened, but with sunrise, Paul preached the gospel. The light is the Word of God, and we, too, are

escaped prisoners who accepted Christ. We can leave its confines but remain one with Christ. We could belong to the 10 tribes or be known as Christ's prisoners—the difference is subtle. In Ephesians 4:1, Paul calls himself a prisoner for the Lord, urging believers to walk worthily of their calling. The Book of Acts ends with Paul living two years in his own rented house at his own expense, receiving all who wished to learn about Jesus (Acts 28:30-31). Though confined like under house arrest, no one stopped him. Festus noted Paul had done nothing to deserve death or imprisonment and could have been freed had he not appealed to Caesar (Acts 26:31-32). He did this willingly, depicting our dispensation's truths. Later, Paul was freed and travelled to Spain, originally called Iberia, linked to the Ebro River and the biblical Eber, ancestor of the Hebrews. The ancient Hebrews settled in Iberia, naming it so. The words "Hebrew" and "Iberia" are related. Paul went to the lost tribes of Israel and likely crossed to Britain (Romans 15:24, 28). Nothing more is said of Paul, but I believe that after his imprisonment, he travelled to countries that welcomed him.
Understanding ourselves as prisoners of Christ clarifies the Book of Ephesians. In Ephesians 3:1 and 4:1, Paul explains he is Christ's prisoner, and we should be too, reflecting our position seated with Christ in heaven. Our calling (Ephesians 4:1) ties to the Church, or ekklesia. A spiritual bond unites us, as physical unity is impossible. The word "spirit" can mean "life," creating a living unity. The Bible never depicts the Church as a structured earthly entity; what keeps us alive is the Spirit within. Without life, there is no Church—a Church without the Spirit is dead. Paul urges us to maintain the unity of the Spirit in the bond of peace, flowing from the new covenant promised to David, often mentioned by Isaiah and Jeremiah. Paul stresses one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father over all, ensuring true unity. God has given His grace to each of us, measured differently for each member. As proof, Paul quotes Psalm 68:18 in Ephesians: "You have ascended on high, You have led captivity captive; You have received gifts among men, even among the rebellious, so the Lord God may dwell there."
This verse is complex. Are the captives the dead? Is David talking about those in Hades? No, Paul, as a prisoner, speaks of the entire Church as imprisoned. With Christ's death, resurrection, and ascension, He took the captive to remain captive, yet to God, we are freed. We who were aliens, without share in Israel's blessings, are seen differently today. Since we accepted Christ, we remain captives but were bought at a great price (1 Corinthians 7:23). The Old Testament captivity does not refer to death or Hades but to those dead to the world. Since they believed in the Resurrected One, they became captive, bought at a great price. Since 721 B. C. , the 10 tribes were captive, but in our dispensation, many accepted Christ, remaining imprisoned yet holding a heavenly position in Christ, hailed as the true firstborn. Psalm 68:18's "You have ascended on high" refers to our Lord, the High Priest after Melchizedek, head of the Church—His prisoners—cast outside Jerusalem or earthly religious systems.
In 1 Corinthians 7:20, Paul says each person should remain in their situation when called. For Christ's sake, we need not change our circumstances. Whether slaves or married, we can remain as such. Since

we were called by the Lord, our position changed—we now belong to Him. If we were slaves, the Lord freed us, and as God’s children, He freed us from all bondage. Yet, those boasting freedom in Christ must heed: we are Christ’s slaves, bonded to Him. In the Old Testament, slaves served their masters for seven years. If a slave chose to stay with a good master, he pierced his right earlobe to the doorpost (Exodus 21:6, Deuteronomy 15:17), symbolizing listening to God’s Word. Christ is the door to life (John 10:9). Typologically, the slave is freed yet chooses to serve. We are enslaved to Christ, His reward. God paid a great price for us, so we must not be enslaved to the world (1 Corinthians 7:23). We must not heed those who would lead us away from Christ. God bought us with a great price, so we must honour Him with our body (1 Corinthians 6:20). Peter says God paid a ransom—not silver or gold, but Christ’s own blood—to save us from our ancestors’ empty ways (1 Peter 1:18).

Genesis 41:1 - 32
Two years later, Pharaoh dreamed that he was standing near the Nile. 2 In front of him, seven healthy-looking, fattened cows climbed up out of the Nile and grazed on the reeds. 3 Just then, seven other cows, terrible-looking and scrawny, climbed up out of the Nile after them and stood beside them on the bank of the Nile. 4 The terrible-looking, scrawny cows devoured the seven healthy-looking, fattened cows. Then Pharaoh woke up. 5 He went back to sleep and had a second dream, in which seven ears of grain, full and healthy, grew on a single stalk. 6 Just then, seven ears of grain, scrawny and scorched by the east wind, sprouted after them, 7 and the scrawny ears swallowed up the full and well-formed ears. Then Pharaoh woke up and realized it was a dream. 8 In the morning, he was disturbed and summoned all of Egypt’s religious experts and all of its advisors. Pharaoh described his dreams to them, but they couldn’t interpret them for Pharaoh. 9 Then the chief wine steward spoke to Pharaoh: Today I’ve just remembered my sin. 10 Pharaoh was angry with his servants and put me and the chief baker under arrest with the commander of the royal guard. 11 We both dreamed one night, he and I, and each of our dreams had its own interpretation. 12 A young Hebrew man, a servant of the commander of the royal guard, was with us. We described our dreams to him, and he interpreted our dreams for us, giving us an interpretation for each dream. 13 His interpretations came true exactly: Pharaoh restored me to my position but hanged him. 14 So Pharaoh summoned Joseph, and they quickly brought him from the dungeon. He shaved, changed clothes, and appeared before Pharaoh. 15 Pharaoh said to Joseph, I had a dream, but no one could interpret it. Then I heard that when you hear a dream, you can interpret it. 16 Joseph answered Pharaoh, It’s not me. God will give Pharaoh a favourable response. 17 So Pharaoh said to Joseph, In my dream I was standing on the bank of the Nile. 18 In front of me, seven fattened, stout cows climbed up out of the Nile and grazed on the reeds. 19 Just then, seven other cows, weak and frail and thin, climbed up after them. I’ve never seen such awful cows in all the land of Egypt. 20 Then the thin, frail cows devoured the first seven, fattened cows. 21 But after they swallowed them whole, no one

would have known it. They looked just as bad as they had before. Then I woke up. [22] I went to sleep again and saw in my dream seven full and healthy ears of grain growing on one stalk. [23] Just then, seven hard and thin ears of grain, scorched by the east wind, sprouted after them, [24] and the thin ears swallowed up the healthy ears. I told the religious experts but they couldn’t explain it to me. [25] Joseph said to Pharaoh, Pharaoh has actually had one dream. God has announced to Pharaoh what he is about to do. [26] The seven healthy cows are seven years, and the seven healthy ears of grain are seven years. It’s actually one dream. [27] The seven thin and frail cows, climbing up after them, are seven years. The seven thin ears of grain, scorched by the east wind, are seven years of famine. [28] It’s just as I told Pharaoh: God has shown Pharaoh what he is about to do. [29] Seven years of great abundance are now coming throughout the entire land of Egypt. [30] After them, seven years of famine will appear, and all of the abundance in the land of Egypt will be forgotten. The famine will devastate the land. [31] No one will remember the abundance in the land because the famine that follows will be so very severe. [32] The dream occurred to Pharaoh twice because God has determined to do it, and God will make it happen soon.

Joseph's Rise to Power

Joseph's imprisonment (Gen 39) leads to his sudden elevation at age 30 (Gen 41:46), ruling Egypt under Pharaoh. This "rise" spans ~13 years of trials (sold at 17; Gen 37:2) to glory, saving nations from famine. Typology: Joseph = Christ (rejected, exalted, reconciles family); his rule pictures Christ's kingdom (Millennium grace spilling to Israel). From prison "other house" (10 tribes/Church) to palace = grace to earthly reign.

Core Biblical Events

1. Prison Dreams (Gen 40; Age ~28): Pharaoh's cupbearer (butler) and baker (imprisoned for offenses) have dreams on same night. Joseph interprets: Cupbearer restored in 3 days (grapes/vine = Pharaoh's cup); baker hanged (baskets = birds eating). Both happen; Joseph asks cupbearer to remember him ("don't forget me").
    - Outcome: Cupbearer forgets for 2 years.
2. Pharaoh's Dreams (Gen 41:1–36; Age 30): Pharaoh dreams of 7 fat cows eaten by 7 lean ones, then 7 good grain heads by 7 thin ones. Magicians fail; cupbearer recalls Joseph. He interprets: 7 plenty years + 7 famine years; advises storing 1/5th grain in good years.
    - Joseph: "God has shown Pharaoh" (not his wisdom).
3. Elevation to Power (Gen 41:37–49): Pharaoh exalts Joseph: Gives signet ring, fine linen, gold chain, chariot second only to his. Names him Zaphenath-Paneah ("Revealer of Secrets"); marries Asenath (Potiphera's daughter; bears Manasseh/Ephraim). Oversees Egypt: Collects/stores grain; becomes father to Pharaoh.
    - During plenty: "Joseph's house increased greatly" (v.52).

Quick Timeline

Age/ Event	Key Action	Duration	Outcome
17	Sold to Egypt (Gen	-	Slave to Potiphar (Gen 39).

	37).		
~20–28	Favoured, then imprisoned (Gen 39–40).	~8–10 years	Oversees prison; interprets servant dreams.
30	Interprets Pharaoh's dreams.	Sudden (1 day)	Second-in-command; stores grain.
30–37	Rules during plenty.	7 years	Egypt/Nations prepared for famine.
37–110	Famine; family reunion (Gen 42–50).	73 years	Forgives brothers; Israel settles in Goshen. Dies at 110 (Gen 50:26).

Typological Insights: Rise as Christ's Kingdom
Builds on prison typology (rejection by "first house"/Judah → grace to "second house"/10 tribes/Church). Rise = exaltation after suffering; blessings stored for all (like gospel riches).

Symbol	Meaning	Biblical Ties
Dream Interpretation	God's revelation (not man's; hidden mysteries to grace era).	Dan 2:28 (God reveals secrets); Eph 3:3–6 (mystery to apostles/Church). Joseph = Paul/Christ unveiling (1 Cor 2:10).
7+7 Years	Doubling: Plenty/famine = law/grace contrast; preparation for Trib/Millennium.	Gen 41: doubles like Egypt's 215 years (affliction/redemption). Dan 9:27 (70th week halves); Rev 11:3 (1,260 days witness).
Elevation/Ring/ Chain	Exalted authority (second to king); firstborn rights to "lost" (Ephraim/Manasseh).	Phil 2:9–11 (Christ highly exalted); Ps 2:8 (nations inheritance). Joseph weds Asenath = Christ/Church union (Eph 5:32).
Grain Storage	Provision in famine; grace "bread" for world (Jews first, then Gentiles).	John 6:35 (Christ bread of life); Matt 24:45 (faithful servant feeds household). Famine = Trib; stored for 10 tribes/Church remnant.
Name Change (Zaphenath-Paneah)	"God speaks/gives life"; new identity in resurrection/kingdom.	Isa 62:2 (new name); Rev 2:17 (hidden manna/name). Forgets old pain (Manasseh = "forget"; v.51).

Bigger Picture
Joseph's rise saves Egypt/Israel (Gen 45:7: "God sent me to preserve life"), prefiguring Christ: Betrayed, imprisoned (cross), exalted (throne), reconciles (Zech 12:10). Church (10 tribes type) gets "firstfruits" provision; spills to reborn Israel (Millennium). Trials build character (Gen 50:20: "Meant evil, God meant good"); believers follow as "prisoners" to palace

(Rom 8:17: Sufferers glorified). Grace: God with Joseph = prospers us amid "famine" (2 Tim 2:12: Reign with Him).

Pharaoh had two dreams, and Joseph explained them twice, as he did with the dreams of the chief wine steward and the chief baker. This chapter begins with two years, though it's unclear whether this period starts when Joseph was jailed or when he interpreted the dreams of the wine steward and baker. Pharaoh's dreams spanned a 14-year period (two sets of seven years) or possibly 16 years since Joseph interpreted the earlier dreams. Joseph was 30 years old when he stood before Pharaoh, thus 28 when he interpreted the dreams of the wine steward and baker. The seven fat and seven lean years should be divided in two, as they foretell the 70th week of Daniel. This week, lasting seven years, splits into 3½ years of peace and 3½ years of great tribulation. In Egypt, everything is doubled, as its name implies.

The two years may depict our time of waiting until Christ reveals Himself. But dividing the two years in two, as with the seven years, would not make sense. The two years may also refer to the two and 10 tribes of Israel, as the chief baker (representing the two tribes) died, while the wine steward (representing the 10 tribes) was exalted and lived, epitomizing the Church. This theme keeps recurring, even within the same narrative, and may seem repetitive to some. However, the two days are tied to our present dispensation of grace, veiled from Israel.

First, we have the death and resurrection of Christ, followed by our dispensation of grace, which ends with the rapture of the Church. This is followed by 3½ years of peace, then 3½ years of great tribulation (seven years total), and another 66 years until Israel enters the Millennium. Joseph died at 110 years old and was 30 when he stood before Pharaoh. This gives the equation 7 + 7 + 66, and his life foreshadows what is yet to come.

Pharaoh dreamed he saw seven fat and seven lean cows. The lean cows ate the fat cows but remained gaunt. A difficulty arises: cows cannot pasture close to the Nile, as they might drown in a sudden flood, and cows do not eat other cows. The lean cows did not gain weight. Pharaoh stood by the Nile, the only river in Egypt. Egypt is the gift of the Nile; without it, there is no Egypt. Where the Nile overflows, the land is green; where its tide retreats, the desert begins. The river has two branches, the White and Blue Nile. It is Egypt's lifeline, feeding the country with essential minerals for crops. They need not fertilize the soil, as the trapped water is naturally irrigated. The seven fat cows depict abundance and fertility. During Pharaoh's time, the Egyptians worshipped the god Ra, symbolized by a bull. The Hebrew words Par (young bull) and parah (cow) are similar, both stemming from the same root. We recognize this root in Genesis 38 with Pharez, one of Tamar's twins. Pharez means "breach," related to par, signifying fertility—the old creation must break apart to produce a new shoot, like a nut or shell splitting. From the old, the new develops. Fruit must split to reveal the seed, like an egg cracking to free a chick. God told Abraham, "I will make thee exceedingly fruitful" (Genesis 17:6), and in Hebrew, this implies breaking out with force to bear much fruit. Cows

ascending from the Nile depict Egypt’s fruitfulness. Pharaoh represents fruitfulness, portrayed in this chapter as a god of the earth. He stood on the river’s shores, expecting fruitfulness, but the dream showed otherwise. The seven fat cows, grazing in the meadow, represent seven years of plenty, as Joseph explained. The seven lean cows, thin and meagre, signify the following seven years when the Nile’s water would be insufficient. This aligns with Pharaoh’s other dream of a dry eastern wind. The seven fat cows stood with the seven lean cows, which ate them, indicating that the plenty of the seven years would be consumed by the seven years of drought.

Pharaoh awoke, slept again, and dreamed of seven fat ears of grain and seven thin ears scorched by a dry eastern wind. Pharaoh had two dreams, just as Joseph had two dreams, one explaining the other. In prison, Joseph quickly interpreted the dreams of the two prisoners—one with a good outcome, the other spelling death. Both were fulfilled on the same day. If another dream follows, it typically comes in twos. This time, it was Pharaoh’s. Why two dreams? I believe all biblical dreams relate to our dispensation of grace, foretelling the double share of the firstborn in Christ, emphasizing the Church. The thin ears of grain consumed the fat ones. Similarly, King Nebuchadnezzar had a dream, and like Pharaoh, he sought interpretations from the world’s wise men, who failed to understand God’s mystery. In both cases, a Hebrew—Daniel for Nebuchadnezzar, Joseph for Pharaoh—was needed to reveal the true meaning. Their histories are parallel. Both dreams depict our present dispensation of grace, and in Egypt, everything is doubled, as exemplified by the Nile.

Pharaoh was annoyed, as none of his wise men could interpret the dreams. The dreams were simple—the river could only be the Nile, and the cows represented Egypt’s plenty—yet the wise men could not solve the puzzle. The chief wine steward, who spent time with Joseph in prison, spoke to Pharaoh, saying, “Today I remembered my sin.” Here, “sin” means forgetting something; to sin is to miss one’s calling. The steward forgot Joseph but now recalled him. He shared with Pharaoh the dream he had in prison. There is consistency between the wine steward’s and baker’s dreams and Pharaoh’s two dreams, despite their differences. He spoke of the Hebrew, Joseph, whose ancestor was Eber. The Hebrews were a renowned family then. Joseph was a servant of the commander of the guard, as he was in Potiphar’s household. The steward said Joseph gave true interpretations for their dreams, and they came to pass: Pharaoh restored the steward but hanged the baker.

Pharaoh summoned Joseph, and they quickly brought him from the dungeon. When was Joseph first thrown into the dungeon? It was when his brothers betrayed him, depicting Christ’s death and resurrection. At Pharaoh’s time, Joseph is taken from the dungeon a second time, ending his long road of humiliation, again depicting Christ’s resurrection, when He rose never to taste death again. The dungeon, a prison dug from the soil, symbolizes this. They shaved Joseph, signifying laying aside the old. In many prisons, inmates are shaved upon entry, but here, Joseph is shaved

upon leaving. They changed his clothes, symbolizing the exchange of old for new, depicting Christ's exaltation in resurrection.
Pharaoh said to Joseph, "I had a dream, but no one can interpret it. I heard that when you hear a dream, you can interpret it." Joseph replied, "It is not me; God will give Pharaoh the interpretation." Even before hearing the dream, Joseph, like Daniel, assured Pharaoh that only God could reveal its true meaning. When Pharaoh recounted the dream, he described the cows as weak, frail, and thin. He said no one could explain it, as the wise men lacked insight. Joseph's first words were that the two dreams are one, with no different meaning. They are vital, bearing a message for the end times. Joseph stressed two seven-year periods: seven years of plenty followed by seven meagre years. The plenty will be devoured by the leanness of the subsequent seven years. There will be enough in the seven years of plenty to counter the devastating drought. Pharaoh might question why the dreams are one yet told twice. God spoke twice to confirm it is certain and will happen soon. Whenever God speaks, it is often in twos, as when Jesus sent the seventy out in pairs (Luke 10:1). After the Church's rapture, two witnesses will appear in Jerusalem (Revelation 11). The double confirms certainty. God made promises to Abraham and David, swearing oaths twice—one for Isaac, His natural son, and one for His Seed, Christ. In Egypt, everything is doubled, fixed, and definite.

Genesis 41:33 - 57
Now Pharaoh should find an intelligent, wise man and give him authority over the land of Egypt. 34 Then Pharaoh should appoint administrators over the land and take one-fifth of all the produce of the land of Egypt during the seven years of abundance. 35 During the good years that are coming, they should collect all such food and store the grain under Pharaoh's control, protecting the food in the cities. 36 This food will be reserved for the seven years of famine to follow in the land of Egypt so that the land won't be ravaged by the famine. 37 This advice seemed wise to Pharaoh and all his servants, 38 and Pharaoh said to his servants, Can we find a man with more God-given gifts than this one? 39 Then Pharaoh said to Joseph, Since God has made all this known to you, no one is as intelligent and wise as you are. 40 You will be in charge of my kingdom, and all my people will obey your command. Only as the enthroned king will I be greater than you. 41 Pharaoh said to Joseph, Know this: I've given you authority over the entire land of Egypt. 42 Pharaoh took his signet ring from his hand and put it on Joseph's hand, he dressed him in linen clothes, and he put a gold necklace around his neck. 43 He put Joseph on the chariot of his second-in-command, and everyone in front of him cried out, Attention! So Pharaoh installed him over the entire land of Egypt. 44 Pharaoh said to Joseph, I am Pharaoh; no one will do anything or go anywhere in all the land of Egypt without your permission. 45 Pharaoh renamed Joseph, Zaphenath-paneah, and married him to Asenath, the daughter of Potiphar the priest of Heliopolis. Then Joseph assumed control of the land of Egypt. 46 Joseph was 30 years old when he began to serve Pharaoh, Egypt's king, when he left Pharaoh's court and travelled through the entire land of Egypt. 47 During the seven years of abundance, the

land produced plentifully. 48 He collected all of the food during the seven years of abundance in the land of Egypt, and stored the food in cities. In each city, he stored the food from the fields surrounding it. 49 Joseph amassed grain like the sand of the sea. There was so much that he stopped trying to measure it because it was beyond measuring. 50 Before the years of famine arrived, Asenath the daughter of Potiphar, priest of Heliopolis, gave birth to two sons for Joseph. 51 Joseph named the oldest son Manasseh, because, he said, God has helped me forget all of my troubles and everyone in my father's household. 52 He named the second Ephraim, because, he said, God has given me children in the land where I've been treated harshly. 53 The seven years of abundance in the land of Egypt came to an end, 54 and the seven years of famine began, just as Joseph had said. The famine struck every country, but the entire land of Egypt had bread. 55 When the famine ravaged the entire land of Egypt and the people pleaded to Pharaoh for bread, Pharaoh said to all of the Egyptians, Go to Joseph. Do whatever he tells you. 56 The famine covered every part of the land, and Joseph opened all of the granaries and sold grain to the Egyptians. In the land of Egypt, the famine became more and more severe. 57 Every country came to Egypt to buy grain from Joseph, because in every country the famine had also become more severe.
Joseph told Pharaoh, "Now look at me," declaring himself a wise man who could do the task. He stressed to Pharaoh that he was the chosen man of wisdom, as the other "wise men" had failed. When Joseph said, "Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt," he was referring to himself. With Daniel, we see a similar backdrop, as he became the foremost leader in his kingdom. Those who interpret dreams are the wise. Joseph urged Pharaoh to appoint administrators over the land to take one-fifth of all produce during the seven years of abundance. These administrators are like the bishops in the Church today. The plenty had to be gathered and must not be ploughed back into the land. By storing the fifth part of the harvest, there would be enough to feed the people during the seven years of drought. Throughout the good years, they stored grain under Pharaoh's command, protecting food in the cities, where they built storage towers.
The advice seemed good to Pharaoh and his men, who asked, "Shall we find another man like Joseph?" Pharaoh's heart softened, and he said that since Joseph had proven God spoke directly to him, he would be placed over his house—the third house in Egypt, after Potiphar's two households. Pharaoh took the ring from his finger, gave him fine linen clothes, placed a golden chain on his neck, and had him ride in the second chariot. The people knelt before him, and he was esteemed in the land.
This astounding history in Scripture captures many people's minds for good reason. It is tied to Daniel's 70th week, the great tribulation in the end times. The great tribulation follows the equation 3½ + 3½ + 33 years. The seven fat years tie to the 3½ years of peace and prosperity, and the seven meagre years to "Jacob's trouble," the last 3½ years of the great tribulation. Between the day of the Lord and the final onslaught at Armageddon, another 33 years follow. Then the world enters the Millennium. Verse 46 states that Joseph was 30 years old when he stood

before Pharaoh, and Genesis 50:22 notes he was 110 years old when he died. After the seven years of plenty and seven meagre years, Joseph lived another 66 years.
Joseph made the sons of Israel swear, saying, “God will surely visit you, and you will return to the land of Canaan. Please carry my bones with you when you leave Egypt.” Bones are the remains that endure longest (Genesis 50:25). Joseph died at 110 years old, and they embalmed him. He accompanied the men who sold the spices and returned embalmed to the land of Canaan. The Egyptians embalmed him, and his body was placed in a coffin in Egypt. The Hebrew word for coffin is the same as for ark, as seen in Exodus 25:10: “And you shall make an ark of shittim wood.” In the ark, Israel kept the Word of God, revealing what Joseph’s life portrays. Genesis 50 twice mentions his age of 110 years, reflecting that everything in Egypt is doubled. Thus, the equation 7 + 7 + 66 is halved into 3½ + 3½ + 33.
In Daniel 4, we also find a dream applied to King Nebuchadnezzar, but its history is not the definitive interpretation, as it carries a greater connotation for the end times, tied to God’s mystery. Similarly, Genesis 41 unlocks a profound message, easily understood by those familiar with the great tribulation’s time structure. In Scripture, we find the ratio 7 + 7 + 66, as in the Book of Leviticus: “If a woman gives birth to a daughter, she will be ceremonially unclean for 14 days, just as during her menstrual period. After waiting 66 days, she is purified from the bleeding of childbirth” (Leviticus 12:5). For a son, she is unclean for seven days, as during her menstrual period. On the eighth day, the son is circumcised, and for the next 33 days, the mother remains unclean (Leviticus 12:2-4). For a boy, the fraction is 7 and 33 days; for a daughter, 14 and 66 days. In the Book of Revelation 12, a son is born and snatched to God’s throne. The woman is Israel, the son the Church. The critical moment is the Church’s rapture, after which the woman remains on earth for 40 years, unclean. After 40 years, she is reckoned clean to enter the Millennium. The woman is unclean for seven years, aligning with Daniel’s 70th week, followed by 33 years. However, Israel repented on the eighth day, explaining why male sons were circumcised then. The great tribulation continues for 33 years with the remaining nations. Without appreciating this time ratio, alternative interpretations arise, as with all Scriptures.
As previously mentioned, Joseph relates to the Church’s calling. His honour typologically projects our final glorification after the Church’s rapture. As Joseph ruled Egypt and stood before Pharaoh, the Church will rule the world. Joseph was wise, and we are reckoned wise. The Apostle Paul says we are taught the secret, hidden wisdom of God, decreed long ago for our glory (1 Corinthians 2:7). There is a direct relationship between the Church and God’s wisdom. Our dispensation of grace is the pinnacle of God’s work on earth.
Following Joseph’s history, we find two dreams and two houses. Initially, in Potiphar’s household, he experienced plenty; later, in prison, he faced meagre years but did not die. Joseph’s time in Potiphar’s two households points to our dispensation of grace, not the great tribulation or Daniel’s 70th week. There was plenty, then meagre years. Potiphar represents the

Jewish nation, to whom Christ's message was first preached, and the Church was found among them. Later, it shifted to the Gentiles, particularly the 10 lost tribes of Israel, depicted by the prison household. One house is Judah, the other Ephraim. The dreams of the wine steward and baker show the baker, representing the old creation with yeast, died, while the wine steward, representing the 10 tribes or the Church, lived and was exalted. This portrays the two houses of Israel. The yeast symbolizes the Jewish nation or Pharisees, and the wine the 10 tribes or the Church. Jesus warned, "Beware of the yeast of the Pharisees and Sadducees" (Matthew 16:6).

We can also study the seven fat and meagre years in the early Church's context. During the seven fat years, Christ's message went to the Jewish nation and Jerusalem, where the first Church was established. Initially, all went well, but the Jewish nation rejected the gospel, and Jerusalem's Christians faced hardship. Grecian Christians sustained them. Paul collected money to be sent to Jerusalem, a reversal of earlier times. After the fat years came the meagre years, but the fat years sufficed to bridge the lean ones. Initially, a prosperous Jewish Christian Church thrived in Jerusalem, but later it dwindled. The Jewish nation was blessed by their presence, but they were sent into Egyptian exile. The plenty given to the Jewish nation was later given to the Gentiles, who received all the riches. If we interpret Pharaoh's dream this way, the seven might seem to lose its meaning. However, the seven conveys the fullness of God's work on earth, like the seven colours of the rainbow. Its truths are secured in Joseph, who portrays the Church. In the Bible, sevens abound, such as the seven fruits of the Spirit in Galatians 5:22. The seven fat cows represent the seven fat years, picturing believers blessed with every spiritual blessing in heaven. The Jewish nation, foolishly rejecting it, saw the seven fat cows eaten by the seven lean cows, which remained thin. God had another plan: the richness of the Jews went to the Gentiles. Paul asks, "Did the Jewish nation stumble and fall beyond recovery? No, never beyond recovery. They were disobedient, so the Gentiles are blessed," hoping to make the Jews jealous to claim it (Romans 11:11). The Jewish nation's blessings are now nurtured by the Gentiles, primarily the 10 tribes of Israel, who remain as meagre today as when Christ walked the earth. What was promised to the Jewish nation went to the 10 tribes, forming the Church, yet they remain unbelieving. If we accept Christ as our Savior, we are not part of the 10 tribes but of the Church. Though we may stem from them, our ties are broken. The 10 tribes remain poor. In Christ, we are a new creation, part of the new. This is like prisoners who escaped jail, as the disciples chose to remain prisoners. The 10 tribes in captivity accepted Christ's message but remained captives.

Genesis 42: 1- 24

When Jacob learned that there was grain in Egypt, he said to his sons, why are you staring blankly at each other? [2] I've just heard that there's grain in Egypt. Go down there and buy some for us so that we can survive and not starve to death. [3] So Joseph's ten brothers went down to buy grain in Egypt. [4] However, Jacob didn't send Joseph's brother Benjamin along with

his brothers because he thought something bad might happen to him. [5] Israel's sons came to buy grain with others who also came since the famine had spread to the land of Canaan. [6] As for Joseph, he was the land's governor, and he was the one selling grain to all the land's people. When Joseph's brothers arrived, they bowed down to him, their faces to the ground. [7] When Joseph saw his brothers, he recognized them, but he acted like he didn't know them. He spoke to them with a harsh tone and said, where have you come from? And they said, from the land of Canaan to buy food. [8] Joseph recognized his brothers, but they didn't recognize him. [9] Joseph remembered the dreams he had dreamed about them, and said to them, you are spies. You've come to look for the country's weaknesses. [10] They said to him, No, Master. Your servants have just come to buy food. [11] We are all sons of one man. We are honest men. Your servants aren't spies. [12] He said to them, no. You've come to look for the country's weaknesses. [13] They said, we, your servants, are twelve brothers, sons of one man in the land of Canaan. The youngest is now with our father, but one is gone. [14] Joseph said to them, It's just as I've said to you. You are spies! [15] But here is how to prove yourselves: As Pharaoh lives, you won't leave here until your youngest brother arrives. [16] Send one of you to get your brother, but the rest of you will stay in prison. We will find out if your words are true. If not, as Pharaoh lives, you are certainly spies. [17] He put them all in prison for three days. [18] On the third day, Joseph said to them, Do this and you will live, for I'm a God-fearing man. [19] If you are honest men, let one of your brothers stay in prison, and the rest of you, go, take grain back to those in your households who are hungry. [20] But bring your youngest brother back to me so that your words will prove true and you won't die. So they prepared to do this. [21] The brothers said to each other, we are clearly guilty for what we did to our brother when we saw his life in danger and when he begged us for mercy, but we didn't listen. That's why we're in this danger now. [22] Reuben responded to them, didn't I tell you, 'don't do anything wrong to the boy'? But you wouldn't listen. So now this is payback for his death. [23] They didn't know that Joseph was listening to them because they were using an interpreter. [24] He stepped away from them and wept. When he returned, he spoke with them again. Then he took Simeon from them and tied him up in front of them.

This history is lengthy and thus carries great weight. We must study it thoroughly. It is complex, as it pictures Israel's future repentance, and once we acknowledge this, the many verses align. Joseph became governor of the land, effectively a king, as he is a type of Christ and the Church. Typologically, it represents Christ's kingdom on earth. There is no doubt that the previous chapters picture events in Daniel's 70th week, particularly involving the Jewish nation, of which Daniel was a part, in the early stages of their repentance. The 10 lost tribes of Israel will also be involved. At the end of our dispensation, the Church will be complete, united with the risen Christ. At the end of Daniel's 70th week, Israel will repent and be called "His people." Following this, the Gentiles will be judged for 33 years until only the reborn remain to enter the Millennium.

The greatest emphasis is on the seven and 33 years, marking the fullness of time. At the end of the 40 years, all of God's mysteries will be revealed. The seven years of plenty and seven meagre years will be followed by 66 years and understanding this is vital. Time-wise, at the beginning of our dispensation, our Lord is exalted, as Joseph was. This history involves Israel but also the Church, the body of Christ. The Church is exalted with Christ in heaven, overseeing matters pertaining to Israel. The Church will rule with Christ, sharing His throne from the start of Daniel's 70th week. Joseph's history pictures the glory the Church will share with Christ. We cannot imagine it today, but a great task awaits us.

In the Book of Revelation 12, it is clear that only the Church could be the son. Before the great tribulation begins, we, the son, will be snatched to heaven in the Church's rapture. The rapture will happen suddenly, and Israel, the mother, will be caught in birth pangs before she expects it. To Israel, the rapture is not in their timetable, catching them unaware. While giving birth to her first son, she will feel no pain (Revelation 12:7), as it happens quickly. Satan, ignorant of our mystery, will be hurled to earth, taken by surprise. With the birth of other children (e. g. , the nation of Israel on earth), there will be labour pains reminiscent of the great tribulation. With the rapture, the "child" will be caught up to God and His throne (Revelation 12:5), avoiding the great tribulation. Directly after, Abraham's natural descendants will reject Christ in the initial 3½ years of the tribulation. However, two witnesses will preach in Jerusalem. Believers are urged to flee from Jerusalem to Petra, a desert refuge, during the first 3½ years of Daniel's 70th week. Once the 3½ years lapse, no one will be allowed to enter Petra through the Siq, as it will be sealed. The remnant in Petra will likely be fed with manna, as the Israelites were during their journey from Egypt to Canaan. I believe we will feed them with manna, the Word of God. Typologically, manna represents the Word of God. The "son" will feed the believing remnant, their mother, scattering manna to encourage them with the Word. Paul said, "Do not forget to show hospitality to strangers, for some who have done this entertained angels without knowing it!" (Hebrews 13:2). We are unaware of how this is done, but I believe during the great tribulation, we may be the angels visiting the remnant.

Similarly, at the end of the great tribulation, when Babylon is crushed at Armageddon, God will employ many nations. Some passages suggest the Church, depicted as the Medes or people from the north, meaning heaven. Jeremiah prophesied in Jeremiah 50 and 51 that the Medes will conquer Babylon. This was partially fulfilled, but prophecy has a twofold fulfilment. After the rapture, the Church will be recognized as the Medo-Persian Empire or the great nation from the north, coming from the ends of heaven (Isaiah 13:5, 17; 21:2; Jeremiah 51:11, 28; Jeremiah 50:3, 9). The great nation from the north represents the Church coming from heaven. The Church, often referenced in the Old Testament, will come with Christ to destroy Babylon. The Book of Revelation mentions Babylon's cataclysm, but the Church is not cited. The earth will open, and Babylon will disappear; fire will descend from heaven. In 538 B. C. , the Medes captured Babylon overnight, but the city was not destroyed as Sodom and

Gomorrah were. The Medes represent the Church, and Babylon will never be inhabited again, remaining void of life for generations. Nomads will avoid camping there, and shepherds will not feed their sheep (Isaiah 13:20).

The early Church experienced fat years with many miracles, and the disciples were prominent. Soon after, the Jewish nation rejected the gospel, and the message went to the seven lean cows—the 10 tribes of Israel—as the Jews refused the new covenant, and it went to the Gentiles. The early Church history ends with: “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” (Acts 28:28). What happened afterward is unknown, but during Paul’s life, miracles ceased. The lean years followed, and what was given to the Jewish nation went to the 10 tribes. The fruit of the fat years went elsewhere. The cows and ears of wheat represent fruitfulness, primarily the Word of God. The Word was plentiful early in the Church’s history but later became scarce. In Paul’s later epistles, people lost their appetite for the Word, and many, like Demas, deserted him, loving the present world (2 Timothy 4:10). Paul experienced years of plenty but spent much time in prison during the meagre years, where his life ended. Joseph’s exaltation aligns with Christ’s resurrection, and for the Church, it aligns with the rapture. The richness of the Word went from the Jewish nation to the Gentiles, as the Book of Acts concludes.

There are two dreams, allowing varied interpretations. In Genesis 42, assuming everything is chronologically ordered is a mistake. In prophecies, the timescale is secondary. Genesis 42 and 43 describe how prophecy will be fulfilled in Israel, emphasizing not only Joseph but also Reuben, Benjamin, and later Judah. In Genesis 44:18, Judah became the guarantor for Benjamin, together representing the Jewish nation.

It was vital for Joseph to meet Benjamin, and he told Jacob’s sons to return with Benjamin. Joseph and Benjamin, Rachel’s only two sons, were the firstborn and lastborn, respectively. The relationship between Joseph and Benjamin compares to the Church and reborn Israel. Joseph, the true firstborn, represents the Church and our heavenly heritage in Christ. Conversely, Benjamin reflects the firstborn from an earthly perspective, involved with reborn Israel, the remnant entering the Millennium. Paul, from the tribe of Benjamin, noted a remnant always remains (Romans 11:5). In the Book of Judges, Benjamin’s tribe was nearly wiped out, but the remnant typologically survives the great tribulation, gaining new life, representing all 12 tribes entering the Millennium. Rachel died during Benjamin’s birth, naming him “son of my sorrow,” but Jacob called him “son of my latter days” (Genesis 35:18). Benjamin is vital in Israel’s history. Joseph’s affinity for Benjamin reflects Israel’s striving to enter the Millennium. Joseph represents the Church, and Benjamin the earthly reborn Israel when they accept Christ as Savior. Meanwhile, Israel awaits our rapture to heaven. Acts 3:21 states, “Heaven must receive [Christ] until the time when everything is restored, as God promised through His holy prophets long ago.” The world starves, rejecting the Word of God, and hunger spreads globally (Genesis 41:57). Christ, unperturbed by our troubled world, turned away on the cross. The world must go to Joseph, or

Christ in heaven, for life, as all power in heaven and earth is given to Him (Matthew 28:18). Jacob told his sons to stop looking at each other, as faith cannot rest in men but in Christ.

Today, the Jewish people may consider themselves the chosen people, but they are mistaken. They must approach Christ in heaven to join Joseph as the firstborn. When Jacob's 10 sons went to Egypt, he did not send Benjamin, fearing harm, as Benjamin tended to get lost. Later, forced to go, Judah was to protect him. Together, Judah and Benjamin represent the two tribes of Israel. Benjamin, the eleventh son, is the wildcard, hidden in the Bible between 10 and 12. The number 10 ties to the fourth dispensation, when God gave Israel the 10 commandments, the sum of 1 + 2 + 3 + 4. Ten is the Word of God, spoken to us. Twelve is the kingdom to be revealed, ruling our lives in the dimension of time. Only God rules time; rejecting Him lets time rule us, tied to the pendulum's swing. Israel had 12 apostles, and in Revelation, the 24 elders (2 × 12) represent the Church. Between 10 and 12 lies 11, akin to the fifth, our hidden dispensation of grace. The eleventh in the Bible often signals something unsettling. The 11 hides the 13, as Joseph, Jacob's eleventh son, led to the thirteenth, Ephraim. The eleventh kingdom is Christ's delayed kingdom in heaven, but it will appear. We, part of the 11, delay the Millennium, the rebirth of natural Israel. Those accepting Christ today join the Church, their blessings exceeding those of later reborn Israel. In the 11, we find the 13, causing unity. Our dispensation of grace is flavoured by the 13, as we are Ephraim, the thirteenth son, with firstborn rights in heaven and earth. The number 13 spells disaster for earth but fosters unity. Benjamin, the eleventh, is hidden, arriving late from Joseph's sight. When the Bible mentions an eleventh, the other two (12 and 13) often follow. Examples include:

- After Christ's death in the Book of Acts, 11 disciples remained. Peter chose another to replace Judas, nominating two: Joseph called Barsabbas and Matthias (Acts 1:21). The 11 needed 12, and two were chosen to replace Judah. The replacement had to know Christ's teachings. Judah, or the Jews, was set aside, and Matthias represents the Church, with Judas portraying Judah. Acts 1:20 quotes Psalm 69:25: "Let his dwelling place be desolate, and let no one live in it, and let another take his office." Joseph (or Ephraim, the firstborn) was a contender, also called Barsabbas, meaning "son of the Sabbath."
- In Genesis 32:22, Jacob had 11 sons and wrestled with an angel. That night, his family crossed the Jabbok, but he stayed behind, wrestling until he succumbed. His name changed to Israel, picturing Jacob's rebirth as he rested and believed God's truths, seeing anew. Jacob had 11 sons and two wives.
- Two men were at Christ's grave on the resurrection morning, and two in white linen appeared when He ascended from the Mount of Olives, leaving 11 disciples.
- In Joseph's dream, the sun, moon, and 11 stars bowed to him (Genesis 37:9). Christ is the true Joseph, and the 11 stars and two (sun and moon) will worship Him.

- In the Book of Judges, Micah's mother took 200 of 1,100 silver coins to a founder, who made a moulded image for Micah's house. The numbers 11 and 2 relate to the Church's calling, as Israel sought the 1,100 coins, but the Church, represented by Micah, found them.

Today, the 11th is here, causing the interruption spoken of by Paul, yet the 13th is also here, conveying the truths of our dispensation of grace. We are the true firstborn, or Ephraim. Has the kingdom of God commenced? "No," as we remain part of the old creation, part of the 11, awaiting the 12th; and "Yes," as we are already part of the 13th, Christ's kingdom in heaven. It may seem confusing, but it is a simple truth of our dispensation. During this delay, heaven must receive Christ until everything is restored. The 11th is here, and Benjamin will reappear, but we must be patient. The 13th is present, invested in Joseph and his two sons.

The great discussion between the 10 brothers and Joseph revolved around Benjamin, who was vital. In our dispensation, there is no believing remnant among the Jewish nation, as all believers are part of the Church. Benjamin is missing, not found among the "10 sons of Jacob." Joseph is tied to all the blessings the Church experiences today. After the Church's rapture, Benjamin will mysteriously reappear once Jacob allows him to visit Joseph. Then the sons will unite. The wildcard is Benjamin, and once Joseph saw him, his attitude changed. Today, the remnant is the Church, and Benjamin represents the believing remnant from the Jewish nation, or earthly Israel, after the Church's rapture.

Understanding Benjamin is vital, as many arguments centered on him. When the 10 brothers dialogued with Joseph, they were totally dependent on him. There was some hostility, and Joseph knew them, but they did not recognize him. The 10 brothers represent the 10 tribes of Israel, who did not repent, as Benjamin was not with them typologically. In this equation, Joseph is the Church, and the 10 tribes depend on him. As the Church, we know who the "10 brothers" are, found in the Anglo-Saxon world. Generally, Christendom is unaware of this, but we treasure it, having accepted Christ, though our ties with them are severed. We have a far greater calling. This makes sense to the Church but not to the world. We, as the Church, reflect the 10 tribes, as Joseph did his unbelieving brothers. We can say something is missing. The 10 owe their lives to the Church; without it, the 10 tribes would not exist. Unbelieving Israel will perish.

We can trace the 10 tribes, but Benjamin's presence is vital. Joseph asking for Benjamin is his way of urging Israel to repent, which is impossible today. Each person who accepts Christ as Saviour, originating from the 12 tribes, does not officially belong to them but to the Church. To the 12 tribes, they are dead. Once we accept Christ, we leave earthly ties, becoming family of a greater order. We die to the rudiments of this world, and whether we belong to the 12 tribes is irrelevant. We have greater expectations. Theoretically, if all Israel came to faith, they would be part of the Church.

Genesis 42's history is complex, and much is written about it, but the key figure is Benjamin. Many Christians with an Anglo-Saxon background think

they must be more diligent to set a good example, expecting a revealed kingdom on earth through their efforts. They reason they are the salt of the earth. This is foolish, as our calling is in heaven. God, in His wisdom, split Israel into the two and 10 tribes, like Jacob splitting his party before meeting Esau, unsure of his hostility. Similarly, the two tribes rejected the resurrected Christ, but the 10 tribes accepted Him. The 10 tribes effectively hid their identity, changing names, and God gave them a new identity. Unbeknownst to the world, Joseph's firstborn right is nurtured in the Church, as the gospel is accepted by them, forming the main fabric of the Church. The 10 nations are present, guilty of "killing" their brother. They starve, yet receive food from Joseph, undeservedly. They caused Joseph's death and disappearance, earning a bad reputation. Jeroboam, their first king, led them into idolatry, and Ahab married Jezebel. Scattered among the Gentiles for their unworthiness, they did not repent as a nation, but the gospel settled among them. The gospel went to the 10 tribes, not because they repented, but because the Church developed from them. We have no reason to boast, as their immoral behaviour is evident in their kings' wrongdoings.

The tense situation between Joseph and his 10 brothers is easily explained. Joseph represents the Church. Today, natural Israel is no better than in Ahab's time. If we belong to the Church, we are not part of them; boasting of their heritage means boasting in their sins. The Church and the 10 tribes are distinct, though bonded, yet miles apart. The 10 tribes depend on Joseph, but we await the remnant at the end of Daniel's 70th week, when Benjamin will be revealed. Then Israel's history will be complete. Our dispensation is the longest, marked by unease between Joseph and the 10 tribes. The 10, or the Word of God, are treasured by the 10 tribes despite their past. Thus, they are blessed today, as the Church primarily develops from them. The world exists due to the Church's believers. Similarly, all nations depend on a small pocket of believers, as Abraham pleaded for Sodom, saved only by Lot and his family. The world depends on the Church, and the 10 on Joseph.

Paul told Timothy to pray for those in authority, so we may live quietly and peacefully, pleasing God, to rest (1 Timothy 2:1-2). God is unconcerned with the world's conflicts, caused by pride. The brothers depended on Joseph, who does not bother to reveal himself, reflecting today's relationship. The world needs Benjamin before action can be taken, awaiting the Church's rapture.

This remarkable history is rich in typology, directed to us today. Joseph portrays the new covenant's truths, reflecting how it will come about. Israel cannot survive under the old covenant but will through the new covenant in Christ. For this, we need Benjamin. The old covenant's promises were convened by Moses, and the new covenant's promises were foretold by Moses and Jeremiah: "The day is coming when the Lord will make a new covenant with the people of Israel and Judah" (Jeremiah 31:31). It will replace the law, and we, the Church, are already part of it, enriching believers. The gospel was preached to the Jewish nation, but they refused it, and Paul said, "God's salvation has been sent to the Gentiles, and they will listen!" (Acts 28:28). The Jewish nation went into

captivity to Egypt, and God's salvation filtered to the Gentiles. From them, a nation, the Church, is drawn, living under the new covenant. We do not need to wait for Daniel's 70th week or David's house to be restored (Acts 15:16). The New Testament is divided by Christ's two returns. With His first coming, the Church is established, but natural Israel was not reborn. With His second coming, reborn Israel will enter the Millennium, and He will manifest as King of the earth. For roughly 2,000 years, His kingdom is hidden, followed by 1,000 years of peace, with 40 years of great tribulation in between. As Jacob's sons went to Egypt twice, Christ will return twice before establishing His kingdom. At His second coming, the Jewish nation will be the first to accept Him as Saviour at the end of Daniel's 70th week, when He visits Daniel's people and Jerusalem (Daniel 9:24). God's truths are split: the Church's calling and His earthly kingdom, with reborn Israel part of the latter. Our blessings exceed those of future reborn Israel, epitomized by Joseph, who held the highest position in the kingdom, surpassing David's throne. Joseph attained the highest position any Israelite could before Israel's state existed, clearly picturing the Church before reborn Israel. The Church will appear with Christ in glory, as part of Joseph, Christ's body. Joseph, living outside Israel, pictures the Church among the Gentiles.

The name Joseph appears often in the New Testament, urging reflection on the Church and our blessings:

- In the first chapter, the New Testament begins: "Joseph, son of David, do not fear" (Matthew 1:20), to whom promises are made.
- At Christ's death and resurrection, Joseph is named again, and Paul was mentored by Barnabas, also called Joseph, who briefly disappears. These guide us to the new covenant's truths. Joseph was the 13th if we reckon Ephraim his son. Joseph of Arimathea was the 13th alongside the 12 disciples. When the 12th disciple was chosen after Judas's death, Joseph was mentioned as the 13th, though Matthias was chosen (Acts 1:21). Paul, the 13th disciple, knew our dispensation's truths, and Barnabas, also Joseph, accompanied him. Before Israel comes to faith, a Joseph, or the 13th, will cause unity. All our blessings, pictured by Joseph, are tied to our dispensation of grace.
- In Genesis 42, Joseph is already exalted and on the throne, but there is great hunger. Jacob's sons had to go to Joseph to buy food—they needed life, or they would die. Jacob sent 10 of his sons to Egypt, reminiscent of the 10 lepers. The 10 brothers deemed Joseph dead, but Benjamin remained with Jacob.

This history reflects the time when our Lord sojourned in Samaria, the capital of the 10 tribes of Israel. There, He met the 10 lepers (Luke 17:12), who embody the 10 lost tribes. It says they stood afar off, representing the 10 tribes who went to the far ends of the earth, like Australia today. The Church, rooted in the 10 lost tribes, is blessed, and the Lord told them to go to the priest to be cleansed. Like the lepers, we need the two birds, which picture Christ's death and resurrection. When one of the 10 noticed he was healed, he returned, praising God loudly: "He threw himself at Jesus' feet and thanked him—and he was a Samaritan" (Luke 17:16). The

emphasis is on the one Samaritan. The other nine lepers went their way, not believing in Christ, but were possibly blessed due to the one who repented. The High Priest in our dispensation is the risen Christ, who cleanses us. The first king of the 10 tribes was Jeroboam, from Ephraim. The Jews loathed the Samaritans, once saying to Jesus, “Are we not right in saying that you are a Samaritan and have a demon?” (John 8:48). Jesus also identified as a Samaritan in the parable of the Good Samaritan (Luke 10:30-37). The Good Samaritan is Christ, helping the wounded man. Two silver coins were given to the innkeeper, portraying the 2,000 years of our dispensation, with Christ as the keeper of the inn (the Church). The Levite and the priest were unable to help, epitomizing the law’s inadequacy. Christ, on His way to Jerusalem, helped, while the Levite and priest went toward Jericho.

The 10 tribes are despised today, deemed missing, but they will surface. The 10 brothers, the Anglo-Saxon world, went to Joseph, who questioned them about their family. Joseph knew them, but the 10 brothers had no idea who he was. As it says, “He came to His own, and His own did not receive Him” (John 1:11). They had no clue they were family. Joseph’s special interest was Benjamin, his full brother, who pictures the remnant of Israel after the Church’s rapture. Paul, also from Benjamin’s tribe, pictures this remnant. Joseph was curious about his favourite brother’s whereabouts, concerned for his welfare, fearing distress if anything happened to him. Joseph said, “Keep one of them here” (Genesis 42:24), taking Simeon and binding him before them. He told the nine brothers to fetch Benjamin, keeping Simeon as a guarantee. Problematically, they only returned when hungry, not for Simeon’s sake.

In Genesis 43, they returned with Benjamin, and the history is repeated, with Benjamin as the focus. Joseph wanted to imprison Benjamin to test if they would abandon him as they did Simeon, but they begged for him. In Genesis 42, the nine brothers returned to the land of Canaan, leaving Simeon in Egypt, like the nine lepers who went their way, blessed with food. Simeon, who remained with Joseph, pictures the Church, blessed and secure. When Joseph was in prison, it envisaged the Church’s time; here, Simeon, bound, also pictures the Church, imprisoned with Christ, hidden from the world and family.” Simeon” in Hebrew means “hearing” or the believer, accepting the Word of God. The Apostle Peter was also called Simeon. Simeon, bound before his brothers, pictures the Church. Genesis 45:6 states, “For two years now there has been famine in the land, and for the next five years there will be no ploughing or reaping.” The two years are tied to the two years Paul spent in prison in Rome, symbolizing our 2,000 years of waiting. The brothers’ second return to Egypt equates to Christ’s second coming. The first mission seemed a failure but was not; they needed Benjamin to appease Joseph.

Genesis 42:25-28

“Then Joseph gave orders to fill their bags with grain, to put each man’s silver back into his sack, and to give them provisions for their trip, and it was done. They loaded their grain onto their donkeys and set out. When they stopped to spend the night, one opened his sack to feed his donkey

and saw his silver at the top. He said to his brothers, ‘My silver’s been returned. It’s right here in my sack.’ Their hearts stopped. Terrified, they said to each other, ‘What has God done to us?’” Joseph was generous, filling their bags with grain, returning their silver, and providing provisions. They stopped at the “inn,” discovering the returned silver. We may ask which inn it was. Typologically, it is the inn of the Good Samaritan, where the keeper received two pence, denoting the two years. The Lord is gracious, giving more than we deserve, overlooking our sins. As High Priest, He pardons them. People ask why, if there is a God, there is suffering, and why He doesn’t intervene. Grace rules on the throne; God quietly intervenes, ensuring the Jewish nation’s existence, but He will not punish sins now. His plan awaits the sixth dispensation. Paul said, “But because you are stubborn and refuse to turn from your sin, you are storing up terrible punishment for yourself” (Romans 2:5). God’s righteous judgment looms, but now we can escape it.
God gives us food, unpaid, though the world doesn’t deserve it. The gospel is simple: open the bags and accept Christ’s salvation. There is abundant life, and the food—manna, or the Word of God—falls from heaven. Christ blesses us in heaven with every spiritual blessing (Ephesians 1:3). They opened the bag to feed the donkey—whose donkey was it? It was the Good Samaritan’s, carrying the wounded man, unifying with him. Freeing a donkey is like freeing the Jewish nation: “Look, your king is coming to you. He is righteous and victorious, yet humble, riding on a donkey” (Zechariah 9:9). Christ came to redeem us, freeing us from the law’s snare. Joseph returned the money, as no money can buy the riches in Christ Jesus.

Genesis 42:29-38:
“When they returned to their father Jacob in the land of Canaan, they described everything that happened: ‘The man, the country’s governor, spoke harshly and accused us of being spies. We told him, “We’re honest men, not spies. We are 12 brothers, our father’s sons. One is gone, but the youngest is with our father in the land of Canaan.” The governor said, “This is how I will know you are honest: Leave one brother with me, take grain for your hungry households, and go. Bring back your youngest brother. Then I will know you are not spies but honest men. I will return your brother, and you may travel the country.” ’ When they opened their sacks, each found his silver. Seeing the pouches, they and their father were afraid. Jacob said, ‘You’ve taken my children. Joseph’s gone. Simeon’s gone. Now you want Benjamin. This can’t be happening!’ Reuben said, ‘You may put both my sons to death if I don’t bring him back. Make him my responsibility.’ But Jacob said, ‘My son won’t go with you. His brother’s dead, and he’s alone. If anything happened to him, you’d send me, old as I am, to my grave in grief.’” Jacob kept a record of his sons, saying, “You are robbing me of my children. Joseph and Simeon are gone, and now you want Benjamin.” Reuben offered his two sons’ lives if Benjamin wasn’t returned, representing the firstborn’s double portion. If Joseph isn’t the firstborn, Reuben is. Reuben fought for Joseph, saying, “Do him no harm” (Genesis 37:21), leaving him in the well until sold. Reuben

sought the 13th son by sleeping with Bilhah, desiring another son for Jacob, who kept it quiet but later mentioned it, costing Reuben the firstborn right, which went to Ephraim, Joseph's son, the 13th son. Reuben ensured the 13th by keeping Joseph alive. The number 13 belongs to the Church, and Reuben's name ties to Old Testament promises about the Church's calling. Jacob refused Reuben's offer, saying Benjamin wouldn't go, fearing his loss would bring him to the grave. This ended their dialogue, epitomizing the Church's time. The next son Jacob dialogued with was Judah, portraying events of Christ's second coming. Reuben pictures promises to the Church, Judah to reborn Israel. In the end, Judah ensured Benjamin's safety.

Genesis 43
The famine was severe in the land, [2] and when they had eaten all the grain that they brought from Egypt, their father said to them, Go back and buy us a little food. [3] Judah said to him, the man was absolutely serious when he said, 'you may not see me again without your brother with you.' [4] If you agree to send our brother with us, then we will go down and buy you food. [5] But if you don't agree to send him, then we can't go down because the man said to us, 'you may not see me again without your brother with you.' [6] Israel said, why have you caused me such pain by telling the man you had another brother? [7] They said, the man asked us pointedly about our family: 'Is your father still alive? Do you have a brother?' So we told him just what we've said. How were we to know he'd say 'bring your brother down here'? [8] Judah said to his father Israel, send the young man with me. Let's get ready to leave so that we can stay alive and not die—we, you, and our children. [9] I will guarantee his safety; you can hold me responsible. If I don't bring him back to you and place him here in front of you, it will be my fault forever. [10] If we hadn't waited so long, we would've returned twice by now. [11] And their father Israel said to them, If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. [12] Take twice as much silver with you, and take back the silver returned in the top of your sacks. It might have been a mistake. [13] And take your brother, get ready, and go back to the man. [14] May God Almighty make the man compassionate toward you so that he may send back our other brother and Benjamin with you. But me, if I'm left childless, then I'm left childless. [15] So the men took this gift. They took twice as much silver with them, together with Benjamin. They left, travelled down to Egypt, and received an audience with Joseph. [16] When Joseph saw Benjamin with them, he entrusted them to the manager of his household, bring the men to the house and slaughter an animal and prepare it because the men will have dinner with me at noon. [17] The man did as Joseph told him and brought the men to Joseph's house. [18] When they were brought to Joseph's house, the men were frightened and said, we've been brought here because of the silver put back in our sacks on our first trip so he can overpower us, capture us, make slaves of us, and take our donkeys. [19] They approached the man who was Joseph's household manager and spoke to him at the

house’s entrance: [20] Please, master, we came down the first time just to buy food, [21] but when we stopped to spend the night and opened our sacks, there was the exact amount of each man’s silver at the top of his sack. We’ve brought it back with us, [22] and we’ve brought down with us additional silver to buy food. We don’t know who put our silver in our sacks. [23] He said, you are fine. Don’t be afraid. Your God and your father’s God must have hidden a treasure in your sacks. I received your money. Then he brought Simeon out to them. [24] The manager brought the men into Joseph’s house and gave them water to wash their feet and feed for their donkeys. [25] They prepared the gift, anticipating Joseph’s arrival at noon, since they had heard that they would have a meal there. [26] When Joseph came into the house, they presented him the gift they had brought with them into the house, and they bowed low in front of him. [27] He asked them how they were and said, how is your elderly father, about whom you spoke? Is he still alive? [28] They said, your servant our father is fine. He’s still alive. And they bowed down again with deep respect. [29] Joseph looked up and saw his brother Benjamin, his own mother’s son, and he said, Is this your youngest brother whom you told me about? God be gracious to you, my son. [30] Joseph’s feelings for his brother were so strong he was about to weep, so he rushed to another room and wept there. [31] He washed his face, came back, pulled himself together, and said, set out the dinner. [32] So they set out his food by himself, their food by themselves, and the Egyptians’ who ate with him by themselves because Egyptians don’t allow themselves to eat with Hebrews; the Egyptians think it beneath their dignity. [33] They were seated in front of him from the oldest to the youngest in their exact birth order, and the men looked at each other with amazement. [34] Portions of food from Joseph’s table were brought to them, but Benjamin’s portion was five times as large as theirs. So they drank together and were at ease.

Reuben was the natural firstborn, but from the tribe of Judah, the true King was born. Ephraim is considered the 13th tribe, as all the truths belonging to the Church are invested in him. In a way, Levi could also be considered the 13th tribe, as he was counted when the land of Canaan was divided (Joshua 19:1-9). In Genesis 43:8-9, Judah became the guarantor for Benjamin, assuring Jacob that he would protect him, allowing Benjamin to travel with him. He assured Jacob that everything would be fine. If they refused to go, they would die of starvation—not only them but also their little ones. They could have left earlier, but their refusal and hesitancy wasted precious time. The delay in returning to Egypt stemmed from the absence of a remnant (Benjamin) and Israel’s lack of faith. It could have happened sooner. They said, “If we hadn’t waited so long, we would have returned twice by now.” Israel should have accepted Christ earlier; the delay was needless.

Jacob sent them, instructing them to take balm, honey, spices, myrrh, pistachio nuts, and almonds, along with twice the silver to return what was previously hidden in their sacks, possibly by mistake. Jacob sought favour in Pharaoh’s eyes, and the almonds given to Pharaoh resembled Joseph’s cup found in Benjamin’s bag. The Hebrew word for “cup” (Strong’s No. 1375) appears three times in the Bible: Joseph’s cup, a cup

in Jeremiah 35:5, and the menorah's cups in the tabernacle. The menorah strongly resembled the almond tree. It was a golden, stylized almond tree, hammered from pure gold, with base and shaft together, featuring flowerlike cups, buds, and blossoms as one piece (Exodus 25:31). The Hebrew word for the menorah's "cup" is similar to Joseph's "cup," resembling the almond tree, giving the menorah great typological significance. The almond tree's name comes from a Hebrew word meaning "to be watchful" or "to awake." Typologically, it portrays the Church, the first to "awake" as part of the new creation. Each of the menorah's six branches has three cups resembling almonds. Joseph's cup relates to the almond tree, containing wine, symbolizing the life of the new covenant. The menorah's cups held no wine, but the almond signifies new life in Christ. In Israel's history, the almond tree blooms first, as we are the first. Since 1948, a stylized almond tree, as a menorah, stands before the Knesset in Jerusalem, symbolizing rebirth. Joseph's cup rested in Benjamin's hands, representing the remnant that survives the great tribulation, the first to acknowledge Christ as Lord. The Church is first, but mysteriously, Joseph's cup found its way into Benjamin's bag, portraying Benjamin as the first nation reborn. The almonds were also given to Joseph as a gift.

Myrrh was mentioned. When the Ishmaelites took Joseph to Egypt, their camels carried spices, balm, and myrrh (Genesis 37:25). Jacob chose these, including nuts and almonds. Spices, balm, and myrrh denote eternal life, used for embalming. Honey is the Word of God, as David said: "How sweet are Your words to me, sweeter than honey to my mouth!" (Psalm 119:103). Spices convey spiritual matters we perceive. Joseph's attitude changed upon seeing Benjamin, entrusting his brothers to his manager. They were told to go to the manager, unaware of his identity, possibly the unknown Christ, akin to Abraham's servant Eliezer (Genesis 15:2). Once Joseph saw Benjamin, he invited them to his house to dine in his private home. The Church is part of Joseph's household, and today, the 12 tribes of Israel join them. Reborn Israel, or Benjamin, is considered part of Joseph. Initially, they feared being lured into the household as slaves. Like the lost son in Jesus' parable, who returned to his master with no food, Joseph's brothers sought favour from him, unaware of what awaited them. The lost son wisely said, "I will return." Their conversation with Joseph's manager was honest, less conceited than when they sold Joseph. They told the manager about the silver in their bags, and he replied, "Your father's God must have hidden a treasure in your sacks. I received the silver you sent." This wasn't entirely true, but he implied God's work. He brought Simeon out to them. When Jacob's brothers were together, Joseph met them. They gave him the gifts and bowed low. They didn't recognize him, but Joseph hinted he knew them, inquiring about his father and rejoicing at seeing Benjamin. Joseph wept, as at Christ's second coming, Israel will not recognize Him. They will revere Him as God, not knowing Him as Jesus.

Ezekiel 12–14 states that all Israel's tribes will mourn when meeting the Lord. On the day of the Lord, they won't recognize Christ, as Joseph's 11 brothers didn't recognize him. He proved he knew them, seating them

from youngest to oldest. At the meal, Benjamin's portion was five times greater, with tremendous detail. The number five relates to spiritual blessings for Benjamin, or reborn Israel. All interest centers on Benjamin, a vital figure, as in the future, he will be reborn Israel. He is the true remnant at Christ's second coming, truly the "son of my latter days." Judah guarantees Benjamin, ensuring the tribe of Judah surfaces with Christ's return.

Genesis 44:1-17
Joseph commanded his household manager: "Fill the men's sacks with as much food as they'll hold, and put each man's silver at the top. Put my cup, the silver cup, in the youngest brother's sack, with the silver for his grain." He did as Joseph instructed. At dawn, the men and their donkeys were sent off. They hadn't gone far when Joseph told his manager, "Go after them and ask, 'Why have you repaid hospitality with ingratitude? Is this not the cup from which my lord drinks and uses for divination? You have done wrong.'" The manager caught up and repeated these words. They replied, "Why does my master say this? Your servants would never do such a thing. We brought back the silver from Canaan found in our sacks. We didn't steal from your master's house. Whoever has it will die, and we'll be your slaves." He said, "Fine. Whoever has it will be my slave; the rest go free." They lowered their sacks, and he searched from oldest to youngest. The cup was found in Benjamin's sack. They tore their clothing, loaded their donkeys, and returned to the city. At Joseph's house, they fell before him. Joseph said, "What have you done? Don't you know a man like me can find things out by divination?" Judah replied, "What can we say? How can we prove our innocence? God has found us guilty. We are your slaves, including the one with the cup." Joseph said, "I'd never do that. Only the man with the cup will be my slave. The rest are free to return to your father."

Joseph's brothers went to Egypt twice. The first time pictures our dispensation's truth, but the second pictures Christ's second return. Initially, Benjamin was absent, and Joseph didn't reveal himself, but they received food and lived by God's grace. Two years later, with Benjamin, Joseph deemed it time to reveal himself. The previous chapter ended with them enjoying a meal, seated from Benjamin to Reuben. Benjamin's portion was five times greater. They were drunk with wine, and Joseph knew the reunion's purpose. Early in the Church's history, the disciples were deemed drunk but were filled with the Spirit, as Peter said. The sons of Jacob returned in high spirits, and Joseph graciously returned their silver. Why was Joseph's cup in Benjamin's bag? Nothing negative; it's positive. The cup, tied to the almond, depicts new life in the new covenant, Israel's rebirth symbol. It belongs to Benjamin, the remnant at Christ's second return, signifying redemption's price: "You were bought with a price. Glorify God in your body" (1 Corinthians 6:20). The silver cup denotes our and Israel's rebirth. Israel is the first nation reborn. The cup was at the bag's mouth, significant as we speak God's Word from our mouth: "God, who spoke through the prophets, has in these last days

spoken by His Son, appointed heir of all things” (Hebrews 1:1-2). The word “mouth” relates to Phinehas, Israel’s third high priest, whose name means “mouth of brass,” like the elevated bronze snake, God’s words. Joseph’s manager, like Abraham’s Eliezer, knew the brothers, opening their bags from oldest to youngest. Abraham once called Eliezer his son, later tasked with finding Isaac’s wife. The manager, possibly Christ, the Holy Spirit, or Melchizedek, did Joseph’s bidding: “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights” (Isaiah 42:1). In Genesis 43:2, he’s nameless, placing the silver cup in Benjamin’s bag, perhaps akin to ploni almoni in Ruth or Aquarius. Before the Passover, the disciples were told a man carrying a water pitcher would guide them to the Passover place (Luke 22:10), evoking Aquarius.
The sons of Jacob left early, and their donkeys were set free. In the Bible, donkeys express the remnant under the law, seeking freedom. Freed donkeys liken the remnant joining the new covenant, mentioned 130 times in Scripture. When our Lord returns to the Mount of Olives, Israel, trapped in Jerusalem, will be freed like the donkey, as Benjamin walked beside it, unaware he spoke to Joseph. At Christ’s first coming, the donkey He rode toward Jerusalem was provided by an unknown man (Matthew 21:1-7), possibly Aquarius with the water jug. Joseph said, “Don’t you know a man like me can find things out by divination?” The cup ties to the future, like a “crystal ball,” assuring our destiny. Our faith is confident, knowing we are blessed in Christ, assuring things unseen (Hebrews 11:1), based on Christ’s resurrection (1 Peter 1:3). When the sons returned, their hearts sank, portraying the great tribulation, where only a remnant survives from the 12 tribes. Judah, Benjamin’s guarantor, faced Joseph. I believe the Jewish nation (Benjamin and Judah) will repent first, followed by their brothers. Both must be together on the day of the Lord. Judah acknowledged their guilt, not for the cup, but for selling Joseph. He spoke of their sin, as in the future, Israel’s distress will be realizing they crucified Christ, seeking forgiveness for rejecting Him as Messiah. Joseph tested their attitude, saying, “You can go, but keep Benjamin.”

Genesis 43:18 - 34
Judah approached him and said please, my master, allow your servant to say something to my master without getting angry with your servant since you are like Pharaoh himself. 19 My master asked his servants, ‘do you have a father or brother?’ 20 And we said to my master, ‘yes, we have an elderly father and a young brother, born when he was old. His brother is dead and he’s his mother’s only child. But his father loves him.’ 21 You told your servants, ‘bring him down to me so I can see him.’ 22 And we said to my master, ‘the young man can’t leave his father. If he leaves, his father will die.’ 23 You said to your servants, ‘If your youngest brother doesn’t come down with you, you’ll never see my face again.’ 24 When we went back to my father your servant, we told him what you said. 25 Our father told us, ‘go back and buy for us a little food.’ 26 But we said, ‘we can’t go down. We will go down only if our youngest brother is with us. We won’t be able to gain an audience with the man without our youngest brother with us.’ 27 Your servant my father said to us, ‘you know that my

wife gave birth to two sons for me. 28 One disappeared and I said, he must have been torn up by a wild animal, and I haven’t seen him since. 29 And if you take this one from me too, something terrible will happen to him, and you will send me—old as I am—to my grave in despair.’ 30 When I now go back to your servant my father without the young man—whose life is so bound up with his— 31 and when he sees that the young man isn’t with us, he will die, and your servants will have sent our father your servant—old as he is—to his grave in grief. 32 I, your servant, guaranteed the young man’s safety to my father, telling him, ‘if I don’t bring him back to you, it will be my fault forever.’ 33 Now, please let your servant stay as your slave instead of the young man so that he can go back with his brothers. 34 How can I go back to my father without the young man? I couldn’t bear to see how badly my father would be hurt.

Judah’s Encounter with Joseph and Its Messianic Significance
When Judah approached Joseph, his first words were, “You are like Pharaoh” (Gen. 45:8). Similarly, when Christ appears to Israel, He will be recognized as God. The Book of Philippians states that Christ, “being in the form of God, did not consider equality with God something to be grasped” (Phil. 2:6). Peter proclaimed, “Let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Messiah” (Acts 2:36). Christ is the Son and Heir of God and the Son of Man. When Israel repents, they will realize that Jehovah, their Savior, is the risen Christ, and they will be stunned by this revelation.
Judah spoke of Joseph, saying one of their brothers had disappeared and must have been “torn to pieces” by a wild animal (Gen. 44:28). The Hebrew word for “torn” can be translated as Perez, meaning “breach” or “breaking forth.” This is fitting, as Joseph represents the great breach in God’s salvation plan, through which fruitfulness emerges, like breaking open a fruit to release its seeds for germination.
Judah described the deep bond between Jacob and Benjamin, likening it to the soul-bond between David and Jonathan (1 Sam. 18:1). Jacob represents Israel, and Benjamin symbolizes the last remnant of Israel. If this bond were broken, all of Israel would be doomed. Judah offered himself as a guarantee for his brother, willing to become a slave in Benjamin’s place (Gen. 44:33). On the Day of the Lord, both Judah and Benjamin will form the remnant, and all twelve tribes of Israel will be united in this bond.
Judah pleaded with Joseph, saying, “How can I return to my father without the boy? I could not bear to see my father’s anguish” (Gen. 44:34). Thus, Judah and Benjamin are one, representing the remnant at the end of Daniel’s 70th week.

Genesis 45:1–9
Then Joseph could no longer restrain himself before his attendants and cried out, “Everyone, leave!” So no one remained when he revealed himself to his brothers. He wept so loudly that the Egyptians and Pharaoh’s household heard him. Joseph said to his brothers, “I am Joseph!

Is my father still alive?” His brothers were speechless, terrified in his presence.
Joseph continued, “Come closer.” They approached, and he said, “I am your brother Joseph, whom you sold into Egypt. Do not be distressed or angry with yourselves for selling me here, for God sent me ahead of you to preserve life. For two years, the land has been in famine, and five more years will pass without planting or harvest. God sent me before you to preserve a remnant on earth and to save your lives by a great deliverance. It was not you who sent me here, but God. He has made me a father to Pharaoh, lord of his entire household, and ruler over all Egypt. Hurry back to my father and tell him, ‘Your son Joseph says: God has made me lord of all Egypt. Come to me without delay.’
”When Joseph revealed himself, he ensured no Egyptians were present, symbolizing the Church being made known to Israel. Joseph’s declaration, “I am Joseph,” parallels Christ proclaiming, “I am the Messiah, whom you crucified.” His brothers were speechless, just as Israel will be when Christ reveals Himself. As He invited Thomas to touch His wounds (John 20:27), Christ will call Israel to see the wounds in His hands and side.
Peter declared on Pentecost, “Let all Israel know assuredly: God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36). There is no need for fear, for Christ seeks no revenge. Israel cannot stand before God under the old covenant, but through the new covenant, they will face Him. Joseph reassured his brothers, saying, “God sent me to preserve your lives.” Similarly, Christ’s coming ends Israel’s tribulation, though the world will endure further judgment. Joseph said, “God sent me ahead to ensure your survival and to save your lives by a great deliverance” (Gen. 45:7), ruling over Egypt and neighbouring lands.
Joseph’s words echo throughout Scripture, foretelling an extraordinary rescue. Joel prophesies that on the Day of the Lord, God’s Spirit will be poured out, and “everyone who calls on the name of the Lord will be saved” (Joel 2:28–32). Jesus confirmed this, stating that the sun and moon will darken before the great and dreadful Day of the Lord (Matt. 24:29). This judgment will begin with Israel and extend to the whole earth. Joseph’s words prefigure Christ’s deliverance of Israel, ensuring their survival through the great tribulation.

Zechariah 12–14 and the Day of the Lord
Zechariah 12–14 details the Day of the Lord. The Lord will first deliver the tents of Judah, pouring out His Spirit of grace on the house of David and Jerusalem’s inhabitants (Zech. 12:7–10). They will look upon “Me whom they have pierced” and mourn as for an only son (Zech. 12:10). This mirrors Thomas seeing Christ’s wounds (John 20:27) and Israel’s recognition of Jesus as the crucified Messiah. Their mourning will be profound, like that for Hadad-rimmon in the plain of Megiddo (Zech. 12:11).
Each family will mourn separately—David’s house, Nathan’s house, and others (Zech. 12:12). Nathan, not Solomon, represents the lineage of David through which Christ comes, as Solomon’s line ended with the Babylonian captivity. Jesus also referenced this day, saying the tribes of

Israel will mourn when they see the Son of Man coming in glory (Matt. 24:29–31). As Joseph gathered his brothers to Goshen (Gen. 45:10), Christ will gather His elect from the four corners of the earth.
Zechariah 13:3–4 speaks of a prophet who denies his role, saying, “I am no prophet, I am a tiller of the soil, for a man sold me in my youth.” This is Christ, the Son who builds Israel, sold by His people yet wounded by His friends (Zech. 13:6). The Shepherd, Christ, will be struck, and the sheep scattered, but He will gather the remnant (Zech. 13:7–9). Two-thirds of the land will perish, but one-third will be refined and call on the Lord’s name, becoming His people (Zech. 13:8–9; Joel 2:32).
On the Day of the Lord, nations will gather against Jerusalem, and half the city will go into exile (Zech. 14:2). Yet, the remnant will remain. When Israel calls on the Lord’s name, Christ will fight for them, His feet standing on the Mount of Olives, which will split to form a valley for Israel’s escape, possibly to Petra (Zech. 14:4–5). The Church, as Christ’s “donkey,” will be united with Him in this deliverance.
The Revelation of ChristAs Joseph’s brothers approached him, so Israel will approach Christ. When He reveals Himself, they will ask about His wounds, just as Thomas did (John 20:24–26). In Genesis 45, the doors were shut, symbolizing a private revelation to Israel, as with Thomas. At Petra, Israel will fully grasp that Jehovah, their Savior, is Jesus Christ.
Like David’s mourning for Absalom (2 Sam. 18:33), Israel will be dumbfounded when they recognize Christ, unable to speak, as Joseph’s brothers were (Gen. 45:3). Through Israel’s fall, the Gentiles were blessed (Rom. 11:12), but through Christ, the blessing returns to Israel. Joseph’s words, “God sent me to preserve a remnant and save your lives by a great deliverance” (Gen. 45:7), foreshadow the ultimate rescue at Christ’s second coming, 2,000 years after His first.

The Remnant in Scripture
What Is the Remnant?
A Simple Overview
The "remnant" in the Bible refers to a small group of people God preserves and protects during times of judgment, disaster, or unfaithfulness. It's like the leftover faithful few who survive to carry on God's promises. This idea starts in Genesis and runs through the whole Bible, showing God's mercy even when most people fail.
First Mention: Joseph's Story (Genesis 45:7–8)
- Joseph tells his brothers: God sent him ahead to save a "remnant" (a surviving group) from famine and slavery.
- It wasn't their evil plans (selling him) that won—it was God's bigger purpose.
- Benjamin's arrival changes everything, symbolizing a turning point for Israel. It points to a future faithful group from Israel who will repent and turn to God at the end of time (the "Day of the Lord").

Three Main Types of Remnant
- Historical: Survivors of wars or disasters (e.g., after battles).
- Faithful: People who stay loyal to God during persecution.

- Tribulation: Believers saved during the end-times Great Tribulation, entering Jesus' 1,000-year Kingdom (Millennium).

God promises Israel won't fully die out, even in "spiritual droughts." Only "born again" believers (by faith, not works) join the remnant. Unbelievers get cut off. This applies to nations too—those who accept the risen Christ survive as part of God's people.
To the world, the remnant looks like worthless scraps (like Joseph sold cheap). But it's key to God's rescue plan. The word appears 500+ times in the Bible, often translated as "leftovers," "survivors," or "escapees."
Key Hebrew Words for "Remnant"These come from the Old Testament and mean "what's left after loss":

- Sha’ar (H7604): "Remainder" or "extra." Like unused harvest saved for later. The remnant enters God's "rest" (Millennium), free from old rules.
- Pĕleytah (H6413): "Escapees" or refugees. Hidden survivors (e.g., fleeing to Petra, symbolizing Christ as the "Rock").
- She’erith (H7611): War survivors who endure big calamities.
- She’ar (H7605): A tiny group left when most die (e.g., Matthew 24:40—one taken in judgment, one left to enter the Kingdom).

In the New Testament (Greek), it's one word with the same idea.
Key Bible Examples of the Remnant

Joseph, Benjamin, and the Remnant
Joseph's rise (exalted by Pharaoh) foreshadows the Church's rapture and glorification with Christ. Benjamin symbolizes the "chosen" remnant from Israel—small but key. When all 12 tribes repent at the end of the 70th week of Daniel (tribulation's close), they'll see Christ as their true Joseph. The Church acts as the "best man" in this new covenant wedding.

The remnant proves God's faithfulness: A small, undervalued group becomes the seed for His eternal Kingdom. Faith keeps you in—always.

The concept of the remnant is first clearly mentioned in the Bible when Joseph tells his brothers, “God sent me ahead of you to preserve for you a remnant on earth and to keep your lives by a great deliverance” (Gen. 45:7). This theme of a remnant persists throughout Scripture, illustrating God’s preservation of a faithful group despite trials. The presence of Benjamin marked a turning point in Joseph’s attitude toward his brothers, symbolizing the remnant of natural Israel that will repent on the Day of the Lord. Their faith, tested through trials, contrasts with the time they sold Joseph into slavery.
The remnant is a central theme woven throughout the Bible, particularly in the Old Testament. It can refer to:

- A historical remnant: those who survive battles or catastrophes.
- A faithful remnant: those who remain loyal to God despite persecution and trials.

- A tribulation remnant: those reborn at Christ's second coming who survive the great tribulation.

Joseph emphasized that it was not his brothers' actions but God's will that brought about this deliverance (Gen. 45:8). Despite Israel's misfortunes, God ensures a remnant will endure, never allowing them to perish in the "drought" of tribulation. The promises to Israel will be fulfilled through the Son of David, who will rule them in the Millennium. Only those who are "born again" will be part of the remnant, while unbelievers will be excluded. Before Israel enters the Millennium, the same principles governing their restoration will apply to the nations. Those who reject the resurrected Christ will be cut off, but those who escape the sword, believing in God, will form the remnant.

To the world, the remnant may seem like unwanted scraps, sold for little value. Yet, the concept of the remnant appears over 500 times in Scripture, often disguised by English translations. In the Old Testament, "remnant" is derived from several Hebrew words, each meaning "what is left," "survivors," "escapees," or "the rest." In the New Testament and the Septuagint, it is represented by a single Greek word with a similar meaning.

The key Hebrew words for "remnant" include:

- Sha'ar (Strong's H7604): Meaning "what is left" or "remainder" (Deut. 3:11). This term implies redundancy or excess, akin to the jobless or those deemed unnecessary. It carries a positive connotation, as the remnant enters God's "rest" in the Millennium, where works of the law are superfluous. Like surplus harvest plowed back into the field, the remnant is preserved for God's purpose, freed from the demands of the old creation.

- Pĕleytah (Strong's H6413): Referring to "escapees" or refugees (Matt. 24:15). These are the hidden remnant, overlooked by the enemy, who find refuge in places like Petra, the "Rock," symbolizing Christ. They are the people who heed Jesus' call to flee Jerusalem during the tribulation.

- She'erith (Strong's H7611): Denoting "escapees" who survive war and calamity. These are the Israelites who endure despite widespread destruction.

- She'ar (Strong's H7605): Representing a small group who survive when others perish. In Jesus' parable, "one will be taken, and the other left" (Matt. 24:40). This does not refer to the rapture but to the Millennium, where the one "taken" dies, missing the blessings, while the one "left" enters the Millennium with forgiven sins. This event occurs years after the rapture, when unbelievers are removed from the earth.

The remnant, though undervalued by the world, is central to God's redemptive plan, preserved to enter His rest and fulfil His promises.

Examples of the Remnant in Scripture
The concept of the remnant is a recurring theme in the Bible, illustrating God's preservation of a faithful group amidst judgment. Below are key examples where the word "remnant" appears, along with its theological significance.

- 1 Kings 19:10–18
  "'I have been very zealous for the Lord, the God of hosts. For the people of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away'" (1 Kings 19:10). Elijah believed he was the sole survivor after Israel's great drought. When God asked, "What are you doing here?" Elijah lamented that Israel had rejected God's covenant, destroyed His altars, and killed His prophets, leaving him alone with his life in danger. God revealed Himself not in the wind, earthquake, or fire, but in a still, small voice, assuring Elijah that 7,000 had not bowed to Baal nor kissed his image (1 Kings 19:18). Some Christians mistakenly assume God arbitrarily preserved these 7,000. However, their faith, not God's selection, made them the remnant. God is no respecter of persons; He honors faith, not individuals (Acts 10:34–35). These believers survived due to their steadfast faith, and God blessed them for it. Today, our blessings depend on our faith in God, not on divine favouritism.

- Ezra 9:14
  "'Shall we again break Your commands and intermarry with the peoples who do these detestable things? Would not Your anger be enough to destroy us, so that even this little remnant [Strong's H7611, H6413] no longer survives?'"
  This verse emphasizes the remnant's survival. If Israel continued intermarrying with those who reject God, His anger would destroy them, leaving no remnant. Those who intermarry will be cut off, but obedience to God's Word ensures the remnant's preservation—a consistent biblical truth.

- Psalm 76:7–10
  "You, You are to be feared! Who can stand before You when Your anger is roused? From the heaven You uttered judgment; the earth feared and was still, when God arose to establish judgment, to save all the humble of the earth. Selah. Surely the wrath of man shall praise You; the remainder [Strong's H7611] of wrath You shall restrain."

Israel’s final redemption will occur at Selah (Petra), where “Selah” (Hebrew) and “Petra” (Greek) are linked. The remnant will be hidden there during the end times. The phrase “the remainder of wrath You shall restrain” (v. 10) can be understood as God binding the remnant, like a broken reed strengthened to enter the Millennium. Only believers will endure God’s judgment, gently strengthened by Him like a fragile plant (Isa. 42:3).

- Isaiah 1:8–9
  “‘The daughter of Zion is left like a shelter in a vineyard, like a watchman’s hut in a cucumber field, like a besieged city. Unless the Lord of hosts had left us a very small remnant, we would have been like Sodom, we would have resembled Gomorrah.’”
  Without a remnant, Israel would have faced Sodom’s fate. Lot and his family, the remnant, were spared when they fled Sodom, locked in a house protected from the mob (Gen. 19:10–11). Peter notes that God rescued righteous Lot, distressed by Sodom’s wickedness (2 Pet. 2:7). Despite some Christians’ belief that Lot dishonoured God, Scripture hails him as righteous. The remnant is a small residue preserved by faith.

- Isaiah 10:17–22
  “‘The light of Israel will become a fire, and his Holy One a flame, and it will burn and devour his thorns and briers in one day. The glory of his forest and fruitful land the Lord will destroy, both soul and body, and it will be as when a sick man wastes away. The remnant of the trees of his forest will be so few that a child can write them down. In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the Lord, the Holy One of Israel, in truth. … For though your people Israel be as the sand of the sea, only a remnant of them will return’” (Isa. 10:17–22).
  Israel’s “light” (God’s Word) blesses but also judges, becoming a devouring fire (John 12:48). The “forest” (Israel’s people) will be reduced, leaving a remnant so small a child could count them. The “son” who records the remnant symbolizes Christ, the firstborn of the dead, who documents His people (John 6:9; Rev. 1:5). This remnant will not trust the antichrist but will rely on the Lord. Though Israel was once numerous, only a remnant will survive the great tribulation due to their faith. A “sacrilegious object” will trigger God’s decreed judgment (Dan. 9:27), but a remnant will escape to enter the Millennium (Dan. 9:24).

- Isaiah 37:4
  “‘It may be that the Lord your God will hear the words of the field commander, whom his master, the king of Assyria, has sent to ridicule the living God, and that He will rebuke him for the words the Lord your God has heard. Therefore, offer a prayer for the remnant that is left.’”
  The prayer is for the remnant, not all Israel, to be spared from the Assyrian army. God disregards the nations but delivers the faithful remnant.

- Jeremiah 15:11
  “‘The Lord said, ‘Verily, it shall be well with your remnant; verily, I will cause the enemy to entreat you well in the time of evil and affliction.’”
  Before Jerusalem’s destruction in 587 B. C. by Babylon, a remnant, including Daniel, had already left for Babylon. Those who remained in Jerusalem were largely unbelievers. The remnant in Babylon, honouring God’s message, was blessed, unlike the stubborn in Jerusalem. A remnant will survive the Babylonian captivity, preserved outside Israel.

- Jeremiah 23:1–5
  “‘Woe to the shepherds who destroy and scatter the sheep of My pasture!’ declares the Lord. … I will gather the remnant of My flock from all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, nor shall any be missing. Behold, the days are coming, declares the Lord, when I will raise up for David a righteous Branch, and He shall reign as king and deal wisely, and shall execute justice and righteousness in the land.’”
  The unrighteous shepherds (e. g. , Pharisees) scattered God’s flock, but God will gather the remnant who recognize His voice (John 10:27). These survivors, blessed by faith, will fulfil God’s promises under the righteous Branch, Christ.

- Jeremiah 31
  This chapter describes the new covenant, reiterated in Hebrews 8. It begins: “‘At that time, declares the Lord, I will be the God of all the families of Israel, and they shall be My people. The people who survived the sword found grace in the wilderness; when Israel sought for rest’” (Jer. 31:1–2).
  Israel will gather in the desert, likely Petra, after fleeing Jerusalem (Matt. 24:15; Heb. 13:13). This follows the rapture, as they face Gog

and Magog's armies. The remnant, finding grace in the wilderness, will bond with the resurrected Christ under the new covenant (Rev. 12:6). This marks a new marriage between Israel and the Messiah.

- Jeremiah 42:1–3
  When guerrilla fighters asked Jeremiah to pray for Israel, God instructed him to pray only for the remnant, whose lives were endangered. They sought God's guidance on where to go and what to do, highlighting the remnant's faith.

- Ezekiel 5:10 (in context)
  "'Fathers shall eat their sons in your midst, and sons shall eat their fathers. And I will execute judgments on you, and any of you who survive I will scatter to all the winds.'"
  Ezekiel understood a remnant would survive Jerusalem's judgment, scattered among the nations. Like seed sown, they will germinate in fertile soil, bearing fruit as a minority. This scattering and gathering prefigure their return to Canaan under the new covenant with a new heart and spirit (Ezek. 36:26).

- Ezekiel 6:7–9
  "'The slain will fall among you, and you will know that I am the Lord. But I will spare a few. Some of you will escape the nations' swords when you are scattered throughout the lands. Your fugitives will remember Me in the nations to which they've been banished, how I was crushed when their roving hearts turned away from Me, and their roving eyes went after their idols.'"
  Amid widespread death, a remnant will be spared outside Canaan, remembering God in their exile.

- Zechariah 8:6
  "'Thus says the Lord of hosts: If it is marvelous in the sight of the remnant of this people in those days, should it also be marvelous in My sight?'"
  Written after the Babylonian captivity, Zechariah envisions the end times when Christ returns to Zion, settling in a truthful Jerusalem filled with peace (Zech. 8:3–5). The remnant will enter the Millennium, accompanied by great miracles.

- Zechariah 14:1–3, 16
  "'Behold, a day is coming for the Lord, when the spoil taken from you will be divided in your midst. He will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the remnant of the people shall not be cut off from

the city.’”
The Lord will stand on the Mount of Olives, which will split, creating an escape route to Petra (Zech. 14:4–5). The remnant of Israel, along with a remnant from nations who warred against Jerusalem, will survive. These Gentiles, responding to the 144,000’s message, will worship the King annually during the Millennium’s Festival of Booths (Zech. 14:16).

- Romans 9–11
  Paul addresses the remnant, quoting Isaiah 10:22: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved” (Rom. 9:27; Isa. 1:9). Paul, an Israelite from Benjamin, proves God has not rejected His people (Rom. 11:1). The Church is not a replacement for Israel; God’s promises to Israel remain. After the rapture, God will resume His work with Israel’s remnant (Rom. 11:25–29). Key points include:
  - Paul’s conversion shows a remnant exists (Rom. 11:1).
  - The doctrine of the remnant confirms God’s plan (Rom. 11:2–6).
  - Israel’s unbelief was foretold, benefiting Gentiles (Rom. 11:7–25).
  - Israel, broken off from the olive tree (Christ), will be grafted back through faith (Rom. 11:17–24).
  - The Deliverer will come from Zion, saving the remnant (Rom. 11:26–29; Ps. 14:7).
    The remnant, justified by faith, not works, is saved by God’s grace (Rom. 11:6).” All Israel” in Rom. 11:26 refers to the remnant surviving the tribulation, grafted into the olive tree to partake in Abraham’s blessings.
- Revelation 11:13
  When the two witnesses die, an earthquake destroys a tenth of Jerusalem, killing 7,000. The survivors, glorifying God, represent the remnant (Rev. 11:13).

Joseph, Benjamin, and the Remnant
Joseph’s words to his brothers carried prophetic weight, addressing all twelve tribes when they accept Christ at the end of Daniel’s 70th week. Israel, the bride, will recognize Christ, the true Joseph, with the Church as the “Man” of the new covenant. Joseph’s exaltation by Pharaoh does not solely depict Christ’s resurrection or second coming but the Church’s glorification at the rapture. Christ, exalted with the Church, is the High Priest and Head, not yet the King from Judah’s line.
Understanding the Remnant in Romans 11Romans 11 is crucial for understanding the remnant, as it addresses God’s plan for Israel and the Church. Many churches teach that God permanently rejected the Jewish nation, transferring all blessings to the Church. While God temporarily set aside Israel, allowing the Church to take prominence, this will change after

the rapture. Natural Israel has a future, and denying this discards much of Scripture. Romans 11 declares that God has not rejected His people (Rom. 11:1). There are two possibilities for Israel:

1. Individual Jews in the Church: If a Jew accepts Christ today, they are not rejected but are part of the Church, accepted through faith.
2. The Remnant's Future: As a nation, Israel is set aside, but a remnant will be saved in the future.

The Apostle Paul, from the tribe of Benjamin, exemplifies a saved Jew. Historically, Benjamin's significance is minor, but symbolically, it is profound. The other Saul, Israel's first king, was also from Benjamin, with "Saul" meaning "chosen" in Hebrew. Benjamin represents the chosen remnant. Paul, as a type of Benjamin, reflects Jews blessed within the Church today. Moreover, just as God revealed Himself to Paul on the road to Damascus, Christ will reveal Himself to Israel's remnant on the Day of the Lord in a remarkable way. Paul writes, "Last of all, as to one untimely born, He appeared also to me" (1 Cor. 15:8). His "untimely" rebirth, not late but premature, foreshadows Israel's repentance on the Day of the Lord. Paul concludes that "all Israel will be saved" (Rom. 11:26), referring not to the Church but to the remnant who survive the great tribulation's sword. Jeremiah 31:2 confirms, "The people who survived the sword found grace in the wilderness; when Israel sought for rest."

Currently, the blessings reside with the Church, not the Jewish nation. Before Christ's death and resurrection, God focused on Israel's welfare, but now the emphasis is on believers among the Gentiles. Acts closes with Paul stating, "God's salvation has been sent to the Gentiles, and they will listen" (Acts 28:28). Romans 9:25 quotes Hosea 2:23: "I will call them 'My people' who are not My people (Lo-ammi), and her 'My loved one' who is not My loved one." The ten tribes of Israel, once called "Ammi" (My people), became "Lo-ammi" (Not My people) after the Assyrian captivity. In Romans 9 and 11, salvation shifts from the Jewish nation to the Gentiles, who are Lo-ammi. Hosea's "Lo-ammi" refers to the ten tribes, who, as Gentiles, become God's people through faith.

These Gentiles, I believe, include the ten tribes of Israel, often identified as Anglo-Saxon peoples, who were receptive to the Gospel throughout history, like the Syrian officer healed of leprosy (2 Kings 5:14). Though dispersed in the Assyrian captivity, they responded to Christ's message. God did not reject His people, as evidenced in Elijah's time when 7,000 refused to bow to Baal (1 Kings 19:18). Paul argues there is always a remnant chosen by grace (Rom. 11:5), comprising both Jews and Gentiles who believe. God chooses faith, not works, as emphasized in Romans 1, 3, 4, 6, 7, and 8. Grace and law are incompatible; salvation is by grace alone (Rom. 11:6).

Paul notes that most of Israel was not favoured because they sought righteousness through works, not faith, and their hearts were hardened (Rom. 11:7). From Romans 9, Paul shifts from "Jews" to "Israel," encompassing all twelve tribes, not just Judah and Benjamin. He clarifies, "Not all who are descended from Israel belong to Israel" (Rom. 9:6). Only believers are true Israel, whether Jew, Israelite, or Gentile. Even Ishmael, Abraham's son, was not blessed as Israel because he lacked faith. In the

future, both the Jewish nation (two tribes) and the ten tribes will repent, forming the 144,000 who preach the Gospel during the tribulation's final 33 years (Rev. 7:4–8)." Israel" denotes more than the Jewish nation, as Paul addresses all twelve tribes.

Israel sought righteousness through the law but stumbled over the "stumbling stone" (Rom. 9:32–33). The elect, chosen by grace, are believers perfected by faith, as detailed in Romans' earlier chapters. The Jewish nation (two tribes) sought God through the law but failed, while the ten tribes, exemplified by Ahab and Jezebel, never sought God and were sent into Assyrian captivity, becoming Gentiles in northwest Europe. Even the two tribes were not blameless, twisting God's law with the Talmud post-Babylonian captivity (Isa. 24:5). The prophets and Gospels critique this distortion. The elect, from both Israel and the Gentiles, are believers who accept Christ, as Jesus instructed His disciples to witness in Jerusalem (Judah), Samaria (ten tribes), and the ends of the earth (Gentiles) (Acts 1:8). In Daniel's 70th week, this order repeats: the two tribes are addressed first, followed by the ten tribes post-Day of the Lord.

Paul warns, "A partial hardening has happened to Israel until the fullness of the Gentiles has come in" (Rom. 11:25). This hardening, cited from Isaiah 6, 28, and 29, affects all Israel, not Gentiles. Preaching the Gospel risks hardening hearts, as with Pharaoh, but this occurs due to persistent rejection, not divine causation (Ps. 69:23). Israel's rejection led to Gentile salvation, making Israel jealous to reclaim their calling (Rom. 11:11; Deut. 32:21). Israel was to be a "kingdom of priests" (Ex. 19:6), but their refusal opened the door for Gentiles, including the ten tribes, to fulfil this role. By Paul's time, the Gospel reached "every creature under heaven" (Col. 1:23), with Anglo-Saxon peoples proving receptive, unknowingly tied to Israel's ten tribes.

From Romans 11:16, Paul discusses the olive tree: "If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches." The firstfruits, part of the Feast of Unleavened Bread's wave offering (Lev. 23:10–14), represent Christ's resurrection as the Firstborn of the new creation (Col. 1:15, 18; 1 Cor. 15:20). The grain, oil, and wine—pressed and beaten—symbolize Christ's suffering. Fifty days later, the Feast of Weeks (Pentecost) involves leavened bread, signifying the Church's establishment within the old creation (Lev. 23:15–17). Despite the leaven (sin), God accepts the Church, ignoring our flaws (Rom. 6:11). The two loaves, made with two-tenths of flour, reflect the Church's dual nature (Jews and Gentiles) and the fifth dispensation (1 Cor. 12:13; Eph. 2:14). The Church, as firstfruits, is dedicated to God (Rom. 8:23; Heb. 12:23).

The olive tree's root is Christ, its branches the Church. The two tribes, seeking blessings through works, were broken off due to unbelief, while Gentiles, including the ten tribes, were grafted in, partaking in Abraham's promises (Rom. 11:17–24). Ezekiel 34:20–24 and 37:16–24 depict Judah and Ephraim (two and ten tribes) united under one Shepherd. The ten tribes, once aliens without hope (Eph. 2:12), return as the prodigal son (Luke 15:11–32), fulfilling the priestly role (Ex. 19:6). The natural branches (Israel) will be grafted back through faith, uniting all believers in Christ.

Olive Trees in the Bible: A Simple Guide
Olive trees are a big symbol in Scripture, standing for Israel—God's chosen people who produce "oil" (olive oil = the Anointed One, or Christ/Messiah). The Church and reborn Israel are like its fruitful branches. The Hebrew name "es shemen" means "tree of oil." These trees are tough: As they age, trunks hollow out but keep growing huge (up to 20 feet around), showing eternal life. Some from Jesus' day might still exist, promising endless "oil" (life through Christ). But when Jews rejected Jesus, they cut off the tree's true source.

The olive tree frequently symbolizes Israel in Scripture, producing olive oil that represents the “Anointed” or Christ, the Messiah. The Church and reborn Israel are its fruits. The Hebrew word for olive tree, es shemen, means “tree of oil.” As olive trees age, their trunks become hollow yet grow thicker, sometimes reaching a circumference of 20 feet, symbolizing eternal life. Some trees from Jesus’ time may still stand, promising oil and eternal life through their branches. However, the Jews rejected Christ, the source of this life.
What Is a Wild Olive Tree?
A wild olive tree appears promising but bears no fruit, like wild grain without kernels or a fig tree without figs until its fourth year (Luke 13:6; John 15:4). If Israel does not bear fruit due to unbelief, it becomes a wild olive tree, unable to draw sustenance from its root.
In Romans 11, Paul describes two olive trees: one fruitful, representing believing Israel, and one wild, representing unbelieving Israel or the Gentiles. Unbelieving branches of the fruitful tree (Israel) are removed, and fruitful branches from the wild tree (Gentiles) are grafted in, ensuring the tree bears more fruit. The fruitful tree represents the Jewish nation (two tribes: Judah and Benjamin), while the wild tree represents the ten tribes of Israel, lost in the Assyrian captivity, or the Gentiles. If the Jewish nation’s branches are unfruitful, they are replaced by fruitful branches from the wild tree, illustrating salvation’s shift from Jews to Gentiles.
The Two Olive Trees in Zechariah 4 and Revelation 11
In Zechariah 4, two olive trees symbolize God’s anointed servants, often identified as Moses and Elijah. Zechariah sees a golden lampstand with a bowl, seven lamps, and seven pipes, flanked by two olive trees—one on the right, one on the left (Zech. 4:2–3). This resembles the tabernacle’s menorah, representing the light of the new covenant, fuelled by the olive trees’ oil, which symbolizes God’s Word, Spirit, or Christ. Zechariah asks, “What are these two olive trees?” and “What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?” (Zech. 4:11–12). The angel replies, “These are the two anointed ones [sons of fresh oil] who stand beside the Lord of the whole earth” (Zech. 4:14). The oil, drawn from prolific roots, fuels the lampstand’s light, representing God’s Word reaching Israel during the great tribulation.
This imagery connects to Revelation 11, where the two witnesses are called “the two olive trees and the two lampstands standing before the

God of the earth” (Rev. 11:4). Zechariah foreshadows Revelation, blending the two books. In Revelation 1:12–16, John sees seven golden lampstands with the Son of Man holding seven stars, representing the seven churches (Rev. 1:20). These churches, like branches of a tree united in Christ, have distinct missions yet form God’s Church (Matt. 16:18).

After the rapture, God empowers two witnesses, likely Moses and Elijah, to prophesy for 3½ years during the first half of Daniel’s 70th week (Rev. 11:3). The temple is measured, symbolizing the Church’s completion as Christ’s body, a great multitude (Rev. 11:1–2; Heb. 12:23). The “reed” or “sceptre” signifies fertility or procreation (Gen. 49:10; Num. 24:17). The temple represents the Church, the inner court reborn Israel, and the outer court Gentiles who trample Jerusalem in the tribulation’s final 3½ years. Clothed in sackcloth, the witnesses grieve for Israel, urging them to flee to Petra, as Peter did on Pentecost (Acts 2:38–40). Some Jews will believe and escape during this period of relative peace. After the witnesses’ death, the true tribulation intensifies (Rev. 11:7).

The witnesses wield power like Moses (turning water to blood) and Elijah (stopping rain for 3½ years, as noted in Luke 4:25; James 5:17). Fire from their mouths devours enemies, and they strike the earth with plagues (Rev. 11:5–6). Their anointing as “sons of fresh oil” reflects the Holy Spirit’s empowerment. Matthew 17:1–13, where Moses and Elijah appear with the transfigured Christ, supports their identity, as they converse with Jesus before vanishing, leaving Him alone.

The Olive Trees as King and Priest

Zechariah 4–6 portrays the two olive trees as the High Priest and King, embodied in Zerubbabel (heir to Judah’s throne) and Joshua (high priest), who led the Jews from Babylon to Jerusalem (Ezra 2–3). Together, they prefigure Melchizedek, Christ as both King and High Priest under the new covenant (Heb. 7:1–2). Moses represents Christ as King, Elijah as High Priest, as John the Baptist came in Elijah’s spirit (Luke 1:17). In Romans 11, the two olive trees symbolize the two tribes (Judah and Benjamin, associated with the kingly line) and the ten tribes (priestly role). Historically, kings came from Judah, while priests were Levites, but the Levitical priesthood ended with Christ’s resurrection.

Genesis 45:8

You didn’t send me here; it was God who made me a father to Pharaoh, master of his entire household, and ruler of the whole land of Egypt.

Joseph and the Remnant: A Type of Christ’s Deliverance

God sent Joseph ahead of his brothers to ensure their survival, prefiguring the final deliverance in the end times, accomplished by the true Joseph, Christ. This deliverance has two facets: the Church receives blessings first, followed by reborn Israel. Joseph told his brothers that their actions led him to Egypt, but God ordained it for him to rule all Egypt (Gen. 45:8). Similarly, in Acts 2, Peter declares that the Jewish nation and Gentiles crucified Jesus, whom God accredited through miracles, wonders, and signs. Jesus was delivered up by God’s plan and foreknowledge, crucified by lawless men, yet raised from death, which could not hold Him (Acts

2:22–24). Just as God made Joseph ruler of Egypt, He used the brothers' betrayal to preserve a remnant.
Paul echoes this in Romans 11, noting that both the Jewish nation and Gentiles crucified Christ (Rom. 11:23), but God raised Him from the dead (Rom. 11:24). Peter's climax in Acts 2:36 is that "all the house of Israel" must know that God made Jesus, whom they crucified, both Lord and Christ. This addresses all twelve tribes, not just Judah and Benjamin. Christ is both Lord (Jehovah) and Messiah, fulfilling Old Testament promises of deliverance (Ezek. 34; 36). On earth, Jesus promised to be Israel's King and true Shepherd. Though hidden in the Old Testament, this truth is fulfilled in the Church's believers. Christ, fully God, became man, was humiliated, crucified, and descended to the depths, yet was exalted through His resurrection (Phil. 2:6–11). God gave Him a name above all names—Jehovah—reflecting His divine identity (Isa. 45:21).
Peter's second address identifies God as the God of Abraham, Isaac, and Jacob, not Moses (Acts 3:13). Jesus, God's faithful Servant, was glorified after humiliation, regaining the glory He had before the world's foundation (John 17:5). The Jews handed Jesus to Pilate, who found Him innocent (Luke 23:4), yet they demanded His crucifixion, choosing Barabbas, a type of the end-time antichrist. Peter notes they killed the Prince of Life, whom God raised, with the apostles as witnesses (Acts 3:15). Without Joseph, his brothers would have starved; similarly, Christ, the "bread of life," sustains the remnant (John 6:35). Joseph, not a king but a prince in Egypt, prefigures Christ's priestly role, while the two olive trees (Judah and Ephraim) represent His kingly and priestly functions under the new covenant, as Melchizedek, offering bread and wine (Gen. 14:18).

Genesis 45:9–11
"'Hurry and go up to my father, and say to him, "Thus says your son Joseph: God has made me lord of all Egypt; come down to me, do not delay. You shall dwell in the land of Goshen, and you shall be near me—you, your children, your grandchildren, your flocks, your herds, and all that you have. There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine"'" (Gen. 45:9–11).
The location of Goshen is debated, but it was within Egypt's borders, likely a fertile region suitable for Jacob's family of 70 and their livestock (Gen. 46:27). The name Goshen, possibly of Egyptian origin, may relate to "fifty," like Benjamin's name, meaning "son of my last days." Goshen could signify the "rain of my last days," symbolizing God's blessings for reborn Israel. Unlike most of Egypt, reliant on the Nile, Goshen likely received rain, ideal for herdsmen needing green pastures. Scholars suggest it was an eastern plateau in Egypt. In the end times, Goshen parallels Petra, where Israel's remnant will gather, a mountainous region with abundant water via the Siq, a dry creek that can flood suddenly. Joseph's promise to sustain his family through the famine mirrors Christ, our High Priest, sustaining the remnant through the great tribulation's "famine" (Rev. 12:6).

The numbers 2 and 5 recur in this narrative. Benjamin's portion was five times greater than his brothers' (Gen. 43:34), the famine would last five more years (Gen. 45:6), Joseph gave Benjamin five changes of clothes (Gen. 45:22), and he presented five brothers to Pharaoh (Gen. 47:2). The number 5 signifies spiritual, eternal realities, while 2 reflects the double portion of the Church, the firstborn in the fifth dispensation of grace. The fourth dispensation (law) ended at the cross, followed by grace (fifth), the tribulation (sixth), and the Millennium (seventh). Paul speaks of the "fullness of time," uniting all in Christ (Eph. 1:10), encompassing the fifth and sixth dispensations.

Today, Christ is our High Priest, not a reigning king, as His kingdom is hidden (Heb. 7:1–2). Forgiveness brings rest, with no punishment, concealing the kingdom from the world. Joseph's prison time and Simeon's two-year imprisonment symbolize the dispensation of grace, where Christ, as High Priest, intercedes for the Church. The brothers' first visit to Joseph, without Benjamin, reflects this dispensation's lack of a remnant, with Simeon's captivity depicting persecution. The second visit, with Benjamin, signifies Israel's rebirth when the remnant accepts Christ at the end of Daniel's 70th week. Christ will reveal Himself at the Mount of Olives and Petra, followed by a final judgment at Armageddon 33 years later (Zech. 14:4; Rev. 16:16). During this period, the kingdom remains hidden, requiring patience from believers, akin to the Church's current persecution (Heb. 13:13; Ps. 46:1).

The two visits parallel the dispensations: the fifth (grace) and sixth (tribulation), followed by the sixth and seventh (Millennium). Joseph's dreams of ruling—sun, moon, and stars bowing, and sheaves submitting (Gen. 37:7–9)—are fulfilled in the dispensation of grace, not in prison, as he governs his brothers. In the future, Judah, not Joseph, will rule as Christ returns as King (Rev. 5:5). Joseph's provision of bread and wine reflects his priestly role, like Melchizedek, sustaining the Church and the remnant (Gen. 14:18). Jacob's dream (Gen. 46:2) and Joseph, Mary's husband, fleeing to Egypt (Matt. 2:13–14) reinforce the call to "go outside" (Heb. 13:13), where God sustains the obedient.

In this dispensation, the world faces a spiritual "famine" as God hides His face, responding only to those who accept Christ by faith (John 1:5). The boy with two fish and five loaves (John 6:9) symbolizes this dispensation (2) and grace (5), with barley's "hair" depicting Christ as a hidden king. Christ, the light of life, offers bread and wine as Melchizedek, sustaining believers in a world preferring darkness.

Joseph, Christ, and the Call to Go OutsideIn the narrative of Genesis, Jacob is called to leave Canaan, where Joseph, a type of Christ, reigns as High Priest, not in Jerusalem among the hardened Jewish nation. To find life, Israel must meet Christ "outside the city gates" (Heb. 13:13), among the Gentiles, symbolized by Egypt, where the Messiah, the Giver of Life, resides. In the end times, at Christ's second coming, He will urge Israel to flee Jerusalem for the desert, specifically Petra (Matt. 24:15–16). Joseph instructed his father to go to the "best of the land" (Gen. 47:11), where he would nourish them, mirroring Christ's provision for His people.

Today, many believe God is absent, turning a blind eye to the world's miseries. In truth, He focuses solely on those who respond to Him as the Giver of Life. We must submit to His authority. Genesis later notes that Joseph "bought" all Egypt (Gen. 47:20), signifying Christ's rule over the nations.

Genesis 45:12–15
"'Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.' Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. Moreover, he kissed all his brothers and wept over them, and after that his brothers talked with him"
Joseph's glory in Egypt, not Canaan, reflects Christ's exaltation among the Gentiles, where He was rejected and sold as a slave in Canaan. Hebrews 2:9 states, "We see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour." Christ is glorified in "Egypt" (the Gentile world), seated at God's right hand (Heb. 1:3). Jacob, representing natural Israel, is called to join the Son, Jesus, not in Israel but outside, at the "Rock" (Petra in the end times, heaven today). Joseph's tears with Benjamin and his brothers signify unity, fulfilled in our dispensation of grace, where the two and ten tribes of Israel, along with Jews and Gentiles, become one in Christ (Eph. 2:14). This echoes Jesus' prayer in John 17:21 for oneness among believers.

Genesis 45:16–28
"When the report was heard in Pharaoh's house, saying, 'Joseph's brothers have come,' it pleased Pharaoh and his servants well. And Pharaoh said to Joseph, 'Say to your brothers, "Do this: Load your animals and depart; go to the land of Canaan. Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. Now you are commanded—do this: Take carts from the land of Egypt for your little ones and your wives; bring your father and come. Also do not be concerned about your goods, for the best of all the land of Egypt is yours." ' Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father these things: ten donkeys loaded with the good things of Egypt, ten female donkeys loaded with grain, bread, and food for his father for the journey. So he sent his brothers away, and they departed; and he said to them, 'See that you do not become troubled on the way.' Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. And they told him, saying, 'Joseph is still alive, and he is governor over all the land of Egypt.' And Jacob's heart fainted, for he did not believe them. But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

Then Israel said, ‘It is enough. Joseph my son is still alive. I will go and see him before I die’” (Gen. 45:16–28).
Pharaoh, symbolizing God’s authority (or Satan in a negative sense), wholeheartedly agreed with Joseph to summon Jacob from Canaan. Pharaoh and Joseph, unified in purpose, reflect God’s promise to Christ: “Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession” (Ps. 2:8). The Lord says, “Sit at My right hand, till I make Your enemies Your footstool” (Ps. 110:1). Believers are called to leave everything behind, as Jesus promised: “Everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life” (Matt. 19:29). Paul considered his former gains worthless compared to Christ (Phil. 3:7–8). Christ, the High Priest, offers life—bread and wine—as Melchizedek (Gen. 14:18).
In the first half of Daniel’s 70th week, Christ urges Israel to flee Jerusalem when the “abomination of desolation” stands in the holy place (Matt. 24:15–18). Like the disciples sent to preach without provisions (Luke 9:1–3), the 144,000 from Israel will proclaim the Gospel, trusting Christ’s provision in the desert.

Genesis 46:28–34
“And he sent Judah before him to Joseph, to point out before him the way to Goshen. And they came to the land of Goshen. So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while. And Israel said to Joseph, ‘Now let me die, since I have seen your face, because you are still alive.’ Then Joseph said to his brothers and to his father’s household, ‘I will go up and tell Pharaoh, and say to him, “My brothers and my father’s household, who were in the land of Canaan, have come to me. And the men are shepherds, for their occupation has been to keep livestock; and they have brought their flocks, their herds, and all that they have.” So it shall be, when Pharaoh calls you and says, “What is your occupation?” that you shall say, “Your servants’ occupation has been with livestock from our youth even till now, both we and our fathers,” in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians’” (Gen. 46:28–34).
Egyptians disdained shepherds, who required higher, fertile land for grazing, unlike their reliance on the Nile for crop cultivation. Goshen, tied to “rain” and its blessings, was prime land in Egypt, likely an eastern plateau. Joseph’s story reflects the dispensation of grace, where salvation shifts from the Jewish nation to the Gentiles, primarily the ten tribes of Israel. Judah, sent ahead to Joseph, symbolizes the Gospel’s path: first to the Jews, then through them (e. g. , the twelve disciples and Paul) to the Gentiles, with Joseph (the ten tribes) as the primary recipient. Salvation detours from Judah to Joseph, uniting Jacob and Joseph in a tearful embrace, reflecting the Church’s oneness in Christ (Gal. 3:28).
The Book of Ephesians emphasizes this unity, portraying Christ as Head of the Church, seated above all names (Eph. 1:20–22; Heb. 1:4). Ephesians 4:3–6 calls it the “unity of the Spirit through the bond of peace,” an

attribute of the new covenant (Isa. 54:10). Christ, the Mediator and High Priest, unites Jews and Gentiles into one body (Eph. 4:4–6). Gentiles, once "uncircumcised heathens" and aliens from Israel's commonwealth, are now reconciled through Christ's blood (Eph. 2:11–12). The cross ended the law's enmity, making Jews and Gentiles one (Eph. 2:16–18). Through Christ, both access the Father by one Spirit, becoming fellow citizens in God's household (Eph. 2:19; Heb. 3:6). The new covenant unites all believers, fulfilling the oneness of the Church.

The Unity of Israel and the Church: Ezekiel 37 and Ephesians 2

Ezekiel 37, echoed by Paul in Ephesians 2, prophesies the unification of all Israel's tribes under one king: "They shall not be divided into two kingdoms anymore at all" (Ezek. 37:22). The two tribes (Judah and Benjamin) and the ten tribes will unite, no longer defiling themselves with idols. God will cleanse them, declaring, "They shall be My people, and I will be their God. My servant David will be king over them, and they shall all have one shepherd" (Ezek. 37:23–24). Paul draws on this imagery in Ephesians 2, emphasizing unity under one Shepherd, High Priest, or Head —Christ. In Ephesians, the focus is on Jews and Gentiles, while Ezekiel 37 highlights Judah and Joseph (Ephraim), uniting as one nation. Despite the Assyrian captivity, Joseph is not forgotten, and the two and ten tribes become one.

In Ephesians, "Gentiles" often represent the ten lost tribes of Israel, who readily accepted Christ. Ezekiel 37 applies to both the Church in the dispensation of grace and reborn Israel in the end times. Paul's New Testament writings unveil mysteries hidden in the Old Testament, not as a separate plan but as the fulfilment of God's salvation foretold in Ezekiel and elsewhere. Substituting "Joseph" for "Gentiles" in Ephesians or "Gentiles" for "Joseph" in Ezekiel reveals their parallel: the two and ten tribes unite at Christ's second coming, mirrored today in the Church's unity. Few Christians recognize this connection.

Judah, sent ahead to Joseph (Gen. 46:28), guides Jacob to him, symbolizing the Gospel's path: starting with the Jews, it reaches the ten tribes (Joseph). The Church, primarily from Joseph, not Gentiles broadly, is called to bear Christ's reproach outside Canaan (Heb. 13:13). Jacob, not called Israel until he meets Joseph and weeps, signifies Israel's rebirth when unbelief vanishes (Gen. 46:29–30). Jacob's statement, "Now let me die" (Gen. 46:30), reflects readiness, not desire, to die, as reborn Israel emerges at the end of Daniel's 70th week. Jacob was 130 when he saw Joseph and died content at 147, 17 years later.

Christ, the Great Shepherd, leads the Church, a nation of priests and shepherds (Rev. 5:10). While Christ is the foremost Shepherd, the Church, His body, shares this role, destined to teach and govern in the great tribulation and Millennium (Rev. 1:6). Romans 3:2 notes that the Jews were entrusted with God's Word to shepherd the Gentiles but failed, passing this role to the Church, which must rightly divide the Word (2 Tim. 2:15).

Genesis 47:1–4

"Then Joseph went and told Pharaoh, and said, 'My father and my brothers, their flocks and their herds and all that they possess, have come

from the land of Canaan; and indeed they are in the land of Goshen.' And he took five of his brothers and presented them to Pharaoh. Then Pharaoh said to his brothers, 'What is your occupation?' And they said to Pharaoh, 'Your servants are shepherds, both we and our fathers.' And they said to Pharaoh, 'We have come to dwell in the land, because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen'" Israel received a special, fertile land in Goshen, blessed both spiritually and materially. Though dispersed among the Gentiles, the two and ten tribes remain the most blessed, possessing "Goshen," where rain symbolizes God's provision. Today, nations with many shepherds (e. g. , the United Kingdom, New Zealand, Australia, South Africa, Northwest Europe) reflect this blessing, often tied to the ten tribes. Joseph presented five brothers to Pharaoh, the number 5 symbolizing the spiritual realities of the dispensation of grace. Paul notes that believers, once strangers to the covenants (Eph. 2:12), are now united with Joseph, receiving life through the bread he provides, akin to the five loaves and two fish multiplied by Christ (Mark 6:41). Melchizedek's bread and wine (Gen. 14:18) parallel Joseph's provision, symbolizing Christ's priestly role, not kingship, in this dispensation.

Genesis 47:5–12
"Then Pharaoh spoke to Joseph, saying, 'Your father and your brothers have come to you. The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock.' Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh. Pharaoh said to Jacob, 'How old are you?' And Jacob said to Pharaoh, 'The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.' So Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in their families"
The Gospel reached the Gentiles, specifically the "other sheep" of John 10:16, the ten tribes. Pharaoh, symbolizing divine authority, granted Israel the best land, least dependent on the Nile, where rain ensured prosperity. Joseph's men were ordained as shepherds, managing Pharaoh's livestock, reflecting the ten tribes' influence in global politics and economy. The two tribes (Jews) are often envied for their competitiveness and wealth, while the ten tribes, as Anglo-Saxon nations, share similar spiritual and material prosperity. Jacob's blessing of Pharaoh (Heb. 7:7) underscores his greater spiritual authority. At 130, Jacob described his life as "few and evil," a stranger in Canaan, promised but unclaimed (Gen. 15:13). The number

130, tied to Joseph and Levi (the 13th tribe), signifies the Church's hidden kingdom, greater than Israel's later revealed kingdom.
The number 130 recurs biblically. Adam was 130 when Seth was born, marking the first dispensation. After the flood, 130 years elapsed before the division of nations at Babel in Peleg's time, meaning "divide" (Gen. 10:25). Noah's ark prefigures Christ's death and resurrection, with the 130 years post-flood symbolizing the Church's dispensation until the Millennium. Jacob's 130 years reflect the Church's "pilgrimage" as strangers in a world that finds us awkward (1 Pet. 2:11). Time is suspended between Daniel's 69th and 70th weeks, with the prophetic clock paused since Christ's resurrection. Joshua's battle, where the sun stood still (Josh. 10:12–13), and Hezekiah's extra 10 degrees (40 minutes) of time (Isa. 38:8) symbolize this dispensation's timelessness. Moses' battle with Amalek (Ex. 17:8–13), supported by Aaron (high priest) and Hur (possibly "spirit," ruach), mirrors our ongoing spiritual battle, sustained by Christ and the Spirit.
Goshen, called Rameses ("son of the sun"), is the "best location" where rain and sun abound, symbolizing God's blessings. Joseph, providing bread, mirrors Melchizedek and Christ, sustaining the Church and Israel's remnant with bread and wine, embodying the new covenant's priesthood.

Genesis 47:13 - 28
There was no food in the land because the famine was so severe. The land of Egypt and the land of Canaan dried up from the famine. 14 Joseph collected all of the silver to be found in the land of Egypt and in the land of Canaan for the grain, which people came to buy, and he deposited it in Pharaoh's treasury. 15 The silver from the land of Egypt and from the land of Canaan had been spent, and all of the Egyptians came to Joseph and said, give us food. Why should we die before your eyes, just because the silver is gone? 16 Joseph said, give me your livestock, and I will give you food for your livestock if the silver is gone. 17 So they brought their livestock to Joseph, and Joseph gave them food Ffor the horses, flocks, cattle, and donkeys. He got them through that year with food in exchange for all of their livestock. 18 When that year was over, they came to him the next year and said to him, We can't hide from my master that the silver is spent and that we've given the livestock to my master. All that's left for my master is our corpses and our farmland. 19 Why should we die before your eyes, we and our farmland too? Buy us and our farms for food, and we and our farms will be under Pharaoh's control. Give us seed so that we can stay alive and not die, and so that our farmland won't become unproductive. 20 So Joseph bought all of Egypt's farmland for Pharaoh because every Egyptian sold his field when the famine worsened. So the land became Pharaoh's. 21 and Joseph reduced the people to servitude, from one end of Egypt to the other. 22 However, he didn't buy the farmland of the priests because Pharaoh allowed the priests a subsidy, and they were able to eat from the subsidy Pharaoh gave them. Therefore, they didn't have to sell their farmland. 23 Joseph said to the people, since I've now purchased you and your farmland for Pharaoh, here's seed for you. Plant the seed on the land. 24 When the crop comes in, you must

give one-fifth to Pharaoh. You may keep four-fifths for yourselves, for planting fields, and for feeding yourselves, those in your households, and your children. 25 The people said, you've saved our lives. If you wish, we will be Pharaoh's slaves. 26 So Joseph made a law that still exists today: Pharaoh receives one-fifth from Egypt's farmland. Only the priests' farmland didn't become Pharaoh's. 27 Israel lived in the land of Egypt, in the land of Goshen. They settled in it, had many children, and became numerous. 28 After Jacob had lived in the land of Egypt for 17 years, and after he had lived a total of 147 years, Israel's death approached.

Joseph, Egypt, and the Church: A Typology of Grace

We delve on Joseph story (Genesis 47–50) as a "type" (symbolic preview) for the Church's era of grace—God's kindness after Jesus' resurrection. It contrasts with Israel's later slavery (Exodus), showing a shift: Church gets blessings now; Israel gets redemption later. Egypt = the world system under false "pharaohs" (worldly powers). Let's break it down.

The Famine Setup (Genesis 47)

- Story Recap: Big famine hits Egypt and Canaan for 7 years. Pharaoh owns everything through Joseph (wise ruler). Egyptians lose money, animals, land, and freedom—enslaved but fed (pay 20% tax). Israel (Jacob's family) thrives free in Goshen (safe zone), growing strong.
- Reversal in Exodus 1: New Pharaoh enslaves Israel—turns blessing to curse under the law.
- Typology:
    - Genesis = Church's "grace age": Free blessings in a hostile world (like Goshen amid famine).
    - Exodus = Israel's "law age": Bondage needing rescue (foreshadows future tribulation).
- Egyptians = world enslaved to "Pharaoh" (worldly growth without God, like empty progress). Israel = Church, exempt and fruitful.

The 7-Year Famine and Church History

- First 2 years detailed; last 5 implied = 2,000 years of grace (from Jesus' resurrection to end of Daniel's 70th week/tribulation).
- Bible skips full details (God's "mystery" revealed post-resurrection—Eph. 3). Hints in:
    - Genesis end chapters.
    - Revelation 2–3 (7 church letters = 7 eras of Church history, from pure to "fake" churches).
    - Like Israel's ups/downs (e.g., Ezra's reforms = Luther's Reformation).
- Focus Shift: God "hides" from rejectors, builds Church (Gal. 6:14). Preserves key nations (Israel, etc.) for end times. Evangelism glorifies Jesus, not just saves souls (2 Cor. 5:14).
- Post-rapture: Back to Israel in tribulation; Gentiles sidelined.

Joseph's Story as Church Preview

- Jacob's Blessings (Genesis 49): Given in Egypt (not promised land) = grace era blessings for 10 lost tribes (Assyrian captives, now like Gentiles who accepted Christ—e.g., Anglo-Saxon nations).

    - Example: Zebulun ("haven of the sea," Gen. 49:13)—not literal in Old Testament (inland land, Josh. 19:10–16). Future: By sea in Millennium (Ezek. 48:26). Today? Maybe Holland (seafaring, windmills = Hebrew wordplay: hook-home-movement).
- Joseph vs. Judah:
    - Joseph = Church's "hidden kingdom" (true firstborn, exalted now).
    - Judah = Israel's future visible kingdom (Millennium, Gen. 49:10).
- World (Egypt) grows in size/knowledge but not depth—like leaven puffing up without substance.

Key Numbers and Their Symbolism

Numbers in the story preview spiritual truths.

Here's a quick table:

Number	Bible Tie-In	Meaning/Typology
110	Joseph & Joshua's age at death (Gen. 50:26; Josh. 24:29)	"Hidden kingdom" between God's full reveal (10 = completeness) and Christ's kingdom (12 = government). Links Genesis (grace start) to Joshua (second coming preview).
2/5 (20%)	Egypt's tax to Pharaoh; 2 years famine detailed	Grace era: 2 = witness/division; 5 = grace/unseen eternal (2 Cor. 4:18). Israel gets free food = Church prosperity.
17	Jacob's years in Egypt; dies at 147 (Gen. 47:28)	Resurrection/new life. Key events on Nisan 17: Noah's ark rests (Gen. 8:4), Red Sea crossing (Ex. 14), Haman hanged (Esth. 7:10). Rapture? Maybe then—starts 6th dispensation.
147	Jacob's age (49×3 or $7^2 \times 3$)	Promised rest: 7 = rest/Sabbath; 3 = God's promises; 49 = Jubilee freedom.
130	Earlier link to Ephraim (13th "tribe")	Hidden Christ kingdom.
13	Haman's decree day (Esth. 3:12)	Rebellion (vs. 10=law). Overturned after 3-day fast (Esther risks all, Esth. 4:16)—victory on 17th. Like Genesis 1:3rd day (dry land = new creation).

- Joseph's Sons: Manasseh (2 tribes/Jews, under grace not law); Ephraim (10 tribes, fruitful among Gentiles).
- Priests Exempt: Egyptian priests free = Church as "kingdom of priests" (Rev. 5:10; Gal. 5:1).
- Modern Echoes: 10 tribes prospered (e.g., UK/Australia as sea powers, colonizing like Egypt). 2 tribes scattered till 1948. Paul fled to NW Europe (Britain?); Huguenots to America/S. Africa for faith freedom.

Jacob's Death: Resurrection Type

- Jacob in Egypt 17 years, dies at 147 = grace/rest theme.

- Ties to Esther: Jews saved from death (Haman = enemy defeated). Esther's "If I perish, I perish!" on day 3 = Jesus' resurrection.
- Overall: Famine ends in victory/new life, like Church raptured to glory.

Joseph's Egypt story hides the Church's "golden age" of grace—free, fruitful amid a enslaved world. Numbers and blessings point to lost tribes as key players today. After 2,000 years, it flips: Israel redeemed, world judged. It's God's patient plan: Grace now for believers; justice later for all. Faith keeps you in the "Goshen" of blessing!

The narrative of Genesis 47 details the first two years of Egypt’s great famine, also affecting Canaan. Pharaoh, through Joseph, gained ownership of Egypt, enslaving its people while the nation prospered. Israel, settled in Goshen, multiplied and grew mighty, contrasting with the Egyptians’ increasing poverty. Later, in Exodus 1, Israel becomes enslaved under a Pharaoh who did not favour them, reversing their fortunes. Typologically, Genesis portrays the Church’s blessings in the dispensation of grace, while Exodus depicts Israel under the curse of the law, needing redemption. In Goshen, Israel enjoyed freedom and abundance, while Egyptians were enslaved to Joseph (a type of Israel/Christ). Genesis and Exodus differ profoundly: Genesis prophetically outlines the Church’s history, while Exodus illustrates Israel’s bondage under the law.
Genesis’ later chapters emphasize God’s mystery—the Church’s story. The two years of famine, followed by five more, symbolize the 2,000 years of the dispensation of grace, from Christ’s resurrection to Israel’s acceptance of Him at the end of Daniel’s 70th week. The Bible lacks a detailed history of this period, but typologically, Genesis’ closing chapters and other prophetic books, like Revelation’s seven letters to the churches (Rev. 2–3), provide insight. These letters outline seven periods of Church history, including “so-called” churches not truly born again, mirroring Israel’s Old Testament history with its blemishes. Just as Israel experienced reformation under Ezra, the Church saw reformation through figures like Luther, reflected in Revelation’s letters.
No clear biblical timeline details this 2,000-year wait, but Genesis hints at it. The two tribes (Judah and Benjamin) are set aside, while the ten tribes, lost in the Assyrian captivity, embraced Christ’s message. When Paul mentions “Gentiles,” he primarily refers to the ten tribes, then other nations (Rom. 11:11–13). God hides Himself from a world that rejects Christ, focusing on the Church (Gal. 6:14). His concern is preserving key nations (e. g. , Israel, Philistines) for His plan, ensuring those who seek Him find Him (Eph. 4:11–12). Evangelism glorifies Christ, not primarily benefiting sinners (2 Cor. 5:14). The Old Testament’s history of Israel embeds truths about the Church’s dispensation, revealed after Christ’s resurrection. Post-rapture, Daniel’s 70th week resumes Israel’s history, with little focus on Gentiles.

Joseph’s Story and the Church
Joseph’s narrative is rich with typological references to the Church. Jacob’s

blessings to his sons in Genesis 49, given outside Canaan where Joseph ruled, reflect the dispensation of grace, not Israel's millennial blessings. These blessings target the ten tribes among the Gentiles. For example, Zebulun's blessing—"Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall be at Sidon" (Gen. 49:13)—did not apply during the Judges or Kings, as Zebulun's land was inland (Josh. 19:10–16). In the Millennium, Ezekiel 48:26 places Zebulun by the Mediterranean, but today, this prophecy may point to Holland, a seafaring nation. The Hebrew Zebulun (from zain [hook], beith [home], lamed [movement]) may evoke Holland's windmills and maritime trade from Rotterdam. Genesis' closing chapters thus depict the ten lost tribes among the Gentiles, blessed despite being deemed "heathen" by Jews. Joseph, the true firstborn, represents the Church's hidden kingdom, while Judah symbolizes the millennial kingdom (Gen. 49:10). In Genesis 47, Egypt's enslavement to Pharaoh reflects the world's subjugation, with Pharaoh (possibly from Phar, meaning fruitfulness) symbolizing worldly principles like growth and instinct, akin to modern notions of economic progress. The world expands in knowledge but not spiritual substance, like leaven increasing in size but not mass.

Numbers and Typology

Joseph and Joshua both died at 110 (Gen. 50:26; Josh. 24:29, 32), linking Genesis and Joshua. The number 11 signifies the hidden kingdom between God's revelation (10) and Christ's revealed kingdom (12). Joshua's narrative foreshadows Christ's second coming, with each chapter offering diverse messages. Egypt's people lost money, livestock, land, and freedom, becoming slaves to Pharaoh, who took one-fifth (2/10) of their produce (Gen. 47:24). The numbers 2 and 5 reflect the dispensation of grace. Israel, however, received free provisions, mirroring Christian nations' prosperity post-Christ's resurrection, particularly the ten tribes (Anglo-Saxon nations like the UK, New Zealand, Australia). These nations, often maritime powers, claimed colonies, sometimes enslaving others, reflecting Egypt's dynamic.

The Jewish nation (two tribes), scattered without a homeland until post-World War II, contrasts with the ten tribes' prosperity in Northwest Europe and beyond. Paul's flight to Northwest Europe after prison (traditionally linked to Britain) parallels the Huguenots' migration for religious freedom to places like South Africa and North America. In Genesis 47:21, the KJV's "he removed them to cities" is less accurate than the NIV's "Joseph reduced the people to servitude," reflecting global subjugation to Anglo-Saxon nations during the "dark ages." Egyptian priests, exempt from slavery, parallel the Church, a kingdom of priests free in Christ (Rev. 5:10; Gal. 5:1). The number 5 signifies eternal, unseen realities, contrasting with the visible, temporary 4 (2 Cor. 4:18). Abraham's name change (Gen. 17:5) and Manasseh (linked to nun [50]) reflect this spiritual dimension. Manasseh represents the two tribes, Ephraim the ten, with believers under grace (not law) as part of the new covenant (Josh. 18:30).

Israel's Growth and the Church

Jacob's Death and the Resurrection: A Typology of Grace

Jacob lived in Egypt for 17 years, dying at 147 (Gen. 47:28). The number 147 (49 × 3 or 7^2 × 3) symbolizes the promised rest, with 3 representing God's promises and 7 signifying rest. The number 130, previously discussed, denotes Ephraim, the 13th tribe, or Christ's hidden kingdom. The number 17 signifies resurrection and new life, as seen in key biblical events on the 17th of Nisan: Noah's ark settling on Ararat (Gen. 8:4), Abraham entering Canaan, Israel crossing the Red Sea (Ex. 14), and Haman's execution (Esth. 7:10). The rapture, marking the sixth dispensation, may also occur on the 17th of Nisan. In Esther, Haman's decree against the Jews on the 13th of Nisan was overturned after a three-day fast, with Esther risking her life on the third day, saying, "If I perish, I perish!" (Esth. 4:16). On the 17th, Haman was hanged, symbolizing victory over the enemy and new life for Israel. The third day of Genesis 1, when dry land appeared, may align with the 17th of the first month, reinforcing the theme of new creation.

Genesis 47:29–31
"When the time drew near that Israel must die, he called his son Joseph and said to him, 'Now if I have found favour in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place.' And he said, 'I will do as you have said.' Then he said, 'Swear to me.' And he swore to him. So Israel bowed himself on the top of his staff" (Gen. 47:29–31).
Some translations render Genesis 47:31 as Israel bowing "on the head of the bed," but the correct reading, supported by Hebrews 11:21, is "on the top of his staff." The staff symbolizes resurrection, with its "top" representing those first resurrected. Genesis' final chapters depict the dispensation of grace and the new covenant's entry. Hebrews 11 encourages studying Old Testament figures, whose faith foreshadows our time. Jacob's blessings (Gen. 48–49) reflect the Church's waiting period, not solely Christ's second coming. Jacob's crossed hands when blessing Ephraim over Manasseh (Gen. 48:14) signify the new covenant's precedence, despite Joseph's objection, highlighting its significance for our dispensation.

Genesis 48:1–2
"Now it came to pass after these things that Joseph was told, 'Indeed your father is sick'; and he took with him his two sons, Manasseh and Ephraim. When Jacob was told, 'Your son Joseph is coming to you,' Israel strengthened himself and sat up on the bed"
On his deathbed, Jacob blessed Joseph's sons, Ephraim and Manasseh, deliberately placing his right hand on Ephraim, the younger, to signify his preeminence (Gen. 48:14). This act emphasizes the Church's priority in the new covenant. Jacob insisted his remains be buried in Canaan, not Egypt, reflecting trust in the resurrection (Gen. 47:30). Unlike Abraham and Isaac's promises tied to Canaan, Jacob's blessings target Israel outside Canaan, prefiguring the Church's heavenly inheritance (Heb. 11:16). Hebrews mentions "better" things 13 times, underscoring the

Church’s superior blessings in heaven, not on earth. Jacob’s death symbolizes the end of natural Israel under the old covenant, with blessings transferred to the remnant—first to Joseph’s sons (the Church), then to Jacob’s other sons (reborn Israel).
The prophets warned that the ten tribes would vanish in the Assyrian captivity and the two tribes in the Egyptian exile (e. g. , Deut. 28:68). Israel’s “death” as a nation, not its people, leaves a remnant. Many Christians assume Israel’s promises are fully absorbed by the Church, misinterpreting Psalms and prophetic blessings as exclusively for the Church and curses for Israel. However, Jacob’s death marks the old covenant’s end, with new covenant blessings first for the Church (Ephraim and Manasseh) and then reborn Israel in the great tribulation. Genesis 48’s blessings are for the Church’s dispensation, not solely the Millennium, applying to those from the twelve tribes who believe in Christ (Gen. 49).
Paul’s Mission and the Gospel’s Path

Jacob blesses Ephraim and Manasseh (Genesis 48)

- Adoption Twist: Jacob adopts Joseph's sons (Ephraim, younger; Manasseh, older) as his own, equal to his firstborns Reuben and Simeon (Gen. 48:5). This creates a 13th "tribe"—the Church—appearing after Jacob's death (like after Christ's).
    - Bible lists of 12 tribes often skip one (e.g., Levi, Simeon, or Ephraim), leaving room for the Church as the "missing" piece that unites all.
- Double Blessing:
    - Gen. 48: Spiritual focus—Church's heavenly blessings (new covenant).
    - Gen. 49: Natural Israel—history under grace, leading to end-times repentance.
- Crossed Hands (Gen. 48:14–19): Jacob puts right hand (greater blessing) on younger Ephraim over Manasseh, reversing birth order.
    - Pattern: God favours "youngers" (Isaac over Ishmael, Jacob over Esau, David over brothers)—shows faith over tradition.
    - Church = "younger" (after Israel) but gets firstborn rights (Heb. 12:23). Old Testament saints foresaw this mystery (1 Pet. 1:10–11; Acts 2:34).
- Jacob's Faith: He says, "I know, my son, I know" (Gen. 48:19)—trusting God's bigger plan, like prophets glimpsing the Church.
-

Ephraim vs. Manasseh: Who Represents What?
Jacob blesses both but elevates Ephraim, "His younger brother shall be

Jacob’s dialogue with Joseph mirrors the Book of Acts, where the Jewish nation “died” post-Christ’s resurrection, and salvation reached the ten tribes (Acts 13:46). The Jews knew the ten tribes’ locations, as implied in Acts. Paul’s final journey to Jerusalem (Acts 20–21) reflects this shift. Despite warnings from Ephesian Christians and others at Tyre and Philip’s house, Paul insisted on going, saying, “I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). In Jerusalem, he paid for sacrifices to fulfil a Nazarite vow (Num. 6),

aiming to appease Jewish Christians, despite condemning legalism in Galatians. Recognized by Jews from Ephesus, Paul was seized, rescued by a Roman commander, and addressed the crowd about his Damascus conversion (Acts 22). Claiming Roman citizenship, he avoided flogging and sparked a debate between Pharisees and Sadducees over the resurrection, allowing his escape to Rome (Acts 23:6–11).
In 2 Timothy 4:6–8, Paul writes, “I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.” The Greek analusis (“departure”) in verse 6 means “release” or “untying,” not literal death, as some translations suggest (e. g. , “the time of my release has arrived”). Paul was not facing the lion’s den but expected freedom, as he was rescued from the “lion’s mouth” (2 Tim. 4:17). He requested Mark, his cloak, and parchments, indicating plans to travel further, not die (2 Tim. 4:11–13). His mission, from Damascus to Rome, spread the Gospel from Jews to Gentiles, particularly the ten tribes. Paul planned to visit Spain (Rom. 15:24), likely Iberia, named after Eber, where Hebrews settled, possibly during Moses’ time, rejecting the law to live freely.
The Galatians, addressed in Paul’s letter, were Gentiles, possibly Gauls, who settled in Asia Minor and Northwest France (ancient Gallia). Paul’s letter to the Galatians targets a broad region, likely the ten tribes in Northwest Europe. When Jacob died, symbolizing the Jewish nation’s “death” post-Christ, salvation reached Joseph (the ten tribes). Paul’s confrontation with High Priest Ananias, who struck him unlawfully (Acts 23:2–3), reflects Israel’s spiritual demise, as Ananias was assassinated in 66 CE (per Josephus). Paul’s journey to Rome and beyond mirrors the Gospel’s path from Jews to the ten tribes, fulfilling Genesis’ typology.

Genesis 48:3 - 6
Jacob said to Joseph, God Almighty appeared to me in Luz in the land of Canaan. He blessed me 4 and said to me, ‘I am about to give you many children, to increase your numbers, and to make you a large group of peoples. I will give this land to your descendants following you as an enduring possession.’ 5 Now, your two sons born to you in the land of Egypt before I arrived in Egypt are my own. Ephraim and Manasseh are just like Reuben and Simeon to me. 6 Your family who is born to you after them are yours, but their inheritance will be determined under their brothers’ names.

Jacob, Luz, and the Blessings of Ephraim and Manasseh
Jacob recounted his experience at Luz (Bethel) not due to old age but to emphasize its significance for Ephraim and Manasseh, whose names connect to Luz. At Luz, Jacob, struck on the hip by the Angel (Jehovah), was renamed Israel (Gen. 32:28). The promises given there—“Your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and to the south, and in you and in

your seed all the families of the earth shall be blessed” (Gen. 28:14)—are transmitted to Joseph’s two sons. Unlike Abraham and Isaac’s earthly blessings tied to Canaan, Jacob’s blessings to Ephraim and Manasseh reflect a heavenly inheritance, set against his Luz encounter.
Luz, meaning “detour” or “turning aside” (also called Bethel, “house of God”), symbolizes God’s detour in salvation history. Salvation did not end with the Jewish nation but extended to the Gentiles, particularly the ten tribes of Israel, and then the world. By Christ’s time, the ten tribes were considered Gentiles, and after the Jewish nation’s rejection of Christ, they too were deemed a “heathen nation” post-70 CE exile. God led Israel on a detour after crossing the Red Sea, avoiding the direct Philistine route to prevent their return to Egypt (Ex. 13:17). The Philistines represent the Jewish nation clinging to the law post-Christ, embodying legalism. Abraham, during a famine, went to Egypt, nearly losing Sarah (Gen. 12:10–20), prefiguring believers fleeing to Egypt (Petra) in the end times before returning to Canaan. Isaac, facing famine, dwelt with the Philistines (Abimelech, symbolizing the law) but did not enter Egypt (Gen. 26), reflecting the new covenant’s freedom from legalism post-Christ’s resurrection. The law, epitomized by Abimelech and the Philistines, is the Church’s greatest enemy. Israel avoided Philistine territory to escape re-enslavement to the law (Ex. 13:17). In Acts, Paul battled not pagans but hypocritical Jews pushing Christians back to the law, luring them to “Philistine” bondage. Like Samson, who slew Philistines with a donkey’s jawbone (Judg. 15:15), believers must use the spoken Word of God to resist legalism.
Jacob’s flight from Esau to Luz, where God blessed him (Gen. 28), mirrors this detour, with his 20 years at Laban’s house (Gen. 31:41) prefiguring the dispensation of grace. His two wives, Leah (ten tribes) and Rachel (two tribes), parallel Joseph’s two sons. Jacob intended to marry Rachel but received Leah, symbolizing salvation’s shift from the two tribes to the ten. Jacob declared Ephraim and Manasseh as his own, akin to Reuben and Simeon (Gen. 48:5), transmitting Luz’s blessings to them. With 12 sons plus Ephraim and Manasseh, Jacob’s 13th tribe (Ephraim) signifies the Church’s firstborn rights in the new covenant. Genesis 48 and 49 emphasize this dispensation, with Ephraim and Manasseh’s blessings prioritized over the other tribes.

Genesis 48:7–13
“And when I came from Paddan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem). Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. And Israel said to Joseph, ‘I had not thought to see your face; but in fact, God has also shown me your offspring!’ So Joseph brought them from beside his knees, and he bowed down with his face to the ground. And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought them near him”

Paddan-aram (“plain of Aram/Syria”) is where Jacob served Laban. Rachel’s death en route to Ephrath (Bethlehem) symbolizes the Jewish nation’s “death” under the law at Christ’s first coming (Matt. 2:18). Benjamin, born at Rachel’s death, represents the remnant (the Church). Herod’s slaughter of Bethlehem’s children under two years old (Matt. 2:16) reflects the Jewish nation’s spiritual death over 2,000 years, as prophesied in Jeremiah 31:15: “A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refusing to be comforted, because they are no more.” Ramah (“high place”), not near Bethlehem, symbolizes the Church’s heavenly position (Eph. 2:6). Jeremiah 31:16–20 promises a remnant’s return: “Your children shall come back to their own border… Is Ephraim My dear son?… I will surely have mercy on him.” Rachel (two tribes) repents first, followed by Leah (ten tribes), with Ephraim’s remorse reflecting the Church’s faith.
Ephraim (“doubly fruitful”) and Ephrathah (“place of fruitfulness”) connect to Bethlehem (“house of bread”), where Christ, the bread of life, was born. Abraham, Isaac, and Jacob went to Egypt for bread, where Joseph (both Jacob’s son and Mary’s husband) provided it, symbolizing Christ’s provision. The Jewish nation’s “death” post-resurrection, as seen in Acts, allowed salvation to reach the ten tribes. Paul’s journey to Jerusalem (Acts 20–23), despite warnings, reflects this shift. His payment for Nazarite vows (Num. 6) aimed to appease Jewish Christians, but his arrest and defense in Jerusalem, proclaiming the resurrection, led to Rome, symbolizing the Gospel’s detour to the Gentiles, particularly the ten tribes in places like Spain (Iberia, linked to Eber).

Genesis 48:14 - 19
14 But Israel put out his right hand and placed it on the head of Ephraim, the younger one, and his left hand on Manasseh’s head, crossing his hands because Manasseh was the oldest son. 15 He blessed them and said, may the God before whom my father’s Abraham and Isaac walked, may the God who was my shepherd from the beginning until this day, 16 may the divine messenger who protected me from all harm, bless the young men. Through them may my name be kept alive and the names of my father’s Abraham and Isaac. And let them grow into a multitude in the midst of the earth. 17 When Joseph saw that his father had placed his right hand on Ephraim’s head, he was upset and grasped his father’s hand to move it from Ephraim’s head to Manasseh’s head. 18 Joseph said to his father, No, my father! This is the oldest son. Put your right hand on his head. 19 But his father refused and said, I know, my son, I know. He’ll become a people too, and he’ll also be great. But his younger brother will be greater than he will, and his descendants will become many nations.

Jacob’s Blessings and the Church as the 13th Tribe: A Simple Guide
Jacob's deathbed blessings in Genesis 48–49 use his grandsons (Ephraim and Manasseh) as symbols ("types") for God's plan: The Church emerges as a "13th tribe" after Jesus' death and resurrection, blending Jews and Gentiles into one spiritual family. This previews how the Church gets

"firstborn" blessings now, while Israel gets future restoration. Let's break it down.
Jacob's crossed-hand blessing flips expectations—Church (13th tribe, Ephraim-type) gets the big spiritual upgrade now, uniting everyone in Christ. Israel (Manasseh-type) waits for restoration, but God's plan weaves them together like an olive tree. Faith, not birth order, wins the double portion. It's grace for all who believe!

In Genesis 48, Jacob blesses Joseph’s two sons, Ephraim and Manasseh, noting their distinct roles, but in Genesis 49, when blessing his 12 sons, he makes no distinction between them. On his deathbed, Jacob adopts Ephraim and Manasseh as his own, equating them with Reuben and Simeon (Gen. 48:5). This introduces a 13th son, emerging after Jacob’s death, symbolizing the Church’s appearance after Christ’s death and resurrection. Whenever Scripture lists the 12 tribes of Israel, one tribe is often omitted, leaving 12, with the missing tribe (e. g. , Simeon, Levi, or Ephraim) typifying the Church, the 13th tribe that unites all Israel.
In Genesis 48, Ephraim is not explicitly blessed as the firstborn, but in Genesis 49:22–26, Jacob declares Joseph’s preeminence, granting him the firstborn rights among the tribes. Joseph’s sons are blessed twice: Genesis 48 emphasizes the Church’s spiritual blessings, while Genesis 49 addresses natural Israel’s history during the dispensation of grace and their eventual repentance. Jacob’s blessings focus on the Church, with a spiritual, not literal, message, as literal fulfilment for each tribe is difficult to trace.
Jacob deliberately crossed his arms, placing his right hand on Ephraim, the younger, over Manasseh, recognizing the reversal of firstborn rights (Gen. 48:14). This mirrors family tradition: Abraham and Isaac, younger sons, were favoured, as was Jacob over Esau. Though Israel preceded the Church, the Church, as the “younger,” receives the new covenant’s firstborn rights (Heb. 12:23). Hebrews 11:20–21 echoes this: “By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.” The younger’s preference reflects faith in God’s plan, known to Old Testament prophets despite the mystery of the Church (1 Pet. 1:10–11). David foresaw Israel’s unbelief and Christ’s heavenly reign (Acts 1:16; 2:34). Jacob’s repeated “I know, my son, I know” (Gen. 48:19) emphasizes his faith in the dual blessing of the Church’s dispensation.
Jacob blesses both sons as his own (Gen. 48:16), but in verses 17–19, he prioritizes Ephraim, stating, “His younger brother shall be greater than he, and his descendants shall become a multitude of nations” (Gen. 48:19, Darby). Manasseh, the elder, represents the two tribes of Israel (Judah and Benjamin), while Ephraim symbolizes the ten tribes, with Levi or Ephraim as the 13th tribe, typifying the Church. These blessings are spiritual, not easily verifiable historically, and likely await fulfilment before the Millennium. Today, some associate Ephraim with the United Kingdom and Manasseh with America, though historical dominance (e. g. , Britain’s past global rule) varies. The spiritual significance outweighs literal fulfilment,

as Ephraim’s blessings represent the Church’s calling, including Jews who accept Christ as the 13th tribe.
The name Manasseh is a variant of Moses in Hebrew. In Judges 18:30, “Jonathan son of Gershom, son of Moses” is sometimes rendered “Manasseh” due to a scribal variant involving the letter nun (נ). Moses (מֹשֶׁה) becomes Manasseh (מְנַשֶּׁה) with the suspended nun, suggesting a link to the two tribes adhering to the law of Moses, unlike the ten tribes. Jacob’s prophecy that Ephraim’s descendants will be a “multitude of nations” points to the Church’s global reach.

Romans 11: The Church and Israel’s Remnant
Romans 11 clarifies this typology. Paul asks if God has rejected the Jews, affirming they are not forsaken, as he, a Jew, is part of the remnant (Rom. 11:1). Like Elijah’s 7,000 faithful (1 Kings 19:18), the Church is today’s global remnant, primarily from the ten tribes. Paul calls the Jews “Israel” (Rom. 11:7), who sought righteousness but failed, while the ten tribes, unconcerned with righteousness, received it through faith. The Jews became lo-ammi (“not My people,” Hos. 1:9) due to unbelief, but a remnant persists. Their transgression led to salvation for the Gentiles, provoking Israel to jealousy (Rom. 11:11). The “Gentiles” here primarily refer to the ten tribes, considered “not a nation” (lo-ammi) post-Assyrian captivity, not the Church, which is ammi (“My people,” Hos. 2:23; Rom. 9:25). Isaiah 65:1 confirms this: “I was found by those who did not seek Me… I said, ‘Here I am, here I am,’ to a nation that was not called by My name.” The ten tribes, not seeking God, found Him, unlike the Jews.
The Jews’ fall enriched the Gentiles, and their “fullness” (belief at Daniel’s 70th week) will bring greater riches (Rom. 11:12). Paul’s olive tree analogy illustrates this: unbelieving Jewish branches are cut off, while wild olive shoots (ten tribes) are grafted into the fruit-bearing tree (Judah, from which Christ came). Believing Jews remain, and Gentiles, once fruitless, share Israel’s promises through faith (Rom. 11:17–24). The ten tribes, deemed Gentiles since the Assyrian captivity, receive the blessings originally for the two tribes. At the end of Daniel’s 70th week, the Jews will repent, rejoining the olive tree as believers.

The Fullness of the Gentiles and the Church’s Heavenly Inheritance
Romans 11:25 states, “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” Paul explains that the Jewish nation’s unbelief has caused partial hardening, except for a believing remnant, until the “fullness of the Gentiles” is complete. In Greek, “fullness” (plērōma) parallels the Hebrew melo in Genesis 48:19: “His younger brother shall be greater than he, and his offspring shall become a fullness of nations” (ESV). The New Testament clarifies this as the Church, not the Jewish nation’s fullness, which occurs at the end of Daniel’s 70th week when they accept Christ (Dan. 9:27).
The “fullness of the Gentiles” (Rom. 11:25) is not Daniel’s 70th week, which focuses on Jerusalem and the Jewish nation (Dan. 9:24). Romans 11:12 contrasts the Jews’ transgression, enriching the Gentiles, with their

“fullness,” when the two tribes accept Christ. The “fullness of the Gentiles” is the Church’s completion at the rapture, before the Jews’ repentance. The Church, perfect in Christ (Col. 2:10), is not termed “fullness” but is implied in Genesis 48’s “fullness of nations,” distinct from the “heathen nations” of Daniel’s 70th week. The Church, primarily from the ten tribes, precedes the Jewish nation’s fullness, as believers from both Gentiles and Jews form the Church, contrasted with the hardened Jews (Rom. 11:7).
In Romans, Paul introduces the mystery of the Church (Rom. 11:25; 16:25), fully unfolded in Ephesians (Eph. 3:3–6). The Jewish hardening persists until the Church’s rapture, marking the Gentiles’ fullness. Ephraim, shadowing the Church, embodies this “fullness of nations” (Gen. 48:19), surpassing Manasseh (the two tribes). The Church, uniting Jews and Gentiles in Christ (Eph. 2:14), exceeds the blessings of Abraham and Isaac, with a heavenly calling.

Genesis 48:20–22
“So he blessed them that day, saying, ‘By you Israel will bless, saying, “May God make you like Ephraim and Manasseh.” ’ And thus he put Ephraim before Manasseh. Then Israel said to Joseph, ‘Behold, I am dying, but God will be with you and bring you back to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took from the Amorites with my sword and bow’”
Jacob prioritizes Ephraim over Manasseh, the natural firstborn, granting Joseph a double portion, symbolizing the Church’s firstborn rights. The “portion” Jacob took from the Amorites (Gen. 33:19) is not ordinary land but a heavenly inheritance, as Hebrews 11:13 and Acts 7:5 note the patriarchs had no earthly possession. This land, bought at Shechem for 100 pieces of silver (Gen. 33:17–20), signifies the Church’s spiritual inheritance. Succoth (“booths”) reflects the Church’s nomadic state, awaiting a heavenly home (Heb. 11:16). The number 100 (10 × 10) symbolizes fulfilled promises through faith in God’s Word.
Jacob’s altar at Shechem, named “Mighty is the God of Israel,” parallels the Church’s altar (Heb. 13:10), proclaiming God to non-Israelites, like Ruth’s declaration (Ruth 1:16). The Amorites (amar, “to speak”) represent Satan’s deceptive forces, overcome by standing firm in faith (Gal. 5:1; 1:4). The Church’s heavenly place, now occupied by Satan, will be reclaimed at the rapture, when Satan descends to unleash fury on Israel (Rev. 12:12).
Shechem, in Paddan-Aram (Syria/Mesopotamia), connects to Abraham’s origins in Ur and the ten tribes’ Assyrian captivity. The Church, primarily from the ten tribes, shares this Syrian root, as Jacob’s family formed there (Gen. 29–30). Shechem symbolizes the Church’s dispensation, with its heavenly promises, not Canaan’s literal land (Eph. 1:3). Joshua 24:32 records Joseph’s bones buried at Shechem, reinforcing the Church’s heavenly position. The covenant renewal at Shechem (Josh. 24) transforms the old covenant into the new, with the Church as the first beneficiary, echoed in Deuteronomy’s second giving of the law (Deut. 29–30).

Genesis 49:1 - 4
Jacob summoned his sons and said; gather around so that I can tell you what will happen to you in the coming days. 2 Assemble yourselves and listen, sons of Jacob; listen to Israel your father. 3 Reuben, you are my oldest son, my strength and my first contender, superior in status and superior in might. 4 As wild as the waters, you won't endure, for you went up to your father's bed, you went up and violated my couch.

These build on the typology, showing the Church (from 10 tribes) as fruitful remnant amid opposition.

Reuben: The Firstborn and Christ
Reuben, Jacob's eldest son, is a type of Christ. His name, from Hebrew re'u ("see") and ben ("son"), translates to "see a son," echoing God's declaration: "This is My beloved Son, in whom I am well pleased. Hear Him!" (Matt. 17:5). Christ, born of Mary through the Holy Spirit, is God's Firstborn, not through Joseph, His legal father (Matt. 1:18–25). Jacob's blessing to Reuben—"You are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power" (Gen. 49:3)—applies to Christ's earthly ministry. However, Genesis 49:4 states, "Unstable as water, you shall not excel, because you went up to your father's bed, then defiled it—he went up to my couch!" This portrays Christ as the Word of God, like water descending from heaven (John 1:14), yet not excelling in His earthly life due to His death at Calvary. The risen Christ, like Joseph who received the firstborn right over Reuben, excels as the Church's head (Heb. 1:4).
Reuben's act of defiling Jacob's bed (Gen. 35:22) symbolizes Christ claiming divinity as the Son of God (John 10:30–33), aligning Himself with the Father, yet humbling Himself through death (Phil. 2:8). Hosea 11:1 —"Out of Egypt I called My son"—refers to Israel, but typologically to Christ (Matt. 2:15). Israel, led by Joshua across the Jordan, embodies the Word of God entrusted to them (Rom. 3:2), but they failed to excel, unlike the Church, the true firstborn (Heb. 12:23). Reuben's attempt to save Joseph (Gen. 37:21–22) foreshadows the Church's promises, transferred to Ephraim, the 13th tribe, representing the Church's firstborn rights.

Tribe/Son	Key Imagery (Gen. 49)	Typology for Church
Zebulun	Dwells by sea; haven for ships; border at Sidon (v. 13)	Unfulfilled literally (inland in Josh. 19:10–16); = Gospel's sea journeys (Acts 27–28). 10 tribes as maritime powers (e.g., Britain/Netherlands?); Church's global outreach.
Issachar	Strong donkey between burdens; bows to bear load for rest (vv. 14–15)	Church's double portion (Ephraim rights); easy yoke (Matt. 11:29). Donkey = remnant under law, now free (Ex. 23:4); "shoulder" = Christ's government (Isa. 9:6). Balances rest/service (Eph. 2:10).
Dan ("Judge")	Judges people; serpent/viper biting horse's heels (vv. 16–18); "I wait for Your salvation"	Christ as Judge (gematria 358 = Messiah); serpent = salvation "Way" (Acts 9:2). Bites heel = Church delays Millennium till rapture (Rev. 7 omits Dan). Patient waiting (Rom. 8:25). Horse = Christ's return (Rev. 19:11).
Gad ("Troop")	Troop tramples him, but he triumphs at heels (v. 19)	Church as outcasts (like David's band, 1 Sam. 22:1–2); judges nations with Christ (1 Cor. 6:2).
Asher ("Happy"/Oil)	Rich food; yields royal delicacies (v. 20)	New covenant blessings: Oil = Holy Spirit; bread = Christ (John 6:35). Spiritual riches for Church.
Naphtali ("Deer")	Doe let loose; utters beautiful words (v. 21)	Church's freedom/agility (Gal. 5:1); testimony of new covenant.
Joseph	Fruitful bough over wall; archers attack but bow strong (vv. 22–26)	Church climbs law's wall by grace (Ps. 18:29). Branches = Ephraim (10 tribes)/Manasseh (2 tribes). God strengthens (1 Pet. 2:6); blessings exceed ancestors—heavenly (sun/Church) + earthly (moon/Israel, Rev. 12:1). Bull horns (Deut. 33:17) = goring enemies.
Benjamin ("Son of	Ravenous wolf; devours/divides spoil	Church's zealous victory (Rev. 12:11). Paul

Genesis 49:5–7: Simeon and Levi
“Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. Let my soul not enter their council; let my glory not be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung oxen. Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel” Simeon (“hearing” or “believer”) and Levi (“joined” or “priest”) share common traits, with Levi becoming priests among Israel (Num. 3:12). Jacob’s curse, referencing their violence at Shechem (Gen. 34), seems harsh, yet Levi’s scattering among the tribes was for Israel’s benefit (Josh. 21:1–3). Simeon’s land bordered Judah (Josh. 19:1), not scattered, raising questions about their curse. The Shechem incident, where Simeon and Levi killed the men after Dinah’s violation, typifies the Church’s rapture. Shechem’s men, joining Israel through circumcision, symbolize believers incorporated into God’s people, with their “death” prefiguring the Church’s heavenly departure. Levi, as priests, and Simeon, as believers, reflect the Church’s priestly role (1 Pet. 2:9). No other explanation fully accounts for this typology.

Genesis 49:8–12 Judah
“Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father’s children shall bow down before you. Judah is a lion’s whelp; from the prey, my son, you have gone up. He stooped down, he crouched like a lion, and as a lioness; who shall rouse him? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the obedience of the people. Binding his foal to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine and his clothes in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk” Judah (“praise,” from yad, “hand,” implying hands raised in worship) signifies Christ, the Lion of Judah (Rev. 5:5). His brothers’ praise and dominance over enemies reflect Christ’s victory (John 16:33). Israel, His own, rejected Him (John 1:11), but the resurrected Christ triumphs, placing His hand on His enemies’ necks. The lion imagery depicts Christ securing His prey (Satan) through His resurrection, entering rest shared with the Church (Heb. 4:11). Judah’s sceptre, symbolizing kingship, persists until Shiloh (the Messiah, with a gematria of 358, matching “Messiah” and “snake” in Num. 21:9), arrives. Christ, from Judah, fulfils this as the final King (Rev. 19:16). The sceptre, also meaning “tribe” or “rod,” indicates Judah’s enduring identity until Christ’s first coming, despite the Babylonian captivity (2 Kings 25:7). Isaiah 11:1 confirms Christ as the Branch from Jesse’s root, opening the scroll in Revelation 5.

Jacob’s Death and Unity
Genesis 49:33 notes that Jacob, upon dying, “drew his feet up into the bed,” uniting them. Born grasping Esau’s heel (Gen. 25:26), Jacob became lame after wrestling the Angel (Gen. 32:25), symbolizing the Jewish nation’s unbelief post-Christ’s resurrection. The ten tribes, accepting Christ, represent the “sound leg” Jacob relies on until the two tribes repent

at Christ’s second coming, uniting both legs (Ezek. 37:15–22). Balaam’s story parallels this: his donkey, seeing the Angel of the Lord, crushed Balaam’s foot (Num. 22:25), symbolizing resistance to cursing Israel. Despite Balaam’s greed (2 Pet. 2:15; Jude 11; Rev. 2:14), God turned his curses into blessings (Neh. 13:2), prefiguring the Church’s blessing despite Israel’s rejection of Christ for 2,000 years.

When Balaam was obstinate he caught his foot between the wall and the donkey. Where ever in the Bible a wall is mentioned it pictures the law and it caused Balaam’s leg to go lame. We have a similar backdrop in the Book Acts when the Apostle Paul was imprisoned. Claudius Lysias was a chief captain who intervened when the Jews sought to do kill Paul at Jerusalem. Acts21:31; 24:22 Lysias was a military leader of 1,000 men and he commanded a garrison stationed in a castle overlooking the temple at Jerusalem. Upon learning of the riot involving the Apostle Paul, he hastened down with his soldiers, and successfully rescued Paul from the hands of a gang of rioters. He demanded to know who Paul was, and why the uproar. In Greek the word Claudius is translated as lame and Lysias is translated as the redeemer. He is the lame redeemer having one leg. Indeed when the Apostle Paul went to Jerusalem his life pictures how the redemption of God will go from the 2 to the 10 tribes of Israel. The lame leg of Claudius pictures how the redemption went from the Jews to the heathen nations. The good leg is the 10 tribes of Israel.
When Jacob died he placed his 2 legs side by side, and it pictures how the 2 and the 10 tribes of Israel will unite as one. That is how the history of Israel ended.

Judah, Zebulun, Issachar, and the Church’s Typology
Judah and the Messiah’s Unity
The question arises: Does the Messiah come from Judah or the ten tribes (the Church)? He is from both, uniting them. Genesis 49:10 states, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the obedience of the people.” Christ, the sceptre between Judah’s feet, unifies the two and ten tribes. Psalm 2:8–9 confirms that nations will obey Him, receiving the earth as His inheritance, ruling with an iron sceptre. The detail of Judah’s feet underscores Christ’s role in uniting all Israel.
Genesis 49:11 reads, “Binding his foal to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine and his clothes in the blood of grapes.” The “foal” and “donkey’s colt” refer to one animal, a young donkey, symbolizing the Word of God, akin to Balaam’s talking donkey (Num. 22:28). The donkey’s bray resembles “Jehovah,” and its colt, the younger generation, represents the Church. In the Bible, donkeys often symbolize the believing remnant under the law, seeking freedom (e. g. , Luke 19:30, where Jesus instructs disciples to untie a colt). The colt, unburdened and standing by its mother, signifies the Church’s freedom in Christ. The disciples’ cloaks on the colt and road (Luke 19:35–36) depict the Church’s identity, led by Christ at His second coming (Zech. 9:9). The vine (Judah) bears bitter fruit (Isa. 5:2–6), but Christ, the true vine (John

15:1), offers the new covenant’s life, symbolized by wine (Matt. 26:28). The Church, tied to Christ, is the true remnant. The “wine” (spiritual blessings) and “milk” (physical blessings, 1 Cor. 3:2) contrast the Old Testament’s milk and honey, highlighting Judah’s promises fulfilled in Christ.

Genesis 49:13: Zebulun
“Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall be at Sidon” (Gen. 49:13). This prophecy was unfulfilled in Joshua’s time, as Zebulun’s land was inland near Tiberias (Josh. 19:10–16), not the coast. After the Assyrian captivity, Zebulun’s location is uncertain. Spiritually, Zebulun’s ships and coastal dwelling symbolize the Gospel crossing seas in Acts, particularly through Paul’s maritime journeys (Acts 27–28). The ten tribes, scattered across oceans, mastered the seas, possibly reflected in nations like the Netherlands or Britain, though literal fulfilment is hard to pinpoint. Zebulun’s ship-laden shield underscores the Church’s global mission.

Genesis 49:14–15: Issachar
“Issachar is a strong donkey, lying down between two burdens. He saw that rest was good and that the land was pleasant, so he bowed his shoulder to bear a burden and became a band of slaves” (Gen. 49:14–15). Issachar, likened to a donkey with two saddlebags, mirrors the Church’s double portion, akin to Ephraim’s firstborn rights. The donkey, freed from the law (Ex. 23:4), rests in Christ’s salvation, like Balaam’s donkey resting after crushing his foot (Num. 22:25). The “two burdens” represent the Church’s dual role, bearing Christ’s yoke (Matt. 11:29–30) and good works post-salvation (Eph. 2:10). Shechem (“shoulder”) connects to the Church, as in the Samaritan woman carrying water (John 4:7), with Christ’s government on His shoulder (Isa. 9:6). Issachar’s rest and labour reflect the Church’s freedom and service in Christ.

Genesis 49:16 - 18 Dan
Dan shall judge his people, as one of the tribes of Israel. Dan will be a snake on a road, a viper on a path that bites a horse's heels so that its rider falls off backwards. I wait with hope for you to rescue me, O Lord.

Dan, Gad, Asher, Naphtali, and Joseph: Typology of the Church

“Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path, that bites the horse’s heels so that its rider falls backward. I have waited for your salvation, O Lord!” Dan (“judge”) represents Christ, the serpent with a gematria of 358, matching “Messiah” and “Shiloh” (Gen. 49:10). In Isaiah 14:29, the “flying serpent” symbolizes Christ, as does the horse and rider. The “way” is God’s salvation plan, frequently called “the Way” in Acts (Acts 9:2; 19:9, 23; 24:14, 22), a detour bypassing the unbelieving Jewish nation to reach the Church through heaven (Heb. 10:20). The horse signifies Christ’s millennial kingdom (Zech. 10; Rev. 19:11), distinct from the donkey of His

hidden kingdom (Zech. 9:9). Dan, biting the horse's heel, delays Christ's earthly kingdom, as the Church's presence (the remnant of the ten tribes) postpones it until the rapture. Jacob's cry, "I have waited for your salvation," echoes the Church's patient waiting (2 Pet. 3:9; Rom. 8:25). In Revelation 7, Dan's absence among the 144,000 evangelists suggests the Church's rapture, with Dan as the 13th tribe, reappearing in the Millennium.

Genesis 49:19–21: Gad, Asher, Naphtali

"Gad, a troop shall tramp upon him, but he shall triumph at their heels. Asher's food shall be rich, and he shall yield royal delicacies. Naphtali is a deer let loose; he uses beautiful words"

Gad ("troop" or "bandit") faces attack but strikes back, symbolizing the Church as outcasts, like David's band at Adullam (1 Sam. 22:1–2). Condemned by Saul, they prefigure the Church judging nations with Christ (1 Cor. 6:2).

- Asher ("happiness" or "oil") provides rich food, symbolizing the new covenant's oil (Holy Spirit) and bread (Christ, John 6:35). This spiritual blessing, not easily traced literally, fits the Church.
- Naphtali ("deer" or "gazelle") is agile and free, giving "beautiful words" of the new covenant, perfectly depicting the Church's liberty and testimony (Gal. 5:1).

Literal fulfilment is uncertain, with speculations linking Dan to Denmark or Zebulun to the Netherlands, but spiritual interpretation aligns with the Church's calling.

Genesis 49:22–26: Joseph

"Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. Archers have bitterly grieved him, shot at him, and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (from there is the Shepherd, the Stone of Israel), by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers"

Joseph, a fruitful tree by a spring, with branches (Ephraim and Manasseh) climbing over the wall, represents the Church. The wall, symbolizing the law (Ps. 18:29; Luke 5:19), is overcome by grace, as David leapt over it. Archers attacking Joseph signify opposition to the Church, yet his bow remains steady through God's strength (Christ, the Shepherd and Stone, 1 Pet. 2:25; 2:6). Deuteronomy 33:17 likens Joseph to a bull with two horns (Ephraim and Manasseh), goring nations, with Ephraim's "ten thousands" surpassing Manasseh's "thousands." Jacob's blessings to Joseph exceed those of Abraham and Isaac, encompassing heavenly (sun) and earthly (moon) blessings (Deut. 33:13–15). The sun represents the Church's

heavenly calling, the moon Israel’s earthly promises (Rev. 12:1). Joseph’s dream (Gen. 37:9) and Revelation 12:1 depict the Church, born from the ten tribes (the woman), distinct from the two tribes.

The Two and Ten Tribes: Aholah and Aholibah

Ezekiel 23:1–4 describes two sisters: Aholah (Samaria, ten tribes) and Aholibah (Jerusalem, Judah). The Church, rooted in the ten tribes, is distinct yet born from them, as the haemorrhaging woman (Mark 5:25–34) represents the ten tribes, healed when the Church is born. Jairus’s daughter (Mark 5:35–43), symbolizing the two tribes, dies, reflecting Judah’s spiritual death post-Christ’s crucifixion. The Church, unlike the ten tribes, never adhered to synagogues or the Talmud, which emerged during Judah’s Babylonian captivity. Deuteronomy 33:16 reinforces Joseph’s preeminence, blessed by “Him who dwelt in the bush,” distinct from his brothers.

Joseph's of Genesis & Husband of Mary & Arimathea &early Church history

- **Genesis Joseph:** Dreams warnings, flees to Egypt with family (Gen. 37–50), dies at 110 (Gen. 50:26). Son of Jacob (Israel), exalted to save from famine.
- NT Parallel: Mary's Joseph, a righteous carpenter, dreams of angels (Matt. 1:20; 2:13)—flees to Egypt, fulfilling "Out of Egypt I called My Son" (Hos. 11:1; Matt. 2:15). Plans quiet divorce over Mary's pregnancy but accepts Jesus (Holy Spirit-conceived) as double-inheritance heir (Messiah, Matt. 1:16).
- Shared Traits:
  - Both "righteous" protectors.
  - Linked to Joshua (Yehoshua = Jesus' Hebrew name)—dies at 110 too (Josh. 24:29; Judg. 2:8).
  - Wise men's gifts (gold = eternal life; frankincense/myrrh = embalming spices) echo Joseph's Egyptian burial (Gen. 50:2–3).
- Last Mention: NT Joseph vanishes after Jesus at 12 (Luke 2:41–43)—dies before ministry, like Genesis Joseph's quiet end.

2. Joseph of Arimathea: Death and Resurrection Bridge (Matthew 27; John 19–20)

- Role: Secret disciple, Sanhedrin member (rich, influential—tradition: Roman senator? Mary's uncle?). Risks all to claim Jesus' body post-crucifixion.
- Actions: Hastily embalms with spices/oil (100 lbs!), wraps in linen, lays in new rock-hewn tomb, rolls stone (Matt. 27:59–60; John 19:38–40).
- Resurrection Tie: Women come to finish embalming on day 3—tomb empty (Luke 24:1–3). Mary Magdalene mistakes risen Jesus for "the gardener" (John 20:15)—but echoes Joseph of Arimathea (body-handler).
- Tradition: Sails to Glastonbury (England) with Holy Grail (or staff blooming like Aaron's rod), plants early Church. Owns Jerusalem land—ties to Joseph's Egyptian estate.
- Typology: Like Genesis Joseph preserving family, he "preserves" Jesus for resurrection. Embalming = temporary death; empty tomb = eternal life (Ezek. 37:5—dry bones live).

3, Josephs in the Early Church (Acts 1, 4–5, 11) - Josephs pop up frequently, marking the Church's birth from the 10 tribes (Ephraim/Joseph line, Hos. 11:10—not Judah's kings/priests).

Continue

Joseph	Key Moment (Acts)	Traits & Typology
Joseph Justus Barsabbas	Apostle replacement vote post-Judas (Acts 1:23–26)	"Shadowy" candidate (like Genesis Joseph's hidden rise). Not chosen (lots fall to Matthias)—but signals Pentecost's fresh start. Double name (Joseph Justus) = dual inheritance (old/new covenant).
Joseph Barnabas (Levite from Cyprus)	Sells land, gives all to Church (Acts 4:36–37); mentors Paul (Acts 11:22–26)	"Son of Encouragement" (Barnabas = Aramaic). True priest (Levite line), contrasts liar Ananias (Acts 5:1–5). Spreads Gospel to Gentiles—embodies new covenant joy (Gen. 43:34—brothers feast with Joseph). Triple name (Joseph, Levi, Barnabas) = full transfer: From law (Levi) to grace (Joseph/Ephraim).

- Pattern: Joseph at every pivot—Jesus' birth (family saved), death (body saved), Church launch (disciples saved), missions (Gospel saved). Not Judah (kings), but Joseph (provider)—10 tribes nurture NT truths (Eph. 2:14—wall broken).
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4. New Covenant Joy: From Mourning to Celebration
   - Genesis Link: Brothers eat/drink with Joseph in Egypt—bitter reunion turns sweet (Gen. 43:34), previewing new covenant meal (bread/wine, Heb. 7:17—Christ as Melchizedek).
   - NT Echo: Jesus' last supper (wine = blood, Matt. 26:28); early Church shares all (Acts 2:42–47).
   - Cultural Parallel: New Orleans jazz funerals.
     - First Line: Somber procession to grave ("Just a Closer Walk with Thee") = death's shadow (like embalming).
     - Second Line: Post-burial party ("When the Saints Go Marching In") = dance, freedom! = Resurrection triumph

1.

Balaam’s Blessings
Balaam, hired to curse Israel, blessed them instead (Num. 23:8–9, 11), prefiguring the Church’s blessing despite Judah’s rejection (Rom. 11:11). Israel, seen as a people “set apart” (Num. 23:9), reflects the Church’s unique calling through Joseph (Gen. 49:26). Balaam’s blessings, contrasting Deuteronomy’s curses, denote the dispensation of grace, where the Church, from the ten tribes, is blessed while Judah is set aside.

Balaam’s Blessings and the Unity of Israel
The blessings in Genesis 49, Deuteronomy 33, and Numbers 23 converge on the Church. Genesis 49 and Deuteronomy 33 address Joseph, while Numbers 23 speaks to Israel, yet all point to the Church’s blessings. Balaam, hired to curse Israel, instead blessed them (Num. 23:7), signifying the Church’s favour in the dispensation of grace. Balaam’s “parable” (Num. 23:7) signals truths about the Church’s mystery, as parables in Scripture often unveil hidden realities (Matt. 13:11). He was summoned from Aram (Syria), linked to the ten tribes, as seen in Paul’s conversion in Damascus (Acts 9:3) and Naaman’s healing (2 Kings 5:9–14), both typifying the Church. The “mountains of the east” (Num. 23:7), “ancient mountains” (Deut. 33:15), and “everlasting hills” (Gen. 49:26) symbolize the Church’s heavenly calling, chosen before the world’s foundation (Eph. 1:4). Numbers 24:17–18 reinforces this: “I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Sceptre shall rise out of Israel, and batter the brow of Moab.” The Church, with Christ, will judge the unbelieving world, as the wise men from the east (Matt. 2:1–2) prefigure the Church’s overlooked role. The tribe of Dan, settling in the north at Laish (Judg. 18:27–29), mirrors the Church as the remnant of the ten tribes.

Genesis 49:27–32
Benjamin and the Burial Cave
“Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at evening he shall divide the spoil. All these are the twelve tribes of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing. Then he charged them and said to them: ‘I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a possession for a burial place. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah. The field and the cave that is in it were purchased from the Hittites’” Benjamin, a “ravenous wolf,” symbolizes the Church’s zeal, devouring and dividing spoil, akin to the remnant’s victory (Rev. 12:11). Genesis 49 lists 12 tribes, but Ephraim is omitted, as in Deuteronomy 33 Simeon is absent, suggesting their typological role as the Church. Simeon’s two-year imprisonment with Joseph (Gen. 42:24) aligns him with the Church, distinct from natural Israel. Jacob’s burial in Machpelah’s cave, purchased

by Abraham (Gen. 23:16–20), reflects the Church's resurrection. The field, like the potter's field bought with Judas's silver (Matt. 27:3–8; Acts 1:19), signifies redemption through Judah's fall, extending to Gentiles (the Church, ammi, not lo-ammi). The buried patriarchs—Isaac, Sarah, Rebekah, Abraham, Leah—form the acrostic "Israel" in Hebrew, underscoring unity. The cave parallels Christ's tomb, owned by Joseph of Arimathea (Isa. 53:9; John 19:38–41), linking the Church to resurrection life.

Esther's Hidden Name of God

The Book of Esther conceals Jehovah's name (YHWH) in acrostics at Esther 1:20, 5:4, 5:13, and 7:7, formed by the initial letters of four consecutive words in Hebrew, highlighted in some manuscripts. This refutes claims that Esther lacks divine reference, as YHWH's presence underscores the Church's hidden calling. Similarly, David's cave at Adullam (1 Sam. 22:1–2) and Christ's tomb reflect the Church's isolation and resurrection with Christ (Rom. 6:4).

Genesis 49:33: Jacob's United Feet

"When Jacob had finished commanding his sons, he drew his feet up into the bed, breathed his last, and was gathered to his people" (Gen. 49:33). Jacob's united feet symbolize the Church uniting the two and ten tribes (Eph. 2:15; Ezek. 37:15–22). His lameness after wrestling (Gen. 32:25) represents Judah's unbelief, while the ten tribes, accepting Christ, form the Church. Their unity at Christ's second coming fulfils this imagery.

Joseph's Priestly Role

Joseph, securing bread at Bethlehem ("house of bread") where Rachel died (Gen. 35:19), prefigures Christ's provision (John 6:35). Though Judah produced the King and Levi the priests, Christ's resurrection transferred priestly duties to Joseph (the Church) under the new covenant. Levi ("joined") and Joseph ("Jehovah has added") share similar meanings, reflecting the Church's role as priests and kings (Rev. 1:6). Jacob's united feet signify the Church fulfilling both roles in Christ.

Genesis 50:1 – 6

Joseph threw himself upon his father and wept over him and kissed him. Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days. When the days of mourning had passed, Joseph said to Pharaoh's court, 'If I have found grace in your eyes, speak to Pharaoh for me. Tell him, my father made me swear an oath and said, I am about to die; bury me in the tomb I dug for myself in the land of Canaan. Now let me go up and bury my father; then I will return. Pharaoh said, go up and bury your father, as he made you swear to do.

Joseph's Burial of Jacob and the Church's Role

Genesis 50:1–6: Embalming and Burial

Joseph embalmed Jacob, mirroring how Joseph of Arimathea embalmed Jesus (John 19:38–40). The link between the two Josephs underscores their roles in burial, symbolizing spiritual transitions. Jacob's 40-day embalming

(Gen. 50:3) reflects the Church's dispensation, while Egypt's 70-day mourning corresponds to the 70 nations of Genesis 10, signifying global redemption. Joseph requested Pharaoh's court to fulfil his oath to bury Jacob in Canaan's tomb (Gen. 50:4–5), echoing the rich man's plea to "first go and bury my father" (Luke 9:59). This rich man, possibly typifying Joseph of Arimathea, signifies the burial of old Israel, from which the Church and future reborn Israel emerge, unfolding the dispensation of grace.
Pharaoh permitted Joseph to bury Jacob, fulfilling the oath. Two biblical oaths are notable: Abraham's covenant (Gen. 22:16–18) and David's prophecy of Christ as a priest forever after Melchizedek's order (Ps. 110:4; Heb. 7:17). Joseph's pity for his brothers prefigures the Church's compassion for Israel during the tribulation and today, blessing Israel through the Church's favour.

Genesis 50:7–9: The Burial Procession
"So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen. Chariots and horsemen went up with him also. It was a very great gathering"
Pharaoh's entire court, Egypt's elders, and Joseph's household accompanied him to Canaan, symbolizing the Church as Joseph, encompassing all nations (Gen. 12:3). The three generations—Jacob (old covenant), Joseph and his brothers (Church), and their children (reborn Israel)—illustrate the transition to the new covenant. The chariots and horsemen, like the wagons at Gilgal ("to roll," Josh. 5:9), signify rebirth, rolling away Egypt's reproach. Similarly, David's use of a cart for the ark (2 Sam. 6:3–7) and its delay at Obed-Edom's house (2 Sam. 6:11) reflect the dispensation of grace. Elisha's cry, "My father, my father, the chariots and horsemen of Israel!" (2 Kings 2:12; 13:14), underscores this new covenant imagery.

Genesis 50:10–11
Mourning at Atad
"When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a great and very severe lamentation. He observed seven days of mourning for his father. And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, 'This is a deep mourning of the Egyptians.' Therefore its name was called Abel Mizraim, which is beyond the Jordan"
The mourning at Atad ("thorn" in Hebrew) east of the Jordan signifies the dispensation of the law, a sorrowful interlude before entering Canaan's rest. The thorn bush, linked to the law (Exod. 3:2) and Christ's crown of thorns (Matt. 27:29), marks Israel's failure under the law. The seven-day mourning reflects this period, distinct from the Church's grace. Abel Mizraim ("meadow of Egypt" or "vanity," from hebel) denotes the law's emptiness before the new covenant, entered via the Jordan crossing (Josh.

3:17). Balaam’s blessings at Shittim (Num. 23), before the Jordan crossing, prefigure the Church’s calling.

Genesis 50:12–21
Forgiveness and Provision
“His sons did for him just as he had commanded them. They carried him to the land of Canaan and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as a burial place. After he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father. When Joseph’s brothers saw that their father was dead, they said, ‘Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him.’ So they sent messengers to Joseph, saying, ‘Before your father died, he commanded, saying, “Thus you shall say to Joseph: ‘I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.’ ” Now, please, forgive the trespass of the servants of the God of your father.’ And Joseph wept when they spoke to him. Then his brothers also went and fell down before him, and said, ‘Behold, we are your servants.’ Joseph said to them, ‘Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones.’ And he comforted them and spoke kindly to them”

Joseph’s brothers feared retribution post-Jacob’s death, unsure if he instructed them to seek forgiveness (Gen. 45:5). Joseph wept, assuring them, “Am I in the place of God?” His forgiveness mirrors Christ’s mercy toward Israel, despite their rejection (Acts 2:23). The brothers, fearing harm, represent modern Israel, while Joseph typifies Christ and the Church, forgiving and sustaining them (Gen. 45:7). Historical persecutions of Jews, often wrongly by “Christians,” echo Haman’s hatred (Esther 3:6). The Church must not seek vengeance, as God alone judges (Rom. 12:19). Instead, the Church, blessed through Judah’s fall (Rom. 11:11), must love Israel, as Paul prayed for their salvation (Rom. 10:1). The Church, Christ’s body, is the bridegroom, with Israel as the future bride (Ruth), united on the Day of the Lord (Rev. 19:7), extending into the Millennium and new creation.

Genesis 50:22 - 26
Joseph and his father's family stayed in Egypt. Joseph lived to be 110 years old. He saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees. At last Joseph said to his brothers, I'm about to die. God will definitely take care of you and take you out of this land to the land He swore with an oath to give to Abraham, Isaac, and Jacob. Joseph made Israel's sons swear an oath. He said God will definitely take care of you. So be sure to carry my bones back with you. Joseph died when he was 110 years old. His body was embalmed and placed in a coffin in Egypt.

The Resurrection of Bones and the New Covenant

Ezekiel's Prophecy and Joseph's Legacy

Will the dry bones live? Ezekiel prophesied, "Prophesy to these bones and say, 'O dry bones, hear the word of the Lord! Thus says the Lord God to these bones: Surely I will cause breath to enter into you, and you shall live'" (Ezek. 37:4–5). This was fulfilled at Christ's resurrection and will be fulfilled again when natural Israel accepts Christ (Rom. 11:26). Joseph's dialogue with his brothers (Gen. 50:19–21) mirrors the early Church's dynamics in Acts and today. Despite Christ's crucifixion, He does not seek vengeance on the Jewish nation or the world (Rom. 12:19). Both Genesis and Acts affirm that, though terrible events occurred, they align with God's plan for salvation (Acts 2:23). Joseph, cast into a pit and sold as a slave, saw God's hand in his suffering, declaring, "God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance" (Gen. 45:7). Similarly, Christ's suffering secured eternal life, sheltering believers under His wings, as Joseph comforted his brothers (Gen. 50:21; John 16:7). This comfort, a new covenant attribute, speaks to the heart through the Spirit.

Joseph's promise to provide for his brothers' children (Gen. 50:21) reflects the Church's role. In 2 Kings 2:12–22, Elisha, inheriting Elijah's double portion, crossed the Jordan and healed bitter waters at Jericho, symbolizing the new covenant's life-giving Word. At Marah, Moses sweetened bitter waters with a tree (Exod. 15:23–25), prefiguring Christ, the tree of life. At Bethesda, an angel stirred the pool's waters to heal (John 5:4–7), paralleling the Word's transformative power. Elisha's salt, cast into the spring, represents the Gospel preserving eternal life (Matt. 5:13), with the new bowl symbolizing Christ. The mocking children mauled by bears (2 Kings 2:23–24) depict unbelievers bound to the law, facing judgment in the 42 months (3½ years) of the tribulation (Rev. 11:2), akin to Elijah's drought (1 Kings 17:1). Joseph's care guides these "children" to the new covenant, as Christ redeems believers into true sons (Gal. 4:5). A remnant will embrace the new covenant, with Joseph, picturing Christ as the Mediator, speaking to their hearts (Heb. 12:24).

Joseph's Death and the Number 110

Joseph died at 110 years old (Gen. 50:26), a number repeated twice, signifying his firstborn rights as the 11th son. The number 10 represents the old covenant (law), 12 the kingdom, and 11 the interim dispensation of grace, where the Church awaits Christ's return (Heb. 8:13). Christ, as High Priest of Melchizedek's order (Heb. 7:17), nullified the Levitical priesthood, vesting hope in the new covenant. David, crowned yet pursued by Saul (1 Sam. 18:8–9), mirrors this interim, where the kingdom is secured but not manifested. Joseph and Joshua, both 110 years old (Josh. 24:29; Judg. 2:8), typify the Church's role. Joshua led Israel to Canaan but not to final rest, reflecting the Church's wait for the kingdom (Heb. 4:8–9). In Judges 16–17, the 1,100 silver pieces given to Delilah, later entrusted to Micah's mother (Judg. 17:2–3), symbolize the Word entrusted to Israel but realized in the Church (Micah). Delilah and the

Philistines represent unbelieving Israel, while Micah’s mother signifies natural Israel’s loss, reclaimed by the Church.

Joseph’s Bones and the Ark

Joseph saw his grandchildren to the third generation (Gen. 50:23), with Ephraim (Church) and Manasseh (believing Jewish remnant) as his fruitful sons (Num. 1:32–35). In Judges 18, Manasseh’s Hebrew spelling (Moshe with nun, 50) parallels Moses, signifying the remnant under the law, distinct from the Talmud-following Jews post-Babylonian captivity. Ephraim and Manasseh together represent the Church, nurtured by the remnant of both the ten and two tribes. Joseph’s command to carry his bones to Canaan (Gen. 50:25) signifies resurrection, fulfilled when Israel left Egypt (Exod. 13:19). Jacob’s anointed stone (Gen. 28:18) and Joseph’s embalming with salt and oil mirror Christ’s preservation for eternal life. Standing stones (megaliths) symbolize resurrection, as does Joseph’s ark (coffin), paralleling the Ark of the Covenant (Exod. 25:10–22). The broken stone tablets (Exod. 32:19) mark the old covenant’s end, while the new tablets, placed in the ark with the mercy seat, signify the new covenant through Christ’s death and resurrection. Joseph’s bones in the ark prefigure this truth, carried forward in the Church.

The Josephs of the New Testament and the New Covenant

The Book of Genesis ends on a high note of promise—Joseph's bones preserved for Israel's future (Gen. 50)—flowing straight into the New Testament's new beginnings. "Joseph" becomes a recurring symbol: A faithful provider who protects, sacrifices, and bridges old to new. In Genesis, he's the rejected son exalted to save his family. In the NT, multiple Josephs mark Jesus' birth, death, and the Church's launch, tying to themes of resurrection, new covenant, and the 10 tribes (Ephraim/Joseph line) carrying God's light during Israel's "pause."

It's like God signing key moments with the same name—nurturing hope amid trials.

Joseph typology stitches Genesis to NT like a divine thread—faithful stewards at transitions, turning exile/death into exaltation/life. From Egypt flight to empty tomb, it shouts: God's promises endure. The Church (10 tribes' fruit) carries the torch till all Israel reunites in joy. Resurrection isn't end—it's the second line starting!

Parallels Between Genesis and the New Testament

Genesis concludes with a promise, seamlessly leading to Matthew or Acts. Matthew introduces Joseph, husband of Mary, who dreams (Matt. 1:20; 2:13), dies early, and flees to Egypt, fulfilling Hosea 11:1: “Out of Egypt I called My Son.” Like Joseph of Genesis, he has a son with a double inheritance—Jesus, the Messiah (Matt. 1:16). This parallelism—Jacob, Joseph, and Joshua (Yehoshua/Jesus)—is striking, with both Joseph and Joshua dying at 110 years old (Gen. 50:26; Josh. 24:29; Judg. 2:8). Joseph, a righteous man, planned to quietly break his engagement with Mary upon discovering her pregnancy, but an angel assured him the child was conceived by the Holy Spirit (Matt. 1:19–20). The wise men’s gifts—gold,

frankincense, and myrrh (Matt. 2:11)—echo Joseph's embalming in Genesis, with gold symbolizing eternal life. Joseph's final mention occurs when Jesus is 12 (Luke 2:41–43), suggesting he died before Christ's ministry began.

At Christ's crucifixion, another Joseph, from Arimathea, emerges. He took Jesus' body, hastily embalmed it with spices and oil, and placed it in his tomb, sealed with a stone (John 19:38–40; Matt. 27:59–60). On the third day, women intended to embalm Jesus, but He had risen (Luke 24:1–3). Mary mistook the resurrected Christ for Joseph of Arimathea in the garden (John 20:15), underscoring his role. Tradition suggests Joseph of Arimathea went to Glastonbury, aiding early churches, possibly as a Sanhedrin member, a Roman senator, or Mary's father's brother, owning land in Jerusalem and Arimathea.

Josephs in the Early Church

In Acts, two more Josephs appear during critical moments. After Judas's betrayal, Joseph Justus Barsabbas was considered as a disciple but not chosen (Acts 1:23–26), a shadowy figure like other Josephs, mentioned briefly before Pentecost. In Acts 4:36, Joseph, a Levite from Cyprus, called Barnabas, gave all he had to serve Christ. As Paul's mentor, he spread the Gospel (Acts 11:22–26), embodying a true priest. Unlike Ananias, who died for deceit (Acts 5:1–5), Barnabas's sacrifice endured. His three names—Joseph, Levi, Barnabas—parallel Joseph Justus Barsabbas, marking their significance.

Whenever something new emerges in Scripture, a Joseph appears—at Christ's birth, death, the Church's formation, and Paul's missions. The new covenant's truths are nurtured not by Judah but by Joseph (Ephraim), representing the ten tribes (Hos. 11:10). Christ, as Melchizedek, offers bread and wine (Heb. 7:17), and when Joseph reunited with his brothers, they drank, symbolizing the new covenant's joy (Gen. 43:34).

The Second Line and Resurrection

By tradition, New Orleans funeral processions reflect this joy. En route to the cemetery, a jazz band plays the sombre "Just a Closer Walk with Thee." After burial, the "second line" plays "When the Saints Go Marching In," leading a joyful dance, celebrating freedom from sin and eternal life with Christ. This mirrors the resurrection hope tied to Joseph's bones and Christ's triumph (Ezek. 37:5).